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THE CHURCH ECLECTIC.

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SENSATION ROMANCES AND NOVEL POISON.

BY THE REV. MORGAN DIX, S. T. D.

It is high time that a general alarm was sounded throughout the Church on the subject of popular novels. Very few of us are aware of the peculiar kind of mischief they are doing, or of the extent to which that noxious influence is felt: and this ignorance is the sole explanation of an apathy from which all classes ought, if possible, to be aroused.

Of late the citizens of New York have been greatly troubled about Sewer-Gas. It was observed, that in many of our finest residences, though all looked well, and rooms were furnished in exquisite taste, and Household Art had done its utmost to adorn and beautify, and though nothing that could be thought of in the way of comfort and convenience was lacking, the inmates, notwithstanding, were in evil case: there were headaches, vertigos, and feverish symptoms; faces would take on a sickly cast, young people would droop and lose their appetite, mysterious illness would occur, and death would sometimes follow. The visitors and experts of the Board of Health cleared up the mystery, and showed that subtle and invisible poison fumes were pouring steadily into the houses from below.

We are in a similar danger, morally and intellectually; and people ought to be made to hear and heed. There is a kind of literature which forms a channel, or conduit, through which the malaria of modern Materialism and Skepticism is conveyed to persons who do not suspect what is going on, and whose systems are becoming so thoroughly impregnated with the seeds of the miasma that they are likely never again to see a day of good, sound health. The victims, so far as my observation goes, are generally the young, and especially the young women. Not long ago I was speaking on this subject to one who may be taken as a type of the class most in peril: a good girl, of principle, of great purity and simplicity of character, and a communicant. She expressed amazement at the idea that novel reading could do her or any one harm, and then said: "Novel reading is my greatest enjoyment; I watch for every new one; I can hardly wait till I get it into my hands; I devour them; I find in them my chief amusement, and cannot imagine how I could get on without them." All this was said ingenuously, without the slightest sense of responsibility, and with no idea of the danger. It is not the fault of the young that they think and feel as they do: it is the fault of their parents and guardians, who let them read in that reckless way, with no oversight and no control; it is the fault of the clergy, of the teachers, and of all whose duty it is to speak and to insist on being heard and understood. And I say again, that the time has come when a general alarm should be sounded on this subject throughout the homes and households of the land.

Here is a problem of the highest importance; a social problem for the consideration of which many others might be postponed. The question presents itself among the high and the low, among the working classes, the well to do, the rich; in the houses of the best among us; in the most respectable and orderly circles; and even where men and women deem themselves perfectly secure. How shall the young be saved? and especially how shall young women be saved? Do you ask, from what? We answer: from moral deterioration, from the loss of high ideals, from descending to a lower plane, from vulgar conceptions of life, from blindness as to the practical application of the Decalogue, from putting bitter for sweet and sweet for bitter, from going all wrong in their thoughts, from admiring and taking pleasure in what they ought to despise and scorn, from becoming habitual apologists for evil and connivers at sin. How shall they be saved from such things as these? How made to feel their responsibility, and to respect and obey the law of truth and righteousness? Let us in reply, ask other questions: How are they led astray? What influences are degrading their nature and corrupting their simplicity? What voices are there that speak against the Divine Voice, and how do they contrive so easily to get the ear of the unsophisticated and the pure?

Two agents are at work among us, and telling on social life with tremendous effect. The first is a low materialistic philosophy: the second, a literature which constitutes the practical application of the philosophic teachings. It is worth a great deal of pains to get people to see what is going on all about them, and what mischief is at work within their own households; and then to make them understand what they do not appear to comprehend, that this is the effect of certain causes. We do not believe in chance; there is a reason for everything, if we did but know it; and the reasons of many things we *do* know. Observant persons see great changes in progress; men do not go to church as they used to do; the poorer classes are not so religious as of old; women are more forward than they were; persons are now seen in society who would not have been tolerated there awhile ago; public opinion excuses where formerly it would have energetically condemned. Nothing like this comes about by chance; such changes from better to worse are no hap hazard occurrences without meaning or cause; they are brought about by forces hidden from the general view, and more efficient because they work unnoticed and in silence. Philosophic thought is the lever that moves the community; it must however be by some means practically applied. The changes to which I have referred are due, *first*, to a general cause, a philosophy which ignores God, Revelation and Religion; which sets matter first and mind last, makes this world the thing of supreme importance, and upsets all the old ideas about virtue and vice, right and wrong, duty to God and duty to one's neighbour; and, *secondly*, to a class of writings which apply all this in fiction and romance, and present us with pictures of men and women living their lives on these very principles, without regard to God, religion, or the world to come; with false standards and distorted ideas; with new weights and measures for everything; with new maxims and principles; with manners, habits, and modes of action which accurately reflect the godless, skeptical, sensual materialism muffled up under those masks and puppets, but beating like a low, impure heart beneath. It is worth a deal of trouble to make people see the relation between the fountain and the stream; and if some can thus be induced to let the corrupted waters alone, he does a good work who forces it on their attention.

Let it then be repeated: the special bane and curse of this age is a Materialistic Philosophy. It is the lineal descendant of certain old Pagan teachings of very ancient date; it has been immensely strengthened by recent physical studies; it is hostile to Spirit, to Christ, to God; it glories in the flesh and the world; it is alien to all Christian teaching and outside of it; and it aims at making a new society, new laws, a new code, wherein Humanity shall be a law and an end to itself. The philosophers of this school are few in number; they make themselves felt, however, by thousands and ten thousands of people; they are felt, more or less, by all of us; by some, unintelligently, by others with a just sense of the danger. And one of the ways in which these abstract teachings are brought to a practical application is through what are known as sensational novels. That school of thought which is manifestly in the ascendant to-day, is reflected in the trashy publications which our young people devour; all that is most dangerous in the subtlest of the skeptical philosophies of the time, is held in solution in these strange and pernicious books; the poison at the deep fountain head whose site is to most persons unknown, runs out into all the little streams; and men and women drink, and let their children drink, without suspecting what foul stuff is dissolved in the sparkling and apparently harmless draught.

It would be mere fanaticism to say that all novels are bad; it would be the wildest of all dreams to imagine that people could ever be made to leave off reading them; they will always be read, let the preacher and the moralist talk as they may; and the moralist and preacher would be very narrow minded who should deny that there are novels which may be read without harm, and some which it is useful and profitable to read. A pure, wholesome novel is a good thing; and such a book deserves the honour in which it is held. But the trouble lies here: that some novels are good, and some bad, and some very bad, and some vile, and some infamous; and that young people as a general rule make no choice among them, but read all that come to hand. Indiscriminate novel reading is at the root of the deterioration of individual character and the poisoning of society which are conspicuous among the signs of the times; and for this reason, that the readers draw no line between the hurtful and the harmless, and have not the wit to see what some novels mean, from what workshops they come, and what is the masked but evident moral. Leave out of consideration the playful literature, and that which deals with the marvellous only, and come to that which aims at discussing moral and social problems, analyzing character, representing life and manners, defining the relations of the sexes, dealing with existing institutions; and the chances are that you have before you and in your hands, what is no less dangerous than Paris green or dynamite; and if you are the simple, honest character that we take you to be, you are like a child playing with such materials. You should know that some of these books, though ostensibly written to amuse, are really written with a purpose; that they come from minds imbued with the low philosophies of the age, and that but for those philosophies, the books would have been impossible; that they reflect the working of minds hostile to religion, the Church, and the holy sacraments; that they express the ideas of persons who dislike conventional proprieties, whose moral notions are lax, who think that society needs reconstruction, and would begin the work by pulling down Christianity. The general purpose is to upset what exists, to organize a wide revolt against the laws of God, to make a new society, fast and free. How can this purpose be better subserved than by means of a fiction, which shall please and interest, which shall amuse and delight; which shall speak to that in us which tends to revolt from the yoke of Christ? To familiarize the mind with what is low in principle, loose in conduct, and anti-Christian in morals; to set off vice in attractive garb, and soften down the prejudice against it; this can be done in no way so artfully as by the popular novel; and so it comes to this, that we have a literature which is on the side of all that we ought to abhor and which covertly assails what we ought to honour, respect, and love.

Does any one doubt this? Let him try and think seriously. Do not merely skim the smooth pages; look under the surface, and consider what it means. You may say: "I never read novels in that way; I read them only for amusement, and never trouble myself about the moral." It is a shallow apology; the poison will work, whether you taste it or not. To minds in a certain state, and especially to those of young girls, the book is a reality; it tells on their character and on their whole future life, like a subtle hidden fire. Look at the personages of the popular novel; consider their acts; see, if you can, what thread of comment and conclusion the authoress weaves subtly through the work; I say, the authoress, for novels written by women are by all odds the worst just now. To quote from a writer in the *Church Quarterly Review*, "We hardly ever meet any characters with whom, as the old phrase puts it, we could fall in love; on the contrary, we are shocked, disgusted and repelled. If the characters of almost any modern novel were seen advancing in procession as living creatures to spend the day with one who had already met them in literature, the threatened victim would be certain to take refuge in precipitate flight." As for the men, they are generally of a low type; animal, often brutal, with little conscience and no religion; horrid cads; yet set forth as specimens of manly beauty, made attractive, proposed as the typical heroes of modern social life. As for the women, they are bold as brass, free in their manners, reckless in behaviour, scornful of the proprieties of life; a kind of social marauders and freebooters, caring not for the rights of others, respecting no relationship, devoid of the sense of dignity or honour, mere self-willed animals; if single, aiming at captivating other women's husbands or sweethearts, if wedded, flirting freely with every one about them. Look next at the plot: it is what might be expected from the characters; a mess of false sentiment, guilty passion, scandals, intrigues, conspiracies, supplantings of each other and general diabolism; the design apparently being to see how interesting sinners against decency and shame can be made to look, and what zest can be infused into the anatomizing of prurient passion. The story almost always turns on illicit love of some description or other, about which, though God and Nature set on it a brand and stigma, these writers continue to throw a false glamour of sympathetic sentimentalism, a wretched stage-fire of rose-coloured light, so that the weak are misled, and even the thoughtful are blinded to the moral conception thus glozed over and covered up.

A glance at the plots of some of the most popular novels of the day shows little but crudities and follies of this kind. Here is a woman, for instance, who, married to one man, loves another, and is ready to go all lengths for his sake; who falls in a dead faint on his declining to take advantage of her abominable weakness, and then goes into a consumption, of which she dies, bespeaking the tender interest of the reader for her sorrow in the want of sympathy, the real miseries of her life being only those that she has made for herself. Here again is the story of a girl who engages herself to three men at once, and for whom we are expected to feel lively compassion, the authoress artfully concealing the levity and disloyalty of such a character. Or here, once more is a young woman who goes to visit a friend, and deliberately steals away from her the man to whom she is engaged; and the force of the book is thrown into the effort to make us take sides with this raider into the quiet home and go against the lady-like, high-principled girl thus robbed of her happiness and her hope. The reader is always made to side with the wrong one and to go against the right, to palliate crime, to admire weak and flabby characters who have neither strength of will, nor moral responsibility, nor honest purpose. The only excuse for presenting such social frauds as these would be the design to hold them up for the reprobation they merit; but that is not at all the idea; on the contrary, the moral evidently is, that to be quiet. decent, and mannerly, is to be stupid and dull; that if you wish to be thought interesting and brilliant, you must be fast and free; that it is natural and right to do the meanest and most odious things, and that every one would do them if placed under like circumstances; that it is high-toned and high-spirited to be treacherous and uncontrollable; that so long as persons do not utterly throw themselves away, they may love whom they please; that husbands and wives are of all persons in the world the least to each other; that a disorderly passion has more depth, beauty, and sacredness in it than a solemn vow at God's altar; that the state of holy matrimony is a tyranny of bondage under which to chafe is no sin.

It is also to be observed, that our modern novel writers seem to have a peculiar spite against good behaviour and orderly ways; a girl who stands on her dignity, values her good name, and will not lower her standard as a Christian gentlewoman, is always sneered at as a prude, placed in the background, or set up as a mark at which to throw pellets; while the pet character is always the dare-devil, of lower or higher power according as the society which she blesses with her presence and adorns by her actions, will bear the pressure. As for the influences which mould men and women, work out their weal or woe, avert ruin and bring in ultimate happiness, they are not those of faith and religion, nor even of loyalty to duty, or respect for principle: but the prime motor is Selfishness, in some one of its protean shapes; vain aspiration, and especially and always love; not holy love, not that divine charity which is chief of all virtues, not the love of the true, the beautiful, and the good, but some lower passion, the irregular, disorderly madness of men and women who are *not* good, and *not* true, and *not* beautiful, in soul or life; who, if true, are true to the wrong one; who draw sin as a cart-rope, and snuff up scorning as water for all social and Christian restraints.

Such is the moral drift of a class of novels that multitudes of our young people read and read perpetually, jeering at their conscientious friends for not reading them; a drift toward apologies for all that is bad and slurs at all that is good; a drift, setting ever towards the execrable idea, worthy of the Devil's own signature of authorship, that characters are ennobled by sin, and that they who sow their wild oats freely and live in riot and recklessness, and break law after law of the Lord and His Church, are thereby made more interesting, more noble, more worthy characters than they who fear God and keep His commandments and walk in a straight path. That the way to happiness and honour is to plunge ankle-deep, knee-deep, waist-deep, into sin; that vulgarity, sensuality, and lawlessness are efficient causes of moral advance; is a theory which none but the Evil One could have framed, and none but a totally perverted society could accept: this however seems to be what some of our popular romances teach; books which would have been impossibilities, but for the philosophies on which they are built.

As for the result of all this, it is unfortunately too plain; most evident in the manners of the young women of the period. There can be no doubt that the standard of womanhood is declining, and that the grace of the fashion of the loveliest thing the Lord ever made is in danger of withering away. How could it be otherwise? Girls can in no way be more certainly destroyed than by giving them a false idea of life; by perverting their moral sense; by weaving a web of unreality about them; by taking from them the right idea of duty, loyalty, and honour; by making them see everything in a false light till they are filled with fantastic notions and have lost the habit of simplicity and sincerity. With such models as these before them, and with no one to tell them what abominable characters they are, it is natural that they should imitate what they have learned to admire, and that when they come to act their part in life, they do as the light women do in their favourite stories. Don Quixote became crazed with his books of chivalry; he read of knights and ladies, of giants and enchanters, of magic and adventures, till he thought it was all real, seeing nothing any longer as it was but through the mist of his disordered wits. And we solemnly believe and do testify that somewhat of this sort is going on to-day. There are numbers in whose case the history runs on with the certainty of a chemical experiment; they live in an unreal world; they are absorbed in the doings of fustian heroes and heroines; they gloat over loves, infidelities, trials, and sham sorrows, till the home duties grow utterly distasteful; the life-clouds become charged with electricity, the elements are made ready; all tends towards a catastrophe of some kind or other. The slow deterioration in manners and morals is going on, among the lowly and among the high, in the homes of elegance and fashion, in the apartments of the working classes in town, in the cottages and farm houses from which the vicious population of the city is fed. The poor girl sits in her garret and reads her wretched ten-penny story, till her ideas are confused, and she takes a false view of her position, and sighs for something above and beyond; whereupon the tempter cometh, and the way is ready before him. And you, my lady, sit in your handsome rooms, and read *your* novel; and *your* ideas get all wrong too, and sound, healthful views of life pass out of your consciousness, and a feverish, morbid, atmosphere comes stealing up about you, mephitic and foul; and the next thing we know is that you are all astray; you are doing what you ought not, putting darkness for light and light for darkness, bitter for sweet and sweet for bitter, apologizing for guilt, condoning crime, temporizing, dallying, leaning out of the perpendicular. In multitudes of cases, perhaps in the greater part of them, the household sorrow and the household wreck may be traced to the working of a poison distilled into the unhappy family through a literature which ought to be driven like offscourings from every respectable library and every circle of honest people. The teachings of a godless philosophy filter in, drop by drop; they make the whole head sick and the whole heart faint. The mother wonders why her daughter is growing up so unmanageable, so wild; what makes her so fond of the worst society, and crazy for excitement and amusement; and why she has no taste for what is lady-like and maidenly; why home irks her, and why such things are said of her free behaviour and of her dubious adventures; and why she has such a train of undesirable men about her; and why, in short, she is daily becoming a more and more painful problem to the loving heart and the anxious spirit. Let us ask, on our part, what pains have been taken to guard this young thing? What effort has been spent in giving her a deep sense of her duty? And especially, what are these books over which she sits absorbed, and what notions are they putting into her poor young head and simple heart?

"The habit of novel reading," says a writer in the *Contemporary Review*, "may be indulged in until it becomes a sort of mental dram drinking; the desire for the excitement increases, and the dose is increased, until the enervated mind is almost incapable of assimilating more wholesome, natural food. It is only a condition like this, we take it, that could make either man or woman enjoy the species of literature offered to the public; literature in which flaming theatrical gaslight is palmed off upon us for sunshine; platitudes, for which a Tupper would blush, for reflection; coarseness and impertinence for wit, and conventional propriety for virtue." And speaking of Ouida's novels, the same writer adds: "Precisely as certain diseased conditions of the body give rise to a craving after unusual food, so do certain morbid conditions of the mind produce an appetite for literary food which a sound mental organization would reject. Individual instances of such morbid affections are fit subjects of study for the physician only, and the fact that a silly and ignorant woman should write novels which are at once vulgar, nasty, and immoral in tendency, could not in itself be matter of interest for readers of the *Contemporary Review*. But that such books have a large and increasing circulation, should be matter of painful interest to every decent man and woman in England. Is not the motto of Ouida's heroes, —'to enjoy,'—the motto of society, and every day more openly, more shamelessly, avowed? We believe it is, and we believe further that the society which reads and encourages such literature is a 'whited sepulchre" which, if it be not speedily cleansed by the joint effort of pure men and pure women, will breed a pestilence so foul as to poison the very life-blood of the nation."

The same may be said of our own people; and such joint effort to save the young was never more needed than now. What we ought to aim at is the forming and deepening a sense of moral responsibility. The characteristic vice of our time is irresponsible self-will: it ought to be attacked everywhere, with all the power that can be brought to bear on it. Parents should be instructed that they are directly responsible to God and the Church, for the training of their children; and children must be made to understand that reading bad books is as dangerous as keeping bad company, or lying, stealing, or any kind of self-abuse. As for pastors, teachers, catechists, let them talk as plainly as they can on this point; and let it be forced on the attention of candidates for confirmation and first communion, and even made a condition *sine qua non* to their recommendation for the spiritual privileges of the Church. Indeed, if things go on as they have been going for some time past, there is little doubt that the Church must draw a line between her children and the world so plain that no one can help seeing where it runs, and that the faithful must keep inside it under penalty of discipline. There has been too much of smooth speech and fair talk, too great laxity; we have looked on at the immodesty of round dances, and have made no remonstrance; we have seen divorced persons coming to the holy communion after unlawful marriage, and have not dared to repel them; we have connived at sin and apologized for iniquity, until our own moral sense is weakened, and we hardly know what is right and what is wrong. Let no time be lost in making up for past errors, and if canons of discipline are needed for a self-indulgent and irresponsible laity, let them be enacted and enforced. In the case of the literature with which society is polluted and corrupted, let us have an *Index Librorum Prohibitorum*, if nothing else will do, and let us put the bad novels into it, along with the skeptical theories and infidel lucubrations of all kinds, and let us say distinctly, to all whom it may concern, "In any wise keep yourselves from the accursed thing, lest ye make yourselves accursed." There are those among us who will hear and obey; and we shall thus at least be able to keep enough salt fresh to salt the rest of the community and save it from thorough putrefaction.

O for the coming of a better era; when base philosophies shall be silenced in their impious schools; when the books that disseminate the seeds of error shall be gathered in heaps and set on fire; when men and women shall see clearly again, and think soundly on social and moral topics; when the vile person shall be no longer set above the honourable, nor the noble trampled by the base; when men shall no longer call the forward, the bold and the indelicate, charming, original, and *spirituelle;* when young women shall take as their models, not the gay and the loose, but the Blessed Mother of our Lord, the crowned saints, the rare and noble of history, and those daughters of piety, righteousness, and truth whom the world honours in its heart. Then shall we all breathe more freely, and come forth into a purer air, with the joy which Dante and Virgil felt as they crept up out of the darkness and from the sides of the pit, and returned to re-behold the stars.

For the Church Eclectic.

THE CATHEDRAL IN AMERICA.

Many articles have appeared in various Periodicals of The Church in reference to the Cathedral question: but none, as the writer understands the matter, in reference to *The Cathedral in America*, i. e. to any possible Cathedral System in the American Church.

The writer does not doubt that the American Church will ultimately grope its way to a Cathedral adapted to its own wants and responsive to its demands: but before she does this, she must divest herself of the idea that there is in the far past some cast iron model which she must reproduce, in all rigid minuteness, for present use. The truth is, that the Cathedral, as such, is not like the Creed, without addition or elimination, in all ages and all countries: but it is like the Liturgy—a growth; a growth which adapts itself to the varying exigency of time and place, *i. e.* to Catholic Law.

While we use the same Creeds, who now wants the Liturgies of the ante-Nicene period, or the missals of the mediæval ages, or even the Anglican Uses of the pre-Reformation times? And yet we have the Liturgy adaptive to Catholic Law. So of Cathedrals; we want neither the Peripatetic institution of ante-Nicene times nor the monastic ones of the mediæval ages, nor even the anomalous ones of the Anglican Church: but we want a Cathedral and a Cathedral System which will place the Episcopate in its normal relation and render efficient the Church's aggressive work.

Originally, the Cathedral, or See, was the Head of all Church work within the jurisdiction of a Bishop; it was the instrumentality through which the Bishop brought to bear the Church's ministrations in all their fulness upon all within his jurisdiction, no matter whether such jurisdiction was Parochial, as in primitive times, or Diocesan, as in subsequent ages. In the Latin Church this relation, or condition of affairs, was known as the See System, in the Greek as the Cathedral System; so that these terms may be regarded as almost synonymous and indicative of the same organic law.

Again, originally under the Cathedral or See System, in its normal condition, the whole Church was, so to speak, Missionary ground, all within the Bishop's jurisdiction went as they were sent, " without scrip or purse," or were maintained by a Common Fund. But when what we now call *Parishes* were *founded*, such dropped out of all dependent relation to the See, or Cathedral, as such, both as to the source and maintenance of ministrations; as they claimed and exercised the right of "calling" their own Priests, they ceased to have part in the common treasury; this of course only touched their relation to the Cathedral or See as such, and not their dependence or allegiance to the Bishop within whose jurisdiction they were situated.

There is another idea of which the American Church must rid herself if she would have clear and well-defined ideas of the Cathedral System; and that is that the Cathedral or See System is antagonistic and hostile to the Parochial System: both the Cathedral and Parish are Factors of the Diocese, and in no respect opposed the one to the other. A simple statement of the origin of a Parish or Foundation will clear this point. One may easily conceive of the time and circumstances when as yet there were no Parishes within a Bishop's jurisdiction, when all were dependent upon the Bishop through his Cathedral for all ministrations; and again, when individuals wished their favourite Chaplains, or communities their "familiar Priest," that the Bishop granted such request upon the condition that they provided the maintenance of such Chaplains and Priests without resort to the Common Fund of the Cathedral; this did not exempt them from their usual contributions to the common purse, and the Bishop still had the approval or disapproval of the settlement or dismissal of such Chaplains and Priests.

The Cathedral and Parochial Systems then, instead of being opposed to and incompatible with each other, are really component Factors in the Diocese; and in the harmonious working of the two systems the Church finds its efficiency in ministration—the Parish for preservative and the Cathedral for aggressive work.

The Cathedral in America then is, or should be, the Head of all Missionary Work in the Diocese—not merely in the See-City, but throughout the Bishop's jurisdiction. The Cathedral, as such an instrumentality of the Bishop for the realty of his office, should find its support not only in the offerings of its own peculiar Congregation, but from every Parish and Missionary Station in the Diocese. Under such a view the Cathedral is placed in its normal relation to the Bishop and the Diocese. It is the Bishop's Right Hand in all aggressive work; and the Parishes come in as co-helpers in the same effort, until all shall know him from the greatest to the least.

The question as to the constitution of our American Cathedral Chapter is more difficult than that of the Cathedral itself. It will be evident to all who carefully examine the subject, that we cannot have here in America any proper Cathedral Chapter, a *Senatus Episcopi*, Council of Advice to the Bishop, so long as Canon 2, Title III. reads "In every Diocese there shall be a Standing Committee," &c., any more than we can have any proper Provincial System so long as Canon 15, Title I. says, "No person shall be elected or consecrated a Suffragan Bishop."

But it may be said, it is equally evident that in America we do not want a Cathedral Chapter composed of all the Presbyters resident in the See-City, or within the Bishop's jurisdiction, as was sometimes the case in ante-Nicene times. Nor do we want a Cathedral Chapter composed of the College of Cardinals, as is said to have been the case in the Type (the Vatican) of Mediæval Chapters. Nor again, do we want a Chapter to which may be addressed *aliunde* a Writ of Congé d'elire.

But we want in America a Chapter which, under the Bishop, shall guide and direct all the missionary operations within the Diocese. As the Cathedral, under the Bishop, is the Head of missionary operations, so its Chapter should be the Board of Missions. SAMUEL CHASE.

From the Church Times.

THE ORNAMENTS RUBRIC.

A Catechism on the Ornaments Rubric (by request). *What the Rubric really is. What the Judicial Committee have made it. Facts bearing on recent ritual decisions. Ways of securing obedience.* By Rev. C. S. Grueber, Vicar of Hambridge. Jas. Parker; H. Sidney Warr, Holborn. 1877. Price 2s.

Churchmen of the more advanced type are always glad to see something immediately bearing upon the ecclesiastical questions of the day—perhaps in such times as these one ought to say the ecclesiastical questions of the hour—from Mr. Grueber's pen; and we must do him the justice to say that he very rarely keeps them long waiting. But of all the treatises which he has put forth, trenchant as they confessedly are, the one before us is unquestionably the most powerful. However little persons may agree with our conclusions, few will venture to deny that, with respect to action taken by the secular courts in Church questions, we keep ourselves pretty fairly posted up as regards hard facts. But, notwithstanding this, we are bound to say that until we read this "Catechism" we were not aware that it was possible to bring against the Judicial Committee so heavy an indictment on the ground of "miscarriage of justice," to use Sir J. T. Coleridge's cautious phrase, as is brought in the pamphlet before us. Brief as the publication is, comparatively speaking, it covers even more ground than Mr. MacColl's bulky, but most valuable volume, to which, by the way, Mr.

Grueber frequently refers, and the possession of the one in no wise renders the other unnecessary. We may safely say that no one can be fairly acquainted with the ritual controversy in its various phases without being well up in the contents of both these publications, but those who do not happen to have on their tables Mr. MacColl's book, will find in Mr. Grueber's pithy treatise enough to make them, as Englishmen—not to say as English Churchmen—literally ashamed of those principles of "justice" (so-called) in the practical working of our law courts, of which we used to be so proud.

As will be seen from the heading of this article, Mr. Grueber has cast his pamphlet into the form of a catechism. He has evidently done so for two reasons: (1) in order to put what he has to say in the very clearest possible manner, and (2) for the purpose of compressing the largest amount of matter into the smallest possible space. In both these respects the author has been eminently successful; and if any one imagines that the catechetical form in which the book is cast is likely to detract from its interest, the only reply we can give is that the objector should make a trial, and we are disposed to think that, having once begun to read, he will find the same difficulty that we did in laying down the book till the last page was reached.

Mr. Grueber judiciously quotes in his preface in justification of his treatise the following words of the Primate, prefixed to a book fathered by his Grace in 1865, entitled "Judgments of the Judicial Committee of the Privy Council in cases of doctrine and discipline:"

> The object of this publication is to bring before the Church, in an accessible form, the series of those Judgments which the Final Court of Appeal from the Ecclesiastical tribunals in England has pronounced in causes relating to doctrine and discipline since the Court assumed its present constitution. *It is well that Churchmen should know, for the practical guidance of their own conduct, how the Law under which they live is administered.* Also, as it is the undoubted right of Englishmen to form an opinion respecting the Institutions of their country, it is well that they should be enabled to examine this Court and its proceedings with their own eyes. *If there be anything faulty in the Court, let its faults be remedied; but let those who desire to improve it make themselves quite sure that they know, in the first place, both what the Court is, and what it does.* The knowledge generally possessed on this subject at present is vague, and the sources from which accurate information can be attained are little understood.

In the above passage the italics are our own. Mr. Grueber certainly has shown, in a remarkably pointed manner, how the "law under which (Churchmen) live is administered," and the exhibition will not, we conceive, be very agreeable to the author of the very sensible words above quoted. His grace can no longer complain that the public is necessarily in ignorance on this head, or as to "what the Court is, and what it does."

It must especially be noticed that in his "Catechism" Mr. Grueber in the main confines himself to plain historical facts, the truth of which any one may test for himself. Any opinions which he gives are based on those facts, and readers are in no sense bound to accept the opinions, but are at perfect liberty to form their own. All that is asked of them is that, before doing so, they will weigh the facts presented to them carefully—verify them as far as possible—and then from the facts, thus verified, pass as honest and dispassionate an opinion as possible upon them. "Facts are stubborn things," and those arrayed in the pamphlet before us are so stubborn that we have every reason to believe that public opinion is likely to be materially influenced thereby.

Mr. Grueber divides his Catechism into four heads. In the first place, he treats of the literal and grammatical meaning of the Ornaments Rubric;

in the second, of what the Judicial Committee have made it to mean; in the third, of the contradictory statements respecting it in the recent ritual decisions; and lastly, of the ways and means of securing obedience to those decisions. Let us take these sections in order, and very briefly give a few of the salient points. We say "a few," becaus the Catechism simply bristles with such points, and might indeed bear most appropriately the title given by Mr. P. B. Power to one of his excellent tracts—a title borrowed, of course, from the pushing brushmakers's shop window—"Warranted all bristles."

After quoting the rubric just before the beginning of Morning Prayer in the Prayer Book, which runs thus—

> And here it is to be noted that such ornaments of the Church, and of the ministers thereof, at all times of their ministration, shall be retained and be in use as were in this Church of England, by authority of Parliament, in the Second Year of the Reign of King Edward the Sixth,

he goes on to point out that in more than one decision the members of the Judicial Committee have laid down as a rule of interpretation that "Our province is to ascertain the true construction of those formularies according to the legal rules for the interpretation of statutes and written instruments." To this the judges in the Gorham case added that except on such a rule of interpretation the rights of Englishmen would be endangered. The leading purpose of this pamphlet is to show that throughout the Judicial Committee has in ecclesiastical cases acted in the very teeth of their own expressed principle of construction.

Mr. Grueber proceeds to exhibit the authority for vestments, lights, the mixed chalice, incense, and wafer bread, and shows that non-user in no way voids a statute, by citing a curious circumstance which occurred in 1818, when a certain murderer escaped punishment by challenging his accuser to Wager of Battle, under an old statute which, though unrepealed, had been obsolete for centuries. The first part of the "Catechism" closes with the argument from primitive and Catholic usage, and from Holy Scripture in favour of the ornaments now in dispute.

Part number two of the pamphlet is mainly taken up in exposing the contradictions in their lordships' judgments, following upon their erroneous interpretation of the meaning of the words "the Second Year of King Edward the Sixth," in the Ornaments Rubric. The result of this portion of the argument is neatly summed up by Mr. Grueber in the following Questions and Answers:

> *Q.* What form, then, ought the Ornaments Rubric to have taken in order to justify these Privy Council Judgments?
>
> *A.* To square with their lordships' cumulative interpretations, the rubric ought to have been framed as follows:
>
> "And here it is to be noted, that such ornaments of the Church and of the minister thereof, at all times of their ministrations, shall" NOT "be retained and be in use, as were in this Church of England by authority of Parliament, in the Second year of the reign of King Edward the Sixth;" [save only those which are prescribed in the Prayer Book and the Canons now in force].
>
> Provided only, that such prohibition do not extend to that ornament of the Church known in the Second Year of Edward the Sixth as a "Corporas."

We come in the third part to some very choice "Facts and Statements bearing on recent ritual decisions of the Privy Council," beginning with an exposure of the almost incredible ignorance of the judges upon the questions at issue, thus:

> *Q.* Will you give proof of your statement?
>
> *A.* I will. In "Liddell *v.* Westerton," for instance, we find the extraordinary statement that "The Prayer for the Consecration of the Elements was omitted in the Second Prayer Book of Edward VI." (in use between 1552 and 1662.)

Q. Whom do you consider responsible for this statement, as being the theological advisers of the Court?

A. I answer in the words of the Archbishop of Canterbury, in his speech in Convocation last July, as reported in the *Guardian:*

"We," that is, Archbishop Sumner and himself, "sat during the whole trial." "We gave our advice, and our advice was, I believe, perfectly followed."

Q. And is there anything further to be noted in connection with this matter?

A. There is. Subsequently, Archbishop Tait supplied a commendatory preface to a book on Privy Council Judgments, issued by Mr. W. H. Fremantle, his Grace's own chaplain, and Mr. G. C. Broderick, in which the false statement of the original judgment is suppressed, notwithstanding his Grace's profession that the genuine text of the document is given.

Akin to this bungling is the assertion of the judges in Martin *v.* Mackonochie, under the advice of the Archbishop of York, that the various stages in the Communion Service are fenced and guarded by directions of the most exact kind as to standing and kneeling, while in the very next sentence of the judgment their lordships are puzzled in trying to discover whether the priest should communicate himself standing or kneeling! Other instances are cited, but we pass them, and draw attention to the following extract:

Q. You have proved ignorance, inconsistency, contradiction, and endless confusion, in these judgments. Is there anything worse than this to be complained of?

A. There is. The misquotation of documents on which their lordships rest their arguments.

Q. This is a very grave charge. Will you substantiate it?

A. I will. In order to prove that all vestments of the priest are forbidden excepting the surplice, their lordships in the Purchas Judgment twice interpolate the word "*only*" after the word surplice; once in citing the Advertisements of 1564, and once in citing the Canons just referred to, in 1603.

Q. Do you know of any previous case in which the same thing was done?

A. Yes; it was done by Dr. Lushington in the trial of the Archdeacon of Taunton at Bath, in 1856.

Q. In what way?

A. He foisted the same word *only* into his "True and Legal Exposition,' of the Twenty-ninth Atticle of Religion; the Article itself without the interpolation being insufficient to compass the condemnation of the venerable defendant.

Q. Have you heard the remark of Baron Alderson, who was at the time at Bath, upon that "unjust Judge," when, after overruling every legal objection that was taken, he "added this sin also?"

A. He exclaimed, "God shall smite thee, thou whited wall."

Passing over Mr. Grueber's exposure of the Archbishop of York's attempt to get out of the difficulty as to the false date assigned to Bishop Cosin's Visitation Articles, we have the following relative to the second condemnation of Mr. Mackonochie:

Q. Can you show that evidence of innocence is no protection of an accused party from the bias of the Court?

A. Yes. When Mr. Mackonochie was cited a second time before the Privy Council, on the ground of alleged disobedience to its original finding, he was charged on the testimony of hired spies and informers with having done certain ceremonial acts on a given day. This evidence was fully contradicted by the independent witness of several highly respectable members of the congregation, who were present on the occasion referred to, and whose testimony should have satisfied the Court.

Q. What was the judgment of the Court?

A. It was as follows: (*a*) that it was proved to their lordships' satisfaction, that Mr. Mackonochie had not committed the acts himself; (*b*) that there was a conflict of testimony [*i. e.* between hired spies and respectable members of the congregation] as to whether any one had committed the acts at all; (*c*) that perhaps Mr. Mackonochie's curates had done so, but if they had, it was inadvertently, and with no intention of disobedience; (*d*) that Mr. Mackonochie should be suspended for three months for having sanctioned what either did not happen at all, or happened accidentally and innocently, and without any direction from him.

Q. Which was the charge in particular against Mr. Mackonochie on which the sentence of the Court was chiefly based?

A. "That he knowingly and habitually sanctions," &c., &c.

Q. And what was the finding?

A. "The officiating clergyman unconsciously and unintentionally," &c., &c.

Q. Who were the judges present on this occasion?

A. The Lord Chancellor, the Archbishop of York, and Lord Chelmsford.

Q. And what was one chief ground for condemnation of Mr. Mackonochie alleged throughout this judgment?

A. That Mr. Mackonochie had been "carefully scanning the monition and the Order in Council to see how he could keep exactly within them."

Q. What is the meaning of this?

A. That strict obedience to the literal and grammatical meaning of a sentence is a fresh crime in the accused.

There is a very choice passage at the close of this third part of the "Catechism," showing, by reference to the case of Lord Middlesex in James I.'s reign, that if judges in any civil case, in which popular prejudice did not come in, had passed such judgments as those above referred to, they would probably have been impeached, and, if convicted, would have suffered degradation from office, expulsion from Parliament and Privy Council, together with fine and imprisonment during the sovereign's pleasure.

In the concluding section the author deals with the ways and means used for securing obedience to the interpretation of the Judicial Committee on the Ornaments Rubric, and very properly lays stress on the expedient adopted by some bishops of refusing to license curates to those incumbents who decline to abide by the Purchas Judgment. An extract from the Catechism may be inserted here:

Q. Can you give an instance?

A. I could give several. I name one only; but one, it is trusted, which is without its match for incredibility.

Q. What is it?

A. I have liberty given me to say, that, on one occasion, a bishop whilst refusing to license a curate to an incumbent charged with using lights, &c. &c., at the same time was known to license curate after curate to another incumbent charged with adultery.

Q. Was his lordship remonstrated with?

A. Yes; he was by the former incumbent.

Q. And what was his reply?

A. "The cases are different."

Then, after showing that the archbishops and bishops do not obey the Privy Council judgments themselves, Mr. Grueber sums up this part of his treatise by the following:

Q. What does all this in plain English mean?

A. As I read, it means this: Privy Council decisions against the Ritualists are to be pressed. Privy Council decisions for the Ritualists are "failures of justice." Further, anti-Ritualists need not obey the Privy Council, much less the undisputed Injunctions of "the Law of this Church and Realm."

Q. Is this to "execute justice and maintain truth?"

A. I fail to see it.

The author next goes on to deal with the Public Worship Regulation Act, and to consider the condition of the churches which have been attacked under its provisions. The success of Ritualistic churches as contrasted with one in which ritual has been discontinued (by way of "experiment," as Mr. Grueber neatly puts it), is shown by the instance of St. Mary's, Crown Street, "a church where for twenty years there was a crowded congregation of the very poor, scores of whom attended even on week-day evenings. The present vicar, the Rev. Robert Gwynne, discontinued vestments, &c., in 1874, and a Sunday congregation now of a dozen persons is said to be an exceptional success.

The personal character of the "aggrieved parishioner" is handled severely, and this is the way in which it is done:

Q. You seem to insinuate, in what you have said above, that you are acquainted with the character of some of the parties mixed up with these prosecutions. Is this the case?

A. It is. I have been credibly informed that the character of one who has been actively engaged in them, and who represents his religious convictions as being done violence to by "Ritualistic" services, is of a nature "at which the ears of 'every one who hears it shall tingle'"

Q. Was this man's character represented to the bishop of the diocese?

A. It was; and his lordship was asked to make enquiry into the matter.

Q. Did he enquire?

A. He did not.

It is now time to conclude, but we cannot do so without thanking Mr. Grueber for the thorough exposure he has made of the way in which, to repeat the Primate's phrase, "the law under which we live is administered" in ecclesiastical cases. And we may add that our notice of the pamphlet will, to a great degree, have been written in vain if it does not induce our readers to procure this Catechism, and peruse it carefully in its entirety, taking care to lend it afterwards to candid and intelligent opponents. We think we can promise those who do so that, having once begun it, they will find great difficulty in laying the book down until they have finished it.

EMBER THOUGHTS.

MEDITATIONS FOR THF CLERGY.*

No clerical life can be what it should be, and might be, unless through all its days and its avocations there runs the golden thread of this habit of serious and systematic meditation. It is one of the dangers of the renewed activity in clerical life and work that an energetic clergyman is in no small danger of becoming absorbed by his external duties, of being so constantly surrounded by other people as to have little or no time for that solitary converse with God and his own soul which is so absolutely indispensable to the spiritual life. No doubt it is well for a man to be carried out of himself by abundance of active duty and work for others. Self-consciousness and undue self-regard are the vices of overmuch withdrawal, and plenty of hard work is the natural cure which the course of life provides for these evils; and very serious evils they are. But—to say nothing of the needs of a man's own soul—a clergyman whose whole energies go to his visible and external duties, a clergyman who lives always in a crowd and in the round of engagements, must soon cease to be what he ought to be to those to whom he ministers. It is a good description of the clergyman—we forget where we met with it—that he is a "sacramental man;" by which was meant, among other things, that he should be a channel whereby the graces of the chief Shepherd and Bishop of souls should be conveyed to those for whom Christ died, and to whom His human ministers are sent. As the Sacraments of the Gospel are channels of grace and extensions of the Incarnation, so too with the ministers of the Gospel. But this being so, it follows next that the "channels" themselves be not empty. As to the Sacraments themselves, *they* can never be empty. He, the fountain of all grace, fills them anew at every celebration of them.

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* THE GOOD SHEPHERD; or, Meditations for the Clergy upon the Example and Teaching of CHRIST. By the Rev. W. E. Heygate, M. A., Rector of Brighstone. Rivingtons, 1876. Pp. 159.

If they fail to convey their benefit, it can only be because of obstacles interposed on the part of those who receive them. It is otherwise with the clergyman. It depends in no small degree upon his own free-will how far he may be an effectual transmitter of all that Christ has sent him to convey. We do not, of course, here allude to the care of the grace of the Holy Eucharist or the efficacy of ministrations, which, thank God, are independent of the personal worthiness or unworthiness. We allude rather to that continual ministration of the graces of the gospel which *ought* to be carried on by the minister of God, at every hour and on all occasions, by the mere fact of his existence. We do not wish to be over-exacting, we shrink from the doom of those who bind heavy burdens on other men's shoulders, but it surely is only right to say that a very large part of the clergyman's duty is to be so filled with the spirit of his mission and of his Master that his ordinary life and conversation shall be in itself, and without effort or artificiality, a continual witness for the Truth and against unrighteousness. And not this only, but also that his ordinary and instinctive behaviour should be such that other people should feel his presence and companionship to be a help to them in doing right—should feel it easier to *be* good and to *do* good when he is with them than when he is not. Surely this is not putting things too strongly. We mean, of course, something altogether above and beyond mere individual actions of good example. We mean that nameless something of influentialness which emanates almost as if by a law of radiation from the personality of certain men, and in face of which carelessness and irreverence are unconsciously held in check, goodness and reverence are encouraged, and the *best* feelings of the bystanders are drawn out and warmed into action. All this is a reality, as everybody knows. Everybody knows how this is the case with some men and not with others. Of course there are men whose nature it is to throw a sort of influence over others wherever they are, and to a certain extent the power of doing this is a natural endowment just as much as the gift of eloquence or of any mental capacity. But after making all deductions on the score of natural gifts, the fact remains that the *particular* kind of influence we mean, that almost magnetic power of drawing men's minds and feelings *from* what is merely worldly, selfish, and temporal, *to* what is unworldly and unselfish, and heavenly, *that* can only arise from something above and beyond a mere natural endowment, something which comes from the heaven above, to which it draws other people—in other words, the grace of God. Of *this*, as it seems to us, the true clergyman is meant to be a "channel;" of this influence he should be the conduit; of this, as we understand it, he was by virtue of his ordination constituted the living personal instrument, and the extent to which he realises this in actual life *must* be dependent upon the extent to which he is himself filled with the influence he is intended to convey.

This was what we meant when we said above that it was necessary that the personal channels of God's grace should not be empty; and this brings us back to those considerations with which we set out, when we were speaking of the danger to a clergyman's true usefulness of an overmuch engrossment with external details. The channel itself must not be empty; but if so, how is it to be kept full? Look into the private and personal life of such men as we have above described and you will find the answer to the question. This power of which we speak is emphatically the attractive force exercised by the grace of God acting and existing in the persons of whom we speak. God's grace can only come from God. Men can not generate it for themselves. It is the power of God working in and through them. But how does it come there? There is only one way by which it is obtained, and that is by much personal communion and—if we may use such a word—*contact* with God. Touch iron with a magnet and the iron becomes magnetic, and does—for a time and in a degree—what the original magnet does. So in the case before us. It is only by much contact, by much actual converse and communication with the Fountain of spiritual force that the earthly agents of the Son of God can be the energizing channels of His attractive and moulding force upon the souls of men. Hence the special need in days like ours not only of much definite and persevering prayer *to* God for the graces necessary for the right discharge of the ministerial office, but also of cultivating the habit of meditation, and of course with God. Hence the value of such books as that of which we have set down the title at the foot of our first column. It is one of the many signs that this Church of England is not cast off by its Divine Head, that the special provision rendered necessary by her special needs is to be found spontaneously springing up within her borders. Such books as this of Mr. Heygate's are not merely witnesses to the need of cultivating meditation—they are also witnesses to the fact that He from Whom all grace comes is not forgetful to stir us up to what is necessary, and is not forgetful to supply the requisite helps. There is no need for us to "review" the book in the ordinary sense. It is a second and revised edition of a book which has already made its mark and been found of service. But at this Ember Season it may not be superfluous to remind our readers of the principles on which it is that such books are necessary—necessary at all times, but doubly and trebly necessary under the circumstances of our modern life and of the nature of the work which the modern Church of England has to do. The mere appearance of a book like this is a reminder to us that no mere energy of work, no apparent zeal in outward things, can take the place of that inner communion with the source of strength without which no efficient work is done for the spiritual good of those to whom we minister.

It is often said, and we fear with too much truth, that of the existing clergy of the Church of England half have too much external work to do, and the other half too little. It is true in a degree, though between the two classes there is a large section which falls to neither. But for all those who are included in these two great classes we regard the service which such a book as Mr. Heygate's renders as being simply priceless. The clergyman who is overloaded with too much serving needs this systematic habit of meditation to save him from perfunctoriness, from sinking into the mere mechanical worker, and to keep him what he should be—the man from whom spiritual influence may issue forth to mould and influence others. The under-worked clergyman needs it too. For in an age like ours, when society is so crowded and the means of wasting time in useless intercourse with other people are so multiplied, the leisurely clergyman is in quite as great danger as his over-occupied brother. Nothing in the world is so easy nowadays as to fritter away your time in a multitude of nothings, each one of which taken separately it is very hard to say is wrong, but the aggregate result of which must inevitably be to pull down a character to a very low level indeed of—we will not say spiritual, but even of—moral tone, And where anything is, in itself, doubtful, the only way to judge safely is by its results. The question of social intercourse is a very difficult one for clergyman: so is that of amusements. It is almost impossible to lay down rules. Principles are easy, but the difficulty is how to apply them. May we not say that a *practical direction* may often be better than giving a "rule," and more useful than enunciating a "principle," and that those clergy who give due heed to such systematic meditation as that of which Mr. Heygate's book is an example will, in general, take a right course in the matter of which we speak. Triviality and what amounts to, though not designated, dissipation will be too repugnant to a mind already strung up to its proper pitch, to be even tolerable to it, much less a temptation to it: and thus a rightly-formed Christian *instinct* will be a stronger safeguard from within than any preconceived determination to adhere to a formal rule imposed from without.

But to be of any real service such a direction as that we are giving must be observed continually. The true clergyman should have his *daily* period of absolute and total severance from all outward things, and of total self-surrender to all that meditation means and does and brings. And the habit cannot be formed in a day or in a month. Here Mr. Heygate's book will come in most usefully for our newly-ordained. Meditation itself is not so easy as it might seem. We want helps at starting. And although it is too much to suppose that any one book, however admirable, is calculated to be of service to every class of minds, still we must say that we think Mr. Heygate's as likely to be widely and variously serviceable as any that we know.—*Literary Churchman.*

DIFFERENT KINDS OF MORAL FORCE.

So far as we have seen the charge of the Archbishop of Canterbury reported, his Grace has at least made one discovery for which we thank him:—that namely, that the Church's danger is not so much from the side of Superstition as from that of Infidelity. Here he has hit upon a real truth, and we trust that it may influence his Grace's practice. Not Superstition but Infidelity is our danger, and the question is what class of men are most efficient in the promotion of true religion, and what are the weapons by which Infidelity is to be checked? As a matter of fact, we shrewdly suspect that nothing would astonish persons in exalted positions so much as to learn what clergy and what churches have done and are doing the most to multiply real believers and to reclaim unbelievers. The Archbishop goes on to write and speak of the necessity of grappling with Infidelity in a tone and in a manner which strongly leads one to think that he imagines that intellectual preaching against unbelief is the way to recover non-believers. We do not undervalue intellect and learning in our clergy, far from it; but we do most unfeignedly distrust controversial preaching against unbelief as a weapon of conversion: and it is this constant harping on the merely intellectual aspect of a clergyman's work that makes us feel so keenly the Archbishop's unpracticalness. Intellect and argument are forces, no doubt, but they are not the highest kind of forces. Indeed, it is exactly in this particular,—we mean his curious disregard of the relative value and efficiency of the several forces which act on Society and on Man—that our present Primate most surprises us. He is always harping upon intellect and argument, as if the persons who most need converting did not take exceedingly good care to keep well out of the range of any argumentative battery which might be brought to bear upon them. You may preach the most admirably conclusive sermons against unbelief, but what good do you do if the unbelievers are conspicuous only by their absence? And does the Archbishop expect that they will come to be preached at? But even this is not all. We distinctly disbelieve in the converting effect of controversy. Recur for one moment to what we were just now saying as to the relative efficiency of the various forces by which men act on one another. In the first instance you have the largest, widest, and most universal kind of force—mere physical or material compulsion. No doubt it is true that in the last resort men and nations must have this description of force to fall back upon. It cannot be dispensed with. Nay, in a certain sense and in certain cases it may even be compared to that reserve of momentum which is needed for the successful use of every other kind of force. But as you rise in the scale of civilisation, just as man becomes more truly human, just so fast do you find out that, as Prince Metternich used to say—bayonets were excellent things, you could do everything with them except rest upon them. In other words, physical force soon reaches its limits as a means of influence. Material force is excellent in its place; excellent and indispensable, but it will not do alone.

Ascend one step higher, and you come to mental or intellectual force. It is an enormous step, no doubt; but it may be questioned after all whether, as a rule, people have anything like a sufficiently clear conception of the limits of the influentialness of merely intellectual or mental force. Young people, and those elder persons who have not got much further in observation and experience and analysis of human phenomena than clever young people get, still remain under the idea that mental power rules the world. Yet this is only one step in advance of the yet lower opinion that physical force can rule the world. The lowest class of men and the lowest class of minds, still look on material force as the one thing needful. As men rise in the scale they discard this elementary notion and come to believe in mental power, mental cultivation, intellect, and so on. This is what produces the fever for education with persons of ambitious and democratic views. "Knowledge is power," they say. Therefore, give us knowledge. Knowledge is *a* power, we reply. Therefore, let us give men knowledge, but *with* knowledge give them also the higher knowledge how to use that power. But with persons who have only just risen above the primary stage of which we speak, the idea is that mental power and intellect are the powers, the forces which can rule the world and influence mankind. True, as in the case of physical force, the force of intellect is needed; it is necessary, you want it to fall back upon, you want it for use in its place; but it is, after all, only a very superior kind of material force, and brains will no more suffice to move, control, and govern man than bayonets will. You must go a step higher yet.

What is that next step higher in the order of the *forces* which operate upon humanity? Now, before we answer this question, let us ask any observant man who has reached even middle age, who those are of his contemporaries who have outstripped the others in the race of life—we do not mean in mere material success, advancement, preferment, or the attainment of wealth, but in influentialness in carrying weight with their fellow-men, so far as their sphere has opened? Surely the practical answer will be, *not* the cleverest, *not* the most intellectual, *not* the acutest minds, but that another order of force has come into play over and above that mental and intellectual power which in the days of our pupillage we looked on as the *ne plus ultra.* In early days the hero of the playground rules, the young athlete whose physical force and skill fills delighted boys with respect. Advance a little, and then brains and intellect begin to claim your homage, and it is the young Fellow of his College with a high degree who is the fancied lord of the creation. Grow older, and you find next that *moral* force, the force of character—we really have no other word to describe the complex thing—is a *force* of higher order in respect of influentialness on other men than brains, just as brains are of a higher order than bayonets. It is the privilege of brains to use, direct, and control mere physical force; and brute force bows to brains by its own instinct and owns its master. It is the parallel privilege of moral force to sway and use the brains of other people just as intellect can dominate over physical capacity. Mere intellect bows to moral power, and obeys it by a natural instinct also; and the experience of all life sees it acknowledge the natural supremacy of a force of a higher order than its own.

One step onward we must go, even at the risk of being somewhat lengthy. Gymnastics form the athlete and develope the physical force which massed in armies becomes the material force which plays its historic part in the wide world's history. Intellectual education drills the mind and developes the mental power which sways the material force. Moral training, self-denial, self-control severe self-discipline, forms the character and concentrates that moral force which utilizes the intellectual as the intellectual sways the physical. It is communion with God the Father of Spirits, God the Lord of all;—it is the long, the life-long habit of prayer and converse with Him, which as by an actual conduit conveys to the personality of this man and of that, that wondrous store of spiritual *force* of whose action we have spoken. Prayer, not in the coarse and vulgar sense of bare petition, but in the nobler, sense of converse and communion, in which the human spirit lies open to all the vivifying influences of the great Author of all Being and of all Force;—it is this which is to the spiritual force in man all that discipline and self-control is to his moral force, and education is to his intellectual. The vision of God is the transforming power which lifts the man into a nobler sphere than the moral or the intellectual. The man who is thus raised becomes himself a transforming power upon all with whom he comes in contact, and through them upon unnumbered others to whom the subtle force of his spirituality has been communicated.

Woe to the Church which rests on intellect: yes, quite as much as to the State which rests on bayonets. It is the spiritual power which radiates out from the life and personality of those whose lives are hid with Christ in God which is the real vital force of the Church of Christ, and when once we begin to think more of converting minds, more of living unto God than merely of satisfying the public, the victory of the Church is secured. May we not hope that some day the Archbishop of Canterbury will lead us a little in these directions?—*Literary Churchman.*

THE WORKING MEN ON CHURCH AND STATE.

At the great meeting of the Church of England Working Men's Society at the Cannon Street Hotel, Friday evening, Feb. 16th, some three thousand delegates were present from almost every considerable town and city of England, to protest against the operation of the new Public Worship Regulation Act and the imprisonment of the Rev. Mr. Tooth by the order of Lord Penzance. It is thought that this meeting led to the interference of Government influence, and the consequent release of Mr. Tooth unconditionally on the very next day after the meeting. To show the position of the Working Men's party on this whole question of State interference with religious questions, and the relations of Church and State, we print the speech of the Chairman, Mr. Inglis, of Leeds, immediately after the meeting had been opened with the Lord's Prayer, the Apostles' Creed, and the Hymn, "The Church's One Foundation."

The Chairman, who was greeted with loud cheers, delivered his address. He said: Brother Churchmen the only thing that has led me to accept this public position, knowing too well my many imperfections for so high an honour, is the deep consciousness that the time has come when no Catholic must remain silent or shrink from any duty laid upon him. (Loud cheers.) To be silent or inactive now, when so many burning questions are agitating Churchmen of the various schools of thought, is cowardly, if not something even worse. (Hear, hear.) There is a time to be silent and also a time to speak, and I am fully persuaded that the time has now come when the Church of England Working Men's Society should speak out in plain unvarnished words. (Cheers.) Our meeting to-night is of the gravest importance, for we are here publicly to express our sympathy and record our admiration with the inmate of a prison, a "contumacious fellow" who will not bow down to the image which the State hath set up at the loud blast of the Erastian trumpets. (Tremendous cheering.) We are here also to protest strongly against an Act of Parliament foisted upon the country by a spurious title, "The Public Worship Regulation Act"—(groans and hisses)—a title as false as the measure is pernicious to the best interests of the Church of England. The Bill is based upon a false foundation, it was hurried through Parliament during a panic, and unblushingly declared, by a high officer of State, who ought to have known better, that its express purpose was to crush a certain party in the Church, that party being composed of men of whom the Archbishop of Canterbury (the author of the "harmless measure," as he styled his bantling) was compelled to acknowledge "were men of very deep piety and were sacrificing their health to the most self-denying efforts in the very poorest parts of the diocese." The "harmless measure" has now had a year and a half of a probation, and what are its fruits? Reverence increased, congregations multiplied, Godliness paramount in the land? No! But we have the Church shaken to the foundations by strife and contention, the money that would evangelize the heathen of our towns and villages spent in lawyers' fees. Our priests at the mercy of three anybodies who chose to call themselves members of the Church of England; a modicum of services and the smallest residue of a congregation at S. Vedast's, S. James', Hatcham, forced open by brute force, and an intruding priest ministering at its altar, where he has no more right to minister than I have, and its lawful and duly instituted priest a prisoner charged with the awful crime of being too religious and showing too much reverence to his Divine Master in His own appointed ordinance. (Hear, hear.) The potent machinery of the law has been duly set in motion against Ritualism, and after being dragged from Caiaphas to Pilate and from Pilate to Herod it can only be accused of excess of reverence; that, and that only, "is the head and front of our offending, it hath extent no more." We have had our share of laboured judgments and sharp monitions, yet we have never retaliated, and I trust we never shall. (Hear.) It has been left to Protestantism to perpetuate rowdyism, and send forth its howling mob to disturb a peacful congregation. We have been called lawless, and many good people believe it, but who was on the side of law, decency, and the honour due to Almighty God a few weeks ago at Hatcham? The devout worshippers reverently kneeling at the highest act of Divine worship in S. James Church or the yelling rabble belching forth blasphemy outside? "Protestant simplicity" has need to be proud of its advocates and adherents, who in numbers assaulted harmless men and spat in the face of defenceless women. (Shame.) Blind as their fury is, much more foolish is their cuckoo cry "Go to Rome." That is the very thing we will not do, and if they had wisdom they would never advise us to such a step. (Loud cheers.) A cardinal may sneer at us, a monseigneur try to wheedle us, and scared Protestants, much to their amusement, try to persuade us to "move on," but we love the dear old Church of England, with all her failings, too well to desert her. We are Catholics, and believe her to be the Catholic Church, and shall we, coward-like, desert her because the winds howl and the sea runs high, and her timbers creak? No; for above the confusion and war of elements we recognise the voice of the Divine Master, clear and re-assuring, say, "The gates of Hell shall not prevail against her." It is a fatal Protestant mistake to ask us to go to Rome. Why, if a foolish curate, or an antiquated dowager 'verts, the whole country is in a panic, and the newspapers vie with each other who shall first proclaim the alarming event. (Laughter.) What, then, would it be if taking them at their word the best blood of the Church of England, her bravest and best men and women, her most eloquent priests, took them at their word and went. The shock to Protestantism is fearful to contemplate. But let me assure our dear Protestant brethren we have no intention to follow their foolish advice. (Cheers.) Our place, by God's providence, is in the Church of England, and here we will remain. We meditate no desertion, but we do insist upon liberty to worship God after the manner received by this Church of England, who in her authorized formularies declares herself to be Catholic and Apostolic, with no intention "to forsake and reject" that standard. Had brave Confessor Tooth—(loud cheers)—denied the inspiration of Holy Scripture, or questioned the personality of Satan, or been shaky about the existence of a God, he would never have seen the inside of Horsemonger-lane Gaol. Had he omitted daily prayers, and mangled the Prayer Book to suit his fancy, ignored the fasts and festivals, furiously denounced the Athanasian Creed, and never troubled himself whether his people had quiet consciences or not, the mob would never have found its way to Hatcham, and the Protestant League would never have honoured him with their godly attention and pious practices. The burden has now become heavy and men begin to wince under its weight, and ominous whispers fill the air of snapping the connection between the Church and the State. It is not because there is a sympathy with the Liberation Society and its programme of spoliation, but it springs from an intense yearning in the heart of Churchmen to breathe the air of freedom. (Hear, hear.) We have never yet asked for Disestablishment, nor wished for it, it has never been part of our programme, but if the bishops will persist in their present action, and pursue their blind policy, they themselves will hasten it on. If freedom can only be obtained by paying that exorbitant price, then we say let the price be paid, and the Church be freed from her fetters. (Cheers.) We do not look forward to Disestablishment with delight, but if need be and it be inevitable, we will not shrink from it; and if the results be disastrous, upon the archbishops and bishops be the onus of the deed. They will be the first to feel its effects, for when shorn of their political greatness they bid a long farewell to their soft seats in the House of Lords, and retire in solitary sadness to their episcopal palaces to moralise on their folly, they will then discover the reed on which they have been leaning. Who will then offer them sympathy? Not the world, its unanimous verdict will be "Served you right." Not the party in the Church to whom they have so slavishly truckled. Their reply will be "We can do as well without you, as with you, and, having no political status now, we think you more ornamental than useful." (Laughter.) Will the despised, persecuted, foolish Ritualists? Yes, for they, true to the ancient maxim "No Bishop no Church," will be the first to forget and forgive, believing that "Charity doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things." (Hear, hear.) Let us not be afraid to look this important matter fairly in the face; for if the signs of the times be any criterion to the future, the question of Disestablishment may have to be met much sooner than we expect, and then we will have to make our choice between Liberty and Establishment, the Faith and Erastianism, and when that has to be done we will be ready to cast in our lot on the side of faith and freedom, and keep back no part of the price. We have no wish to hasten Disestablishment, and with intense sorrow we see the archbishops and bishops playing into the hands of those who agitate for a separation of Church and State. There is yet time to retrace their steps and avert this impending evil. If the archbishops and bishops will manfully withdraw from all connection with this Public Worship Regulation Act, and publicly declare they will not allow a clergyman within their diocese to be harassed by it, they will thus earn the respect of all faithful Churchmen. What marvel that we cannot reverence this new Court of ecclesiastical correction, for manufacturing Catholics into Protestants, when the learned judge sitting in his employer's library, at Lambeth, had to enter into a long explanation and make an apology for it, and, after all, conclude by calling in the aid of another functionary to do what he could not do. Before thundering out the terrors of the law he must first find for his new Court "a local habitation and a name." (Cheers.) We cannot accept his learned definition, nor be persuaded that the game-at-law at Lambeth is the venerable Court of Arches, or that a secular judge can shut the mouth of a priest and deprive him of the spiritual cure of his flock. The attitude we have assumed is not a pleasent one. We would have gone on quietly worshipping God after the mannner of our fathers, had not strange judgments puzzled us, and decisions drawn up by episcopal wisdom filled us with amazement; yet we hoped that time would teach our reverend Fathers wisdom, and their tyranny would soon be overpast. We saw with heavy hearts our priests fined and inhibited, and we began to wonder how all this would end; but when the State, without even the consent of the Church, created an Act of Parliament openly declared to crush us, we began to think it was time to cry out, and now when the secular arm arrests our priests and consigns them to a prison for no other crime but reverence, is it not natural that our bursting hearts should give utterance to a cry of righteous indignation that even loyalty cannot stifle? (Hear, hear.) We now feel justified, as Churchmen whose rights are infringed, to take every legitimate means to agitate for a repeal of an act that was never required. And in acting thus we will not forget that we are Churchmen bound by every tie to the Church of England and will not yield to any one in loyalty to our Sovereign Lady Queen Victoria, whom may God long preserve to rule over us. Our religious opinions may be shortly summed up in the words of Bishop Ken: "As for my religion I live in the holy Catholic and Apostolic Faith professed by the whole Church before the disunion of East and West, more particularly I live in the communion of the Church of England as it stands distinguished from all Papal and Puritan innovation, and as it adheres to the doctrines of the Cross." It is gratifying to be able to say that this is a truly representative meeting not only of working men from all parts of this great metropolis, but also from all parts of

England, from busy towns and country villages; many of them have come here at much personal inconvenience and considerable expense, but all moved by the same spirit, to publicly show how deep is the sympathy, how wide-spread the admiration, for brave Arthur Tooth—(tremendous cheering)—the priest of S. James', Hatcham, and how keenly they feel the crying injustice of the Public Worship Regulation Act. These representatives come, not for themselves alone, but they bring with them the good will and the hearty wishes of their fellow members of the various and numerous branches who could not be here to-night, but whose hearts beat in unison with ours, and impatiently wait for a report of this meeting. And yet they tell us no one cares about these things, it is only confined to a few priests with mediæval tastes and a scant following of shop-boys and weak women. Let your firm, plain, yet respectful words this night dispel the illusion. This movement they would crush is no weak one, and they know it, else why call in the aid of an Act of Parliament! Fellow Churchmen, be true to yourselves and these pains and penalties will soon be removed; in the meantime they are our most powerful assistance, and every tyrannical act, every unjust deed adds to our numbers. A few more imprisonments, a few more one-sided judgments, and we have triumphed. (Cheers.) It shows that the Church has not yet lost her charm, when working men can still rally round her, and love her as their lives. Every year sees the church emerging still further from the sloth and deadness of the past century, and shaking the dust from her garments and adorning herself as the "King's Daughter." These are but the heralds of a new day, when, triumphant over the unbelief and schism and heresy of the present, she shall come forth "fair as the moon, clear as the sun, and terrible as an army with banners." (Loud cheers.)

The first resolution, unanimously carried, ran as follows:

> That this meeting expresses sincerest sympathy with the Rev. Arthur Tooth—[Tremendous cheering]—vicar of S. James', Hatcham, now a prisoner in Horsemonger-lane Gaol for conscience' sake, and consistently carrying out the plain directions of the Book of Common Prayer; and also their admiration at his unflinching determination not to acknowledge the judgment of a temporal court in matters spiritual.

The second resolution was:

> That this meeting, considering the partial and one-sided character of the Public Worship Regulation Act, and of the manner in which it has been used by one party in the Church with a view of putting down the other, protests in the strongest manner against that Act, believing it to be an Act which deprives the Church of her just rights, and is calculated to bring the whole Church into contempt. Moreover, the same Act, not having received the assent of Convocation, is, in the opinion of this meeting, quite unconstitutional; it is determined that the Church of England Working Men's Society will use all constitutional means to get this pernicious Act removed from the Statute Book, and to agitate for a thorough restoration of the Church Synods, the only competent Courts to deal with Ecclesiastical causes.

Miscellanea.

THE NEW ALTAR AND REREDOS IN TRINITY CHURCH NEW YORK.

The Astor Memorial, consisting of an altar and reredos, to be erected in Trinity Church, in memory of the late Wm. B. Astor, by his sons J. J. and W. Astor, is nearly completed, and will be finished by Ascension Day, May 10. The stone work is being done at Ellin & Kitson's yard, 519

West Twenty-first street, where it can be examined. The statuary and sculpture are in the hands of Mr. Robert Smith, sculptor, of London. Several of the statuettes have arrived, and are pronounced superior to anything of the kind hitherto seen in this country. The mosaics for the altar and the lower part of the reredos are also being done in London, by Mr. Daniel Bell, a well-known artist. The whole work has been designed by Frederick Clarke Withers, architect, and is of a perpendicular order in conformity with the style of the church. The material used is mainly Caen stone, though red and white marble and other stones are employed, together with color decoration, to bring out the details in strong relief. The work will extend across the whole of the further end of the chancel and rise to the sill of the great chancel window, a height of 20 feet and a width of 33.

The altar of white marble will be supported by short red marble shafts, leaving three broad and two narrower panels, with a panel at either end. These flanking panels will contain the sacred monogram in enamel; the front panel at either end will contain, also on enamel the Pelican and the Agnus Dei, while the central panel will be filled in with geometrical designs and a cross in precious stones, with the head of Christ in cameo in the middle, and the emblems of the Evangelists in cameo in the corners. The smaller panels will be filled in with figures of kneeling angels. From the altar, extending out to the outside lines of the reredos, will be panels of mosaic. Above these, supported by a line of mouldings, will be the super-altar, with the inscription: "Holy, Holy, Holy." This is a shelf of red marble about a foot broad, and, in case of the decoration of the altar and chancel with flowers at Easter or other festivals, serves as a stand for the offerings. Above it, on the "hanging line" of the work, are more panels, three on either side, each 2 feet square, and a long one over the altar-table 4 feet broad by 2 feet high. The panels are filled with bas-reliefs, in white marble, illustrating the closing scenes in the life of our blessed Lord on earth. On the extreme left facing the altar is S. Mary Magdalen washing the feet of Christ, with the inscription: "She hath done what she could." The next panel is the entry into Jerusalem with the legend: "Hosanna to the son of David!" Next comes the washing of the disciples' feet, with the inscription: "I am among you as he that serveth." In the central panel is a representation of the "Last Supper," after Leonardi da Vinci, with the lines: "Having loved his own which were in the world, He loved them unto the end." To the right of the altar the first panel is "The Agony in the Garden," with the quotation; "On him was laid the iniquity of us all." "The Betrayal of Judas" is next represented, with the following legend beneath: "This is your hour and the power of darkness." At the extreme right is "The scene Before Pilate," and the historical words, "I find no fault in this man." While in niches on either side of the centre panel are statuettes in white marble of the archangels Raphael and Gabriel. This bas-relief work has been done with the utmost care and accuracy of detail. Above each of the side panels rise Gothic arches divided in the centre by a column of red marble with double niches, giving in all twelve openings in which will be placed in a line the twelve apostles—statuettes thirty inches high of Caen stone—each standing upon a pedestal. The background behind the figures will be of burnished gold. Over the central portion and some six feet above the altar-table is a large cusped arch in the form of a baldacchino, about eight feet across by five feet high with the group of the Crucifixion in Caen stone. This will be in high relief, and, besides the figures on the cross, will represent the three Marys, with S. John and the Centurion at its foot. Beneath are the words, "Behold the Lamb of

God" underneath a line of passion flowers. Above, in the spandrels of the central arch, are small circular medallions of the "Ascension" and the "Resurrection." On a line with the other statuettes are four canopies, and on the faces of the four buttresses are the four Latin Fathers of the Church: S. Jerome, S. Ambrose, S. Augustine and S. Gregory. On the returns of the outside buttresses are two other canopies, containing statues of S. Michael and S. George slaying the dragons, figuratively guarding the whole line. There will be in all eighteen statuettes. The buttresses are carried up and surmounted by four standing angels represented as playing on musical instruments. Between the two central buttress-tops the work is carried up in the form of a gable in which on a panel, in the shape of a "vesica piscis," is a high-relief of Christ in his majesty, angels bowing down in adoration filling in the angle corners on either side. Under the cornice, and forming part of it, in raised letters and gilded, are the words:

To the glory of God.
In memory of Wm. B. Astor.
This reredos is erected A. D. MDCCCLXXVII.

The erection of the reredos in Trinity Church will necessitate some extensive changes in the building, which will take the form of an extension of the church aisles about the west end. Robing-rooms, retiring-rooms, a bishop's robing-room, another room for the clergy and a third for the choir boys will be added at the same time. A side door will also be opened from either side of the chancel, permitting the exit of communicants after the Lord's Supper without confusion or crowding. The chancel will be decorated in color so as to be in keeping with the other improvements.

To the Editor of the Pall Mall Gazette.

PORT WINE VERSUS RITUALISM.

Mr. EDITOR:—These Ritualists are giving a deal of trouble, and I for one am not surprised at it. I am an old-fashioned country wine-merchant, and years ago, when the Church first began to leave off drinking port, I knew no good could come from it. I often used to say to my poor wife, "I, my dear, may not live to see it; but, depend upon it, with these light thin wines, we shall have Popish doings before many years have passed." Why, sir, it stands to reason that a parson whose head could stand his bottle of port at a sitting was not the sort of man to go and make a fool of himself in the church. What was one of the consequences of this giving up the orthodox old wine? Why evening services, and evening services by gaslight. And let me tell you that gas and Ritualism have a good deal to do with each other; for these Ritualist performances, just as much as the extravagances at the theatres, must be lighted up. But how, you may ask, did giving up the port wine lead to evening services? That is plain enough. In the good old days we went to church at eleven and again at three. We came out at half-past four, and then we had done with piety for that week. I stand up for piety as much as any man; but I like it in the right place and at the right time, and so did our old vicar. When, like good Christians, we had been twice to church and had a bit of a walk, we were not afraid to remember that our Maker had given us bodies as well as souls, and the wherewithal to comfort them. Many a Sunday has our vicar put his legs under my mahogany at six o'clock, and not moved them till nine or half-past. He had done his work and given us a good sermon, if not two, and he knew well enough out of his Bible that at the right time "there is nothing better for a man than that he should eat and drink, and that he should make his soul enjoy good in his labour." And he did eat, and he did drink; and it did one's heart good to see it. Sometimes I dined with him, and you should see him, sir, when the ladies withdrew give us a wink as he brought up from under his chair a bottle of his particular port. "It was no use giving it to them," he used to say, with his thumb pointed back at the door, "they like sweet port much better." He always finished up with a glass of sherry; "If for no other reason," he said, "it gave him 365 more glasses of wine a year, and 366 in leap year." Ah! Sir, those were not the sort of men to trouble the land and get themselves—calling themselves gentlemen, as I suppose they do—locked up in the common jail. I am grieved to see the dear old Church—and I have been a churchwarden and a vicar's churchwarden, too, many a year—made a laughing stock. Why, sir, when I was a boy I do not believe that there was a parson in England who would have made a fool of himself on purpose; and now, from what I read in the papers, there are ever so many thousands of them as do. What, then, is the cure? Why, let them once more make themselves comfortable. I should like to see the bishops begin by keeping a good table, with good sound port on it, open to all comers—parsons I mean. I hear there are not about two bishops in England who drink port. But I should not be surprised, if only his bishop was to ask the Rev. Mr. Tooth to dinner some day, and should talk kindly and sensibly with him over a good glass of wine, he would find out that he is not such a silly fellow after all. When I had made a fool of myself, as young folks sometimes will, my dear old father—God bless him (though that is Popish, I fear, as he has been dead ever so many years)—never used to say a word to me about it till the cloth was cleared away and a bottle of his best port set on the table, and then he would talk so kindly to me, and so wisely too, that if I had not half choked myself with a glass of the good liquor, I should have blubbered right out.

Well, I have taken up a deal of your time, and so I must come to an end. But it is hard for an old fellow who has stood by his parson and the squire, and drank Church and King long before it became Church and Queen, to live to see the parsons go and make such confounded fools of themselves. I am, sir, yours respectfully,

January 23. AN OLD FASHIONED MAN.

TOLERATION.

On Sunday evening *Dr. Farrar* preached for the Rev. E. Husband, at the church of S. Michael and All Angels, Folkestone, on behalf of the Church funds, and at the close of his sermon, he made the following remarks:—

I am almost ashamed to be obliged to add, that it must not be understood from my presence here that I have any especial sympathy with any special school of thought in our English Church. That is emphatically not the case. But for the idle comments which have been made on the matter, and which I have heard on many sides, I should blush for the impertinence of alluding to what is purely personal. I am a stranger to this town; I never set foot before in this church; and in preaching here to-night I have simply performed an ordinary and every-day act of kindness to a brother clergyman, to me personally unknown, as I should do, I hope—I should blush not to do if it were in my power—for almost any other sincere, hardworking clergyman, whom I believe, whether his views happened to be the same as mine or not, to be faithfully doing God's work, and sincerely struggling to fight sin and lighten sorrow. Surely if the points on which the members of our beloved Church can agree are infinitely broader and deeper than those on which we differ, then in days in which so much moral laxity is sheltered under so much avowed and unavowed scepticism, when one can hardly take up an ordinary magazine without stumbling on some clever article which calls in question the most rudimentary elements of our faith—surely, I say, days such as these, when perils thicken and threaten on every hand, are not the times for party to be hating party, school denouncing school, and brother Christians and brother clergymen refusing to hold out to each other the right hand of fellowship, because, forsooth, though they all are Christ's children and for all Christ died, they differ or think they differ about some infinitesimal trifle, or about, perhaps, some important truth. If it be so, then indeed have we laid ourselves open to the strong reproof S. Paul addressed to the Church at Corinth, "It hath been declared unto me that there are contentions among you. Every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided?" or, as it should perhaps be rendered, "Christ has been divided," "has been parcelled out," "has been torn into fragments," among you. And how seriously should we lay to heart the solemn words which S. Paul, in the same chapter, addressed to the petty, squabbling factions of his day, "Now, I beseech you, brethren, by the name of the Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and the same judgment." If, most unhappily, we cannot all be of the same mind, do not let us forget, "Sirs, ye are brethren." My preaching here to-night —since some have been pleased to remark upon it, means only this, that I hold it my duty as far as I can "to keep the unity of the spirit in the bond of peace." I consider holiness of life of transcendantly more importance than unity of opinion, and I hold that the more we have of natural charity, and the more gentleness and toleration there are among us, the less there will be of intestine wars and fightings, and that the more we have of brotherly love and happiness, the more richly will the dew of God's blessing fall upon our Church and the better shall we all do the work of Christ. Repudiating then all idle comments and personal inferences except this, I ask you, in conclusion, to aid the church in which you worship, and the pastor whom God has placed over you, and let us not doubt that to those who thus give in faith and love will be unfolded the deep meaning of those most gracious words, "It is more blessed to give than to receive."—*John Bull Aug.* 1876.

Church Work.

THE ORGANIZATION AND WORK OF SAINT IGNATIUS GUILD, NEW YORK.

In June, 1874, The Rev. Dr. F. C. Ewer organized some twenty-five or thirty of the more active workers of his Parish (St. Ignatius, New York), into a Guild. Since then this Guild has increased largely in numbers, and its practical operations have been growing both in variety and in extent, until at last the City of New York has included it among the charitable organizations to which its Board of Estimate and Apportionment appropriate sums out of the Public Excise Fund for the judicious help of the poor. The constitution of this Guild has been taken as a model for the organization of similar societies in several other cities. We are indebted to one of the wardens of St. Ignatius Guild for the following somewhat full account of its organization:

St. Ignatius Guild, N. Y., consists at present (Jan. 1877,) of 120 members, communicants of the Church, and mostly members of St. Ignatius Parish, New York.

The objects are three-fold, namely: 1st. The mutual benefit of its members in Christian Faith and Duty; 2d. The promotion of a better observance of Church Rules, Discipline and Worship, and the extension and diffusion of the principles of the Church Catholic; and 3d. The hearty coöperation of its members in the seven corporal and the seven spiritual works of Mercy.

It officers are a Superior (who is the Rector of the Parish), a Secretary and a Treasurer. The Secretary and Treasurer are elected annually by ballot. The Superior, Secretary and Treasurer form the Council, or managing committee of the Guild.

The Guild as a whole meets monthly in the Guild Room on the first Friday Evening of each month. Special meetings may be called at any time by the Superior.

For any business to be transacted, at least ten members must be present (usually a much larger number convenes). In case of a tie vote, the Superior has a second or casting vote. The annual meeting of the Guild for elections and annual reports takes place on the first Friday in October. At that time all accounts have been audited, and the Superior makes in writing a statistical and financial report.

The Funds of the Guild are raised by voluntary subscriptions, an alms box at the door of the Church, donations, lectures, concerts, tableaux, and such other means as the Council may direct at any time. The regular subscription, payable by each member, is one dollar *per annum* in advance.

The resignation of any member may be accepted at a monthly meeting; and by a two-thirds vote a member, for just cause, may be suspended or expelled; but only on recommendation of the Council, who shall first hear the accused in his own defence.

The Guild is divided into as many Sections, or "Wards," as there are branches of work to be attended to.

The Superior presides at all meetings of the Guild, or of its Wards, at which he may be present, selects from the membership of the Guild those persons for each Ward who by nature and other gifts seem best adapted to the work of the Wards, appoints a Warden for each Ward, appoints all committees, is *ex officio* a member of each committee and of each Ward, fills all vacancies occurring between the times for annual elections, audits the accounts of the Treasurer, or appoints an auditor to do so, and performs such other duties as by right and custom pertain to his office.

The Secretary keeps the minutes of the Guild (but not of the Wards) and other records of the Guild, issues notices of the meetings, and conducts the correspondence of the Guild.

The Treasurer keeps account of all moneys received and paid by the Guild, and reports the same to the monthly meetings. He pays out no money except on resolution of a Guild meeting, or on an order from the Council.

The Council makes By-Laws for the government and direction of the Guild and establishes new Wards when needed.

The Guild is organised into Wards in order to secure, not merely division of labor, but *efficiency of action*. Some persons are well fitted to teach, that are not apt in visiting the poor and so dispensing alms as not to injure the poor by making them helpless and un-self-reliant. Others are naturally or by experience skilled in visiting the poor, but have no talent, natural or acquired, for visiting hospitals or prisons, etc., etc. And so the plan of the Guild to give to each member such work as he cr she is specially interested in or likes to do; thus so utilizing the members of the Guild as to get the best work out of each. Each Ward has its own head called a Warden, who directs (under the Superior) the work of his ward—some of the wards have also a Secretary and a Treasurer. Each ward has its own meetings, separate from the Guild meetings. The membership of the wards ranges from five or six members to twenty or twenty-five members, according to the work to be done. A Guildsman may be a member of several wards at the same time; but no Guildsman can be Warden of more than one Ward. The Rector, though *ex officio* the Head of each Ward as well as of the Guild, centres the responsibility of each Ward upon its Warden, who consults the Rector in case of difficulty, and makes regular reports to him of the work of the Ward at the monthly meetings of the Guild.

The wards, and the objects of each, are as follows, viz:

I. *S. Augustine's Ward.*—To gather attendants at the services of the Church, and scholars for the schools.

II. *S. Peter's Ward.*—To provide attendants at the services of the church with seats, and, in general, to extend the hospitalities of the church to strangers when they come, especially the poor.

III. *Keble Ward.*—1st. To sell and otherwise disseminate church books, pamphlets, leaflets, cards, literature, and other articles for the benefit of the church. 2d. To collect and have charge of a circulating parish library. The Warden is in the Keble Ward section of the Guild Room every day (except Saturdays) from 10 A.M. to 12½ P.M. The Warden is agent for procuring church books from England or elsewhere; also takes subscriptions for *The Church Times*, *The Church Review*, and THE CHURCH ECLECTIC. The financial operations of the Ward began Feb. 17th, 1874. From that time to Oct. 16th, 1876, its gross receipts were $1,799.00. Its profits have been deposited in Savings Banks where they accumulate compound interest.

IV. *S. Michael and All Angels' Ward.*—Reverently to care for the Altars of the church, their vestments, furniture and ornaments, and for the Eucharistic Vestments. It is one of the duties of this Ward to see that the Bread and Wine for altar use are unadulterated and of the best kind.

V. *S. Gregory's Ward.*—The instruction, oversight and direction of the choristers, servers and acolytes.

VI. *S. Veronica's Ward.*—Care of the Office and Choir Vestments—to see that they are kept clean, mended and, generally, in proper condition for use.

VII. *S. Martha's Ward.*—To instruct an Industrial School of girls. This school meets in the Guild Room on Saturdays. It numbers about 125 scholars, mostly Germans. The design of this Ward is to teach the higher classes to cu and make their own garments. Also to teach them the use of the sewing machine

VIII. *S. Joseph's Ward.*—To prepare mural decorations and make other preparations for Christmas, Epiphany, Palm Sunday, Good Friday, Easter Day, Whitsun-Day, etc. etc., and to make all preparations for Guild Entertainments. The Rector and Vestry are by this Ward relieved of all care touching Christmas decorations. The Warden makes his own plans and calls to his assistance not only the regular members of his Ward, but also the parishioners generally when they are needed, as they always are, during the week before Christmas. The warden's plans are carried out, and thus there are no consultations as to how decorations are to be prepared, and so all is harmony. The floral and other decorations of the Altar, however, are attended to by S. Michael's Ward.

IX. *Holy Innocents' Ward.*—The care and instruction of the Sunday School. This ward holds a meeting in the Guild room regularly once a month. Each class in the school is named after some saint, and each class has an appropriate banner. There is, besides, the Rector's Banner, which is given each Easter Day to the class that has been the most efficient during the year, which becomes The Banner Class for the ensuing year.

X. *S. Luke's Ward.*—To visit and assist the *sick poor*, providing for them medicines and medical attendance, attending to some in their own abodes, and securing for others places in hospitals. There are three doctors who kindly give their services to this Ward.

XI. *S. Dorcas' Ward.*—To visit and assist *the poor*, providing them with occupation, and with clothing and other necessaries. The Ward has, in the Guild Room, what is known as "The Poor Trunk;" a receptacle, namely, to which parishioners and others send cast-off clothing. The main aim of this ward is to detect impostors, to help the deserving poor to help themselves, and to dispense whatever temporary relief may be needed until employment can be obtained.

XII. *S. Monica's Ward.*—To conduct a mothers' meeting. This is one of the most valuable wards of the Guild. The mothers' meeting gives the Guild access to the poor, the needy and the unfortunate in the tenement houses. Each new family to which we have access has friends above and below stairs in the tenement house, to which we gain access also, and so we are led to a various and extended work of beneficence, other wards being called in, (under our division of labor) to do, each, the appropriate duty that is called for. Thus S. Monica's Ward not only does its own work, but becomes a feeder of work to other wards.

XIII. *S. Paul's Ward.*—1st. To gather into itself Christianized Jews. 2d. To extend sympathy and to impart instruction to them. 3d. To aid them in the matter of securing employment. 4th. To spread the knowledge of Christianity to their unconverted brethren according to the flesh.

It is quite impracticable to enter into the various details of the work accomplished by these Wards, especially the work of S. Luke's, S. Dorcas' and S. Monica's Wards. It is the old story of numberless cases of poverty, ignorance, sickness, and want of employment, visited and relieved. S. Luke's Ward, besides its regular duties as set down above, visited the Public Hospitals last year, administering spiritual consolation to those who had every *physical* want supplied by the city. This is the only one of our Wards whose members work under the direction of a Sister of Mercy; the Rector instructing them to place themselves entirely at the disposal of the Sister and to work under her.

Once a year the Superior gives a reception in the Guild Room to all the members of the Guild and of the Parish.

The entire cash receipts of the Guild during the first two years and four months of its existence, (*exclusive* of sums placed by the city in its trust for distribution) *i. e.* up to October 1st, 1876, were $3,134.09.

ST. MARK'S CHURCH, PHILADELPHIA.

The Annual Report of the various Departments of the work of this Parish for the year 1876, made its appearance on last All Saints' Day. It is crowded with interesting and suggestive details, and shows unabated activity in good works on the part of this prominent Parish. St. Mark's is a compact and efficient organization. It has the usual "Corporation," consisting of Rector, Wardens and Vestrymen. It has also what is much better—a strong staff of *Clergy*. A legal corporation may be useful—it has not always been—to save church property from injury or loss; but it cannot save souls—nay it can be shown that it often causes them grievous damage. A rich and powerful Vestry will not make a prosperous Parish. If we must choose between the corporation and the clerical staff at any time, we should have no hesitation. Whatever else may be lacking to a Parish, by all means let us have a sufficient force of Clergy. It is worthy of special note, then, that the able and energetic Rector of St. Mark's has two assistant Priests and a Deacon. Perhaps if these were 'seven' Deacons instead of one, the parochial work would be even more thoroughly conducted. But we do not mean to suggest.

Under the head of "statistics" we find that there have been during the year 829 Public Services in the Church, 177 Public Administrations of the Eucharist, 8,195 Recipients of the Eucharist, 1,644 Pastoral Visits by the Clergy. The "Offerings," for all purposes, parochial and extra-parochial, including all branches of Missions, amount, for the year, to $39,322. The several Departments of the Parish Work, we review in their order:

The Sunday School, numbers 305 pupils. A Superintendent, Secretary-and-Treasurer, Librarian, Organist, Four Bible-Class Teachers, and Thirteen Sunday School Teachers, make up the School Staff. But why, we must ask, are those pupils who do *not* leave the city in July and August, given over to the World, the Flesh and the Devil during those months? It is not that St. Mark's is any more culpable in this matter than many, too many, of the city churches. But in regard to the implied custom, one cannot but marvel whether the soul's adversaries in the cities really do take a "summer vacation" or not. There is at least room for doubt.

A good feature of this school is the attention paid to music—its Service being always *choral*, and special time being bestowed on the practice of *Carols* for Christmas and Easter. A Teacher's Meeting is also held regularly on Tuesday evenings to promote uniformity of teaching.

The Parish School, we confess, gives us some surprise. This 26th annual report says: "After more than a quarter of a century of successful work, by the blessing of God and the liberality of the congregation, the Managers of the Parish School are again enabled to present a favourable Annual Report of its condition and progress." And yet, more than twenty-five years of "success" in a strong city Parish only enable this school to number 53 children all told—30 boys and 23 girls! For these there are two teachers, both women. The Board of Managers are fourteen in number; and this roll of names makes a portentous array as compared with the size of the school. Strange to say, they are all women. By no means do we imply that women are not entirely capable of managing parochial schools; but the fact here noted naturally suggests an inquiry not altogether impertinent. Must we suppose that the men of St. Mark's Parish, the Christian men, at least, take no interest in their Parochial School? Surely, we are not to infer that not a man of them can be found to sustain with his name and influence as well as his money, the one institution of learning connected with their Church! One is really loth to believe that Churchmen can be so indifferent to the cause of *religious education*. Let us hope that in this case "things are not what they seem." And yet, supposing such indifference, it would only be of a piece with the prevailing insensibility to this great interest among the Church people. A crying shame among us is our coldness on the subject of Christian Schools. It is our disgrace that the *Parish School* is still an exception, and that usually a school-house is unknown as a part of the Parochial machinery. If people can only secure as speedily as possible a house where they can worship with some degree of luxury, the house for religious education is a matter of no concern. So generation has succeeded generation without the Church having yet roused to her duty to her children's children. With all our talk about education, we are doing very, very little for the coming generation. Meantime the godless Public Schools, or the institutions of Romanists and Protestant Sects, or seminaries of avowed infidel principles, are undoing the fitful, feeble teaching of our Sunday Schools, and even the most positive training of the faithful Clergy and Laity. When shall the Parish School be found in proximity to the Parish Church all over the land? Not till then can the Church make good her claims and appear before this nation as a Teacher sent from God. Until then, she must be content to have her lofty pretensions ridiculed, and her voice disregarded, by the vast majority of the American people.

The Industrial School for Girls is next in order in our review. It meets every Saturday for two hours, from November to May. It numbers 82 scholars and 10 teachers. Ninety-eight articles of apparel were made by the scholars and sent to the Children's Hospital. The work is sustained by subscription.

The Mothers' Meetings, conducted by three ladies of the Parish, have become a regular institution, having been kept up now for *twenty-five years*. They have been much enjoyed by those mothers who attended them, as a means both of instruction and of pleasant social intercourse. The names of sixty women were on the roll during the winter of 1875–6. The average attendance was thirty-five. A Coal Club was formed in connection with the meetings, and afforded substantial aid to many in the important matter of fuel. Each meeting was closed by one of the parochial Clergy with religious Services. The Season ended with an entertainment provided by the Ladies of the Parish.

The Employment Society has its work cut out and distributed with much system. Besides its Board of Four *Managers*, and its *Directors*, it has its Permit, Purchasing, Cutting, Distributing, Examining, Marking and Furnishing, Paying, Selling, and Special Orders Committees. During *seven years* it has given work to poor women. In the winter of 1876 it thus aided *fifty-four women*, and 1224 articles of clothing were made.

The Ladies' Missionary Aid Society conducts its work with similar regularity. It has three governing "officers," a Purchasing, Cutting, Distributing-and-Furnishing, and Packing Committee. For *twenty years* it has kept up its useful work; doing untold good in its quiet way, by supplying many of our poorly paid clergy with wearing apparel, household linen and other needed articles. During all these years it has annually sent a large box of clothing to be distributed among the more needy students of Nashotah. This Society is supported by voluntary donations; and the aid of every parishioner is earnestly asked.

The Altar Society does a pious and useful work. The Rector is President, assisted by a lady Directress, Secretary and Treasurer. There are Committees on the Altar Vessels, the Altar Linen, the Chancel, the Vestry Room, the Choir Room, the Altar Flowers, the Vestments and the Silk Embroidered Work. The Society numbers 36 members; and 18 honourary members, among whom are several men. Its work consists in—

I. Caring for and renewing the Altar furniture, the Vestments of Clergy and Choir, the books, cushions and carpets of the Chancel; and the decoration of the Altar with the flowers given for the purpose.

II. Assisting feeble parishes, as far as possible, in making suitable provision for the worship of the Sanctuary.

Besides the necessary work for their own Church, they have during the past year furnished 26 clerical Surplices, 17 Stoles, and 14 boxes of Altar Linen, for other Churches, with numerous needful things in addition—all the handiwork of members of the Society. Many of these have been sent as donations to needy parishes. All are of the best materials and workmanship; and when made to order are put at the lowest rates. A cassock and girdle, for instance, of the best serge or nun's cloth, they make for only $16.00. During the past year, the Society has sent Vestments and Altar Linen to *nineteen different Dioceses.* Here is a gratifying proof of the growing reverence in the ordering of Church Altars and Services throughout the land. The Society relies for its support solely on voluntary subscriptions; and as its work is for the benefit of the Church at large, asks the active coöperation of communicants of other Parishes. Gifts to the Society, for Altar Flowers, and Linen, for Vestments and other purposes connected with the Sanctuary, amounted during the year to $784. Of this but $28 remains—so generously does the work go on.

The Hospital Aid Association is under the Presidency of the Rector, and has a Secretary and Treasurer, an Executive and a Receiving Committee. It does a kind and grateful service in distributing among the Hospital patients the various donations of fruits, sweetmeats, articles of clothing, bedding, books, newspapers and magazines.

The Choir consists of the Organist and Choir Master, Mr. F. W. Mills, (Fellow of the College of Organists of Great Britain,) aud 39 Choristers, of whom 20 are boys. These are all taught music without charge, and receive special *religious* instruction on Sunday afternoons. Those on duty on Sunday evenings have tea provided for them in the School Buildings adjoining the Church. The Organist and Choir Master is daily present at 10–11 A.M. and 5.30–6 P.M., in his rooms in the School Building; and is glad to receive new candidates with good voices, from eight to twelve years of age.

THE BELLS *of St. Marks* have become famous in connection with the remonstrance and consequent law-suit growing out of the opposition of certain parties near the Church to the sweet music of their chimes. The full Chime will consist of eight bells; of which only four are in position, constituting a *Peal.* There are, "The Rector's Bell," weight 2006 lbs.; "The People's Bell," weight 1407 lbs.; A Memorial Bell, weight 1167 lbs.; "The Children's Bell," weight 938 lbs. The last was bought with the Offerings of the Sunday School. These Bells were cast in London, by Messrs. Mears & Stainbank. Their tone and tune have been pronounced by experts to be perfect, and to reflect great credit upon the Founders.

Tha Parish Library contains nearly four hundred well selected volumes. It is constantly made use of by the women who attend the Mothers' Meetings; and as the books are read by their friends as well as themselves, much good is done by them. This Library is open on two days of the week to any of the parishioners choosing to avail themselves of the privilege.

A full round of Services is kept up in the Parish Church throughout the year. The Holy Eucharist is celebrated twice every Lord's Day, at 7 and 10 A.M., also on all Holy Days and Saints' Days, and on Wednesdays and Fridays throughout Lent. Solid and graceful architecture, rich and perfect appointments, carefully conducted Services and grand music, all combine to render the Worship at St. Marks impressive as well as attractive, to the crowds who throng its aisles. Its doors are open continually for those who wish to pray in private, as well as for the Morning and Evening Offices. But after saying all this—and it is a great deal—we cannot say of this goodly temple what we still think is most desirable of all—that it is *a Free Church.* All this rich and solemn pomp, all this grand worship, is mostly for the privileged occupants of the pews. The Gospel, indeed, is preached there, and the Sacraments administered; but it is not in the proper sense a *free* Gospel. The Word of God is "bound," in a great measure—at least is hindered in its free course by the unchristian exclusiveness of our present parochial system, even in this liberal Parish. Another thing strikes us unfavorably as we survey the numerous and well-planned works of this Parish:—*the men take no active part.* Not a dozen male names appear in all those lists of pious aud benevolent workers for Christ. To the women is left all good work. It seems to be the old story—indifference and inactivity in all earnest Christian *work* among the male members of our average American "Parish." The Vestry, the Pew, the Privilege—these secured, men under this system act as if their salvation were wrought out.

For another occasion we must reserve fuller mention of the one work of St. Mark's which has the chief "promise and potency" of life—the *Working Men's Club.* †

Correspondence.

BOURNEMOUTH, HANTS, LENT, 1877.

MY DEAR DOCTOR:—If "the chamber where the good man meets his fate" is quite near the gate of heaven," then are we specially blest in being near the spot where Keble breathed away his gentle spirit and "fell asleep." From my window I see the last abode of the sainted bard and his cherished and afflicted wife.

It was a mysterious providence which brought them here to die, without the privilege of seeing each other for the last parting. So we talk in our blind earthly way, forgetting how short the separation actually was, and how rapturous the meeting again in Paradise. No one who has read Sir John Coleridge's beautiful memoir can forget the association of Keble's name with this place, nor the affecting circumstances connected with his last visit here to relieve the sufferings of Mrs. Keble. In a house looking out upon the waters of Poole Bay, where the eye can follow the long line of cliffs ending in Hengistbury Head, with the west end of the Isle of Wight in full view, amid scenes of peace and beauty such as he loved, they passed their last days, and entered into rest. I have just come from the last church in which he worshipped—S. Peter's—which has two memorial windows devoted to him. That in the end of the south transept illustrates the TeDeum; the first compartment representing the Apostles, the second, the Prophets, the third, the Martyrs, and the fourth, the Church Catholic, all uniting in the strain "TeDeum Laudamus" to Christ enthroned in glory. The likeness of the venerated Christian poet is introduced in the lower part of the fourth compartment, and underneath is an inscription recording the death of John Keble, and Charlotte his wife, with the motto "Day by day we magnify Thee." As the contributions towards this memorial exceeded the amount required, a second window, illustrating our Lord's Resurrection, has been placed at the east end of the south chancel aisle as a second memorial. I wish I could describe to you this church, its services and its congregations. They are my *beau ideal* of worship after the Anglican rite. Every thing beautiful is gathered together, yet not for show, but as a worthy offering to God's glory. Rare marbles and stones, exquisite sculpture and carving, harmonies in colour, expressive pictures, rich windows, adorn it. Everything relating to its sacred purpose is beautiful and glorious, while man's pride is rebuked by the humble benches and chairs for the worshippers. The chancel is wonderfully attractive and beautiful both in its details and in the perfect harmony of its proportions and ornamentation. It is a visible embodiment of the "beauty of holiness." The exterior is in perfect keeping with the interior, and the churchyard with its lych gate, its stately cross, and its cross-adorned and carefully kept graves, is a perfect realization of a Christian cemetery. One loves to think that the spirit of the author of the "Christian year" is perpetuated in this sanctuary and its Church-like surroundings, and yet more in its beautiful and glorious services. And what shall I say of the congregations that fill it day by day, and especially on Sunday? Certainly the venerable Vicar realizes in them the fulfilling of the words "good measure pressed down, and shaken together, and running over," in return for the liberality with which he has given. The complete filling of a church for service after service, as a matter of course, is so rare a sight in *our* world, that it does one's heart good to see it any where, especially in a quiet retired region like this in which we are sojourning. And yet there is a cloud overshadowing this bright scene, of which it is hard for American churchmen to discern the wisdom or the justice or the Christianity. It is entirely "legal" according to the P. W. R. Act and the recent decisions, for three of the most worthless inhabitants of the parish, who may never have entered the church porch, and never intend to do so, to have the venerable vicar and his devoted curates presented for trial on account of two or three very harmless and reverential observances—the eastward position being one of them at this writing—and exposed to heavy costs and possible imprisonment! The Church Association has the power to do that *here* as well as in other places, though prudence or the want of money may restrain them. But how different from the apostolical model of the Church is a system which, under the pretence of the Royal Supremacy, can make the most faithful and laborious clergy dependent for the preservation of their peace and comfort, and of the harmony and devotion of their congregations, on the forbearance or poverty of an association of their brethren, who are banded together for the acknowledged purpose of suppressing those who differ from them, by suits at law, and fines and deprivation! What can an "Establishment" be worth to the Church when the power of the State is used, not to honour and build her up in her spiritual character, but to enact laws which are avowedly intended to enable one party in her to put down another?

But there is a "silver lining" even to this dark cloud. These days of tribulation and anguish are drawing out a devotion to Christ and the Church which was utterly unknown in her ease and security. They are winning the allegiance and service of classes that have been alienated because neglected, for centuries. Notably is this the case with the working-men, who have just given a signal illustration of their intelligence, devotion and power. If the present movement had done no more good than establish in a large body of this great and influential part of the people the principles and life of their mother Church, it may well be called the most important religious movement of the day. The meeting of the Church of England Working men's Association, held Feb. 16th in London, was remarkable for its numbers, the ability of its speeches, and its fruits. It was attended by representatives from all parts of England, who began their labours by going up in a body to the early celebration of the Holy Communion at S. Paul's Cathedral. What prodigious significance in that fact! Their spirit was shown in the utterances of their leaders to be unalloyed devotion to their Church in its purity, and a firm determination to secure justice and toleration. Said the Chairman: [See page 21.—ED. ECLECTIC.]

Thousands could not gain admission to the hall. The effect of this meeting has been one of its most wonderful features. After the Vicar of S. James' Hatcham had been placed in durance vile, under the apologetic order of Lord Penzance, it was said in London that an Illustrious Personage was greatly moved that the present reign should be noted by such a return to the practices of the Dark Ages, and, so far forth, the prisoner at Horsemonger lane Gaol had very distinguished sympathy. Still Lambeth made no sign. The English Church Union held a great and enthusiastical meeting, Jan. 18th., in which many of the leaders in Church and State took an active and decided part, and pledged its sympathy and support to the Vicar of S. James,' and all who should follow his example; but he was imprisoned for all that. The papers of Feb. 10th., said that it was rumoured that the "Three Aggrieved" intended to apply to Lord Penzance for the release of the prisoner, as they had a right to do; but one of them indignantly denied, in the paper, that they had any such intention till the Vicar complied with the law, and paid the costs, amounting to $5.000. The Working men's meeting was held on the 16th., and the prisoner was walking quietly away from the gaol, a free man, having been liberated on the 17th, by Lord Penzance on the application of the three prosecutors! Yet he had made no submission and paid no costs; it is confidently stated by those who ought to know, that the Government took alarm at the resolute attitude of the Working men, and insisted on the immediate release of Mr. Tooth. But all this is inconsistent with our ideas of the pure and undaunted administration of "the Law." There must be a hitch somewhere. Something must have been "rendered to Cæsar" which belongs "to God," and He is sure at length to require His own again. "Ritualism" is not "put down" yet, as the Prime Minister said he intended it should be by the P. W. R. Act. On the contrary, it has gained the signal advantage of the deep sympathy caused by persecution and oppression, which is sure to be given to the weaker side, aided by the inevitable ridicule inspired by the imprisonment farce.

In the meantime the subjoined extract shows what progress the Primitive Methodists are making towards Mediaevalism. I have not heard however that it has caused the slightest alarm, or led to a single riot. And really, if it was properly and reverently done, what reasonable objection could be made to such a representation of Scripture events? But does not its favourable reception prove the existence of a taste and longing in man for the dramatic in religion as well as art, which it is needful and right to gratify?

A SCRIPTURAL DRAMA AT DARLINGTON.—Last night the Scriptural drama of "Joseph and his Brethren" was performed in the hall of the Mechanics' Institute, Darlington, before a large and appreciative audience, by an amateur company of

Primitive Methodists. The Scriptural narrative is divided into nine scenes, which were gone through with much spirit by the performers, who were all dressed in character. Pharaoh's throne and crown Joseph's coat of many colours, Benjamin's sack with the king's cup, together with the necessary Oriental costumes, were all represented with remarkable fidelity. At intervals, between the scenes, appropriate pieces of music were rendered with much vigor by the brethren, who, whether singing or acting, entered heart and soul into their respective roles. The representation was received with much favour, and it will shortly be repeated.—*Northern Echo.*

I have been much interested in the report of the proceedings of the Diocesan Convocation of Central New York at Oxford. It is a most important measure of Bishop Huntington's, and must be productive of the greatest good. I am happy that the evils and cure of Intemperance attracted so much attention, and drew out so able a helper as Dr. Wey of Elmira. The vice reigns here with appalling power. One is astonished at the facilities for indulging it by high and low. It stands in the way of all real improvement of the people, and is the fruitful source of daily disorder and crime. One of the saddest sights in London of a morning is to come upon a "Black Maria" discharging its freight of men and women, boys and girls at a police court, that have been arrested over night. Drink is stamped on all their faces. I subjoin the following testimony from a distinguished son of a distinguished father: "Lord Coleridge, addressing the grand jury at Durham assizes, said his judicial experience taught him that crimes of violence were all traceable to drink, and if England was sober we might shut up nine-tenths of our gaols."

I had the privilege of beginning Lent in S. Paul's Cathedral. You remember that when S. Paul's was to be rebuilt from the ashes of the great Fire, the question was seriously mooted whether its size should not be reduced to suit an assumed "Protestant worship." Happily the soaring genius and ambition of the great Wren triumphed over the narrow spirit of his contemporaries, and reared the glorious temple which is his grandest monument. The present generation is solving, in a very satisfactory manner, the vexed question of two centuries ago, and showing that the Church and the ritual are exactly fitted for each other. Nowhere does the chaste, beautiful and heavenly service of the Prayer Book stir, subdue and control the spirit more sweetly and powerfully than in that grand and solemn sanctuary. The effect of the building itself, with its unbroken vista of nave and choir, 500 feet in length, its massive columns and lofty arches, its vast rotunda and transepts and its soaring dome, is wonderfully impressive and satisfying. The oftener you see it the more it fills you, though it must be confessed that the eastern end is not worthy of the rest. Under the present Dean and Chapter the greatest attention is paid to the service, which is rendered with reverence and devotion. The effect of the responses and the organ accompaniment, rolling through the arches and re-echoing from the distant aisles and ceilings, is indescribably grand. The vast building is well employed for its sacred purposes, and there is not too much of it, as it is now used. There are *five* services each day, beginning with the Holy Communion at 8 A. M., thus establishing the Great Act of Christian Worship ordained by Christ Himself in its true and only place, before all other worship. During Lent a sermon is preached and the litany said every day at 1.15 P. M. On going to the Matins on Ash-Wednesday, I heard for the first time the Commination Service, in which the *Miserere* was sung by the minister and choir responsively with touching solemnity. What objection any devout and religious soul can find to this most impressive and necessary warning against sins it is hard for me to conceive. Yet there are clergymen here who will not obey the rubric which requires them to use it. I need hardly say that they are among those who are in no danger of imprisonment. On returning to hear the sermon we found the western end of the nave provided with chairs, and a low platform for the preacher. A large congregation soon gathered, one half of whom were obliged to stand. I thought of the old "Paul's Cross," once in the churchyard, where in the olden time so many famous sermons were preached to crowds of bystanders, as the preacher mounted his extemporised pulpit, and, after a collect, addressed us as a man talking to his brother men, face to face, in earnest simple language, on "righteousness, temperance and the judgment to come." He minced nothing and spared no one, but told his hearers plainly their sins, and the sins of their people. After a quarter of an hour's exhortation we were invited to join in the litany in the "morning chapel," a beautiful little chantry under the north west tower, where the early celebration is held. This was immediately crowded, most of the people being forced to kneel on the floor, and *such* a litany it was never my privilege to join in before. And this is going on day after day during the solemn season. Herein is the Church's strength and hope in her "troubles and adversities," which indeed have brought this blessing upon her, that they are teaching her "how to pray."

I cannot conclude without bearing my testimony to the directness, earnestness and evangelical fidelity of the sermons which I have heard from our English brethren, especially in Lent. They certainly "keep back nothing that is profitable" for their hearers, nor do they "shun to declare unto them the whole counsel of God." M. V. R.

IS RITUALISM DYING OUT?

(From the New York Independent.)

There was a time when our estimable contemporaries of the daily press neglected religious matters half the time and were open to the suspicion of inaccuracy the other half. Now, however, they all have their departments of Church news carefully prepared, and as nearly correct as chronicles of current events usually are. In their editorial utterances, however, they still have a painful air of incertitude, and too often are dogmatic rather than well-informed. Thus one of them the other day dropped into the subject of Ritualism in a friendly way, but without such special information on the subject as warranted the prominent place it gave to its assertions. *Apropos* of the Tooth-Penzance difficulty in England, it gravely informed us that the American Ritualists have "lost nerve and influence," although ten years ago their promises were bright, when "the General Theological Seminary, Racine College. in Wisconsin, and other institutions were swelling the ranks of the Ritualistic clergy." We quote further:

"The sober judgment of the main body of the Protestant Episcopal Church has condemned Ritualism. The advanced ideas have lost their momentum. Altar lights have been put out, vestments have been discarded, and simplicity of worship has been restored in many churches which a few years ago were classed as Ritualistic. In this city there are only three churches where extreme ideas and practices prevail, and these are supported by small, albeit zealous congregations. The High Churchism of Trinity has been toned down. In Brooklyn there is scarcely a trace of Ritualism. While the churches are at peace, after years of controversy over rubrics and canon law, a wholesome zeal in missionary work has sprung up. It is a good sign."

Now, it is useless to discuss this question save in the light of facts. If Ritualism is right, let us hear of its progress and congratulate ourselves. If it is wrong, by all means let us be fully aware of its present position, so that we can combat it more effectually. We are compelled to correct these statements in almost every particular. Ten years ago carries us back to the year 1867. There is not an intelligent Evangelical in the Episcopal Church that will not admit that sacramentarian doctrines and Ritualistic practices have made great progress since that time. The General Theological Seminary was then under a Low Churchman. It now has for its head a thorough High Churchman, who was rejected as bishop-elect of Illinois in consequence of his advanced views. There is precisely one Evangelical Churchman on its faculty. Racine is under the direction of the most prominent Ritualist in the country; yet, so far is he from being repudiated by the Church that his college is sanctioned by the bishops of the whole Northwest as the official institution of their dioceses. Since 1867 no High Church bishop has been succeeded by a Low one; while several Low dioceses have elected High bishops, and several "High and Dry" ones have chosen out-and-out sacerdotalists. During the same time branches of the following Sisterhoods have been established: S. Margaret's, S. John Baptist's, All Saints', S. Luke's, S. Agnes's. The Society of S. John the Evangelist (Cowley Fathers) dates from 1871, and has houses in Boston and Bridgeport. The various general conventions have failed to suppress or even to legislate against Ritualism. The canon of 1874, so mild as to get almost all the party vote of the Ritualists, is probably unconstitutional. The statement that altar lights have been put out, etc., is entirely gratuitous. We should gladly learn of a single church, save Christ, New York, in which Ritual, once introduced, has been abandoned. Of those which have adopted more advanced Ritual there are dozens. If there are but three "extreme" churches in New York there was but one in 1867. The congregations in the two new ones are by no means small. That "the High Churchism of Trinity has been toned down" will surprise one who reflects that altar-lights have been introduced; that vestments are constantly used; that there are two celebrations every high feast day—the second being, in time and manner, virtually a "high mass;" and that the church is now receiving the most costly altar ever erected in an Anglican church. That there is no Ritualism in Brooklyn is true; but there never was. If the writer were to run over to Newark, however, he would find two churches using candles and vestments, and four which have midnight masses at Christmas.

These are only a few of the accessible facts; but it is hardly necessary to pursue the subject further. High Churchism, as a rule, loses nothing and gains something all the while. The Broad Church party vitually had no existence in America ten years ago. Now it has absorbed a large portion of the Low Church party. It lets Ritualism alone, and in return gets freedom from High Church nagging. And the sacramentarians are invading Evangelical ground with their revivals, and free seats, and lay representation in religious work. Indeed, after all, we agree with the writer in his clumsy statement that "the controversies over the prosecution of Mr. Cheney, the election of Dr. DeKoven to the episcopate, the confirmation of Prof. Seymour as Bishop of Illinois, and the suppression of Ritualistic practices have all died out."

(*From the Standard of the Cross.*)

An article in the New York *Independent*, which we find copied in the Cincinnati *Gazette*, labors to show as against the New York *Tribune*, that Ritualism is on the increase in the Protestant Episcopal Church. We are not inclined to think so, certainly not on the strength of the *Independent's* article. This article says that the General Convention has failed to legislate against Ritualism. We had supposed that the last General Convention did something in that direction. It is said that there are three extreme Churches in New York where there was but one ten years ago. But it is admitted that there is no Ritualism in Brooklyn; but then there never was any. Well, there has been no increase. But there are four Churches in Newark, N. J., that have "midnight masses." This means evening Communion, we suppose; a service that very Low Church brethren have been known to hold. Another charge is, that Trinity Church New York, "is now receiving the most costly altar ever erected in an Anglican (?) Church." Ought it not to be mentioned that this "most costly altar" is presented by the Astor family, as a memorial to their father? Another item is, that since 1867, several "Low Dioceses" have elected "High Bishops." This may be so; but we suppose a man may be a "High Bishop," without being a Ritualist. When, for instance, the Bishop of Massachusetts was elected, there was not much of a stride toward Ritualism. But Doctor Seymour has been made Dean of the General Theological Seminary within the last ten years. There is no denying it. But it may be a straw that shows which way the wind blows, that Dr. John Cotton Smith, at the invitation of Dean Seymour, has just been lecturing on the subject of the Ministry to the students of the General Seminary. The crowning charge is, that the Bishops of the Northwest have sanctioned Racine as "the official institution" of their Dioceses. It so happens that one of the Bishops connected with this educational scheme is the Bishop of Nebraska, who is also one of the Vice Presidents of the Evangelical Educational Society. That would seem to indicate that the Northwestern University is not a Ritualistic scheme of alarming proportions. By taking it for granted that a High Churchman is a Ritualist, and by covering a period of ten years, this article in the *Independent* strives to make out its case. It would be more to the point, to know whether Ritualism has been on the increase during the last *three* years.

From the Church Times.

HOW TO FIND EASTER.

The cheapness of almanacks in these days has made the power of computing days and seasons as rare an accomplishment as it was in the eyes of the author of the "Thousand and One Nights," who speaks of it as the last finishing touch in the education of a perfect lady. And yet occasions are constantly occurring when it is necessary to know on what day of the week a particular date fell. We have known the proceedings in a court of justice stopped until somebody was able to rummage out an old pocket book containing the kalendar of a previous year. Many persons have undertaken to explain the matter, but they have usually done more harm than good; for just as modernisers of Chaucer have encouraged the superstition that the poet wrote in a dead language, so treatises on the Kalendar are usually so complicated, learned looking and voluminous that they frighten many more people from the subject than they enlighten. There is, however, no more difficulty or mystery about the matter than there is in making out a little bill of parcels. It is necessary to premise that the original institution of the Paschal Feast was not fixed with any great nicety. The custom seems to have been that it should be held on the fourteenth night of the first month in which it was possible to procure ripe barley. This fourteenth night being counted from the reappearance of the moon after her conjunction with the sun, is really what we should call the fifteenth or even the sixteenth. Ultimately the rule prevailed that the Paschal moon should be the first that became full after the vernal equinox, and, later still, the plan was adopted of determining the day by means of cycles, instead of by actual observation. But these cycles have proved so inaccurate that the Orientals who still go by them keep Easter in the wrong month eight times out of every nineteen, and in the wrong week four times out of seven. In another twelve hundred years, if they retain their absurd conservatism, they will never be right as to the week, and in two thousand years more they will never be right as to the month. Old style means simply the custom of observing every fourth year as a leap year without exception. At the time the tables were drawn up equinox was supposed to fall at midnight on the 20th of March, whereas in the old Kalendar it has receded to the 8th. New Style has restored equinox to its ancient place, and will keep it there. This was effected by suppressing in Roman Catholic countries the ten days between the 4th and 15th of October, 1582, in our own by making Sept. 14, 1752, immediately follow Sept. 2d, and by establishing the rule that whenever the year of our Lord can be divided by 400 without a remainder there shall be no leap year. The first thing that we want to know is on what day of the week a given day of the month will fall. For this purpose the year is divided into weeks, the first day of which is called A, the second B, and so on. To tell what is the first day of each month it is only necessary to remember the old jingle which contains twelve words, the initial letters of which answer to the twelve months of the year:—

> At Dover Dwell George Brown, Esquire,
> Good Christopher Finch And David Fryer.

Thus if we want to know on what day of the week the 17th of July falls when A is the Sunday Letter, that is when the days to which A is attached are Sundays, we note that the seventh word ("Good") which answers to the seventh month, begins with G. The 2d of July is therefore an A day, and the Sundays in that month that year are the 2d, the 9th, the 16th, the 23d, and the 30th. The 17th is thus a Monday. But, then, how are we to know which is the Sunday Letter? Nothing simpler. The Sunday Letter recedes one place every common year, and two places every leap year. If then we know the Sunday Letter for any leap year, that is every year that is divisible by 4, we have only to add one-fourth to the number of years that have elapsed from it, and divide by 7. The remainder will show the number of places which the Sunday Letter has gone back; or what comes to the same thing, if the number of years *plus* one-fourth be deducted from the next multiple of 7, the remainder will give the number of places which the Sunday Letter is in advance of the year we start from. Now it happens that the Sunday Letters of the even centuries advance one step Old Style, and two steps New Style; and that both Styles coincide in the year 1200. Thus they run as follows: *Old Style*—1200 A, 1300 B, 1400 C, 1500 D, 1600 E, 1700 F, 1800 G, 1900 A. *New Style*—1200 A, 1300 C, 1400 E, 1500 G, 1600 A, 1700 C, 1800 E, 1900 G, 2000 A, and so on. To the odd years (which may be reduced by 28, 56, or 84) add one-fourth and deduct the sum from the next multiple of 7, and reckon as many places forward from the centurial year, as the remainder. Thus for 1876, add to

20 (76—56) one-fourth and deduct the sum (25), from 28, and the remainder 3 shows that the Sunday Letter for the present year is C Old Style, and A New Style. But note where there is no remainder after dividing by 4, it is leap year, and the Sunday Letter for January and February is one more place in advance than that for the rest of the year. Thus this year the Sunday Letters were DC Old Style, and BA New. In applying this rule to time before the Christian era, subtract one less than the year B. C. (for there was no B. C. 0) from 1400 or some larger multiple of 700, Old Style, and from 1600 or some larger multiple of 400 New Style. For the actual lunations, which are no two of them alike, there has been substituted an imaginary moon of 29 and 30 days alternately. Twelve of these occupy 354 days, and, therefore, they fall eleven days earlier each year. In every three years these eleven days make an extra moon and leave three days over. In six trienniums there is a balance of 18 days, which added to the eleven days of the nineteenth year make a moon of 29 days. Thus the lunar cycle is one of 19 years, and it was long thought that it exactly occupied that space of time; but just as the old kalendar year was, roughly speaking, eighteen hours too long in every century, the lunar cycle is wrong by a day in every 308 years. To find the Golden Number, in other words, the year of the lunar cycle add one to the year A. D. and divide by 19. If there is not a remainder, the Golden Number is 19, if there is, that remainder is the Golden Number. The Golden Number may be found in an instant by omitting the hundreds of years, and adding 5 for 1,600, 10 for 1,700, 15 (or deducting 4) for 1,800, 1 for 1,900, 6 for 2,000, and so on. Then deduct the twenties and add one for each. Thus for this year, omit 1,800 and 4; and then from the remaining 72, cast out the three twenties, and add 3 to the 12 which remain. The Golden Number is thus 15. To find the place of the Golden Number in the Kalendar it is only necessary to remember that 19 is affixed to March 26 and 8 to 27. Deduct the Golden Number from one or other of these figures, multiply the remainder by 11, divide by 30, and add the remainder to the 26th or 27th of March, as the case may be. Thus 15 from 19 leaves 4, which multiplied by 11 gives 44. Deduct 30, and then add the remainder (14) to March 27—or, what is equivalent, subtract 5 from 14, and the result is the date of the Paschal full moon in April, namely, the 9th. The month-letter of April being G ("George"), the Sundays this year were the 2d, 9th, 16th, &c.; and the 16th being the first Sunday after the day of the Paschal full moon was Easter Day. The full moons of January and February are the same for those of March and April; and they fall in each of the succeeding months a day earlier, except the September moon is two days earlier than the August. The range of the Paschal full moon is from March 21 to April 18 inclusive; and where the full moon falls outside those limits it may be brought within them by subtracting one from the March moon, which gives the moon for April, and *vice versa.* For the two centuries 1600–1799 reckon from the 25th and 26th of March; for the three hundred years 1900 to 2100, from the 27th and 28th, and for Old Style from the 17th and 18th of April; or, if more convenient, from the 18th and 19th of March. But whenever the calculation gives the 19th of April make it the 18th; and where the Golden Number exceeds 11, and the calculation gives the 18th of April, make it the 17th. To calculate the date of the real full moons before 1600 find them according to the present cycle; turn the days into Old Style by deducting 12, and add one day for every 308 years, or portion of 308 years before 1800; but the Kalendar moons are as often a day, or sometimes two, different from the astronomical.

To find the Golden Number for any year B. C. deduct one less than that year from 1900, and deal with the remainder as if it were A. D. To find the date on which any particular Sunday falls, it is only necessary to remember that Septuagesima is four days earlier in January and February, and Trinity Sunday five days earlier in May or June, than Easter Day is in March or April. The simple rule therefore is to multiply the number of weeks that the required Sunday falls after those landmarks, add the product to the date of Septuagesima, Easter, or Trinity Sunday, and divide the sum by 30. The quotient will show the number of months in advance; and by deducting one for each of the longer months that have intervened, you will have the day required. For example, on what day did the 17th Sunday after Trinity fall this year, (1876) Easter being the 16th of April? Trinity Sunday was on the 11th day of June. Seventeen weeks contain 119 days which add to 11 give 130. Divided by 30, the quotient is 4 with 10 over. The 17th Sunday after Trinity was consequently in the fourth month after June, that is, October; and deducting 2 days for the 31st of July and August, we get the 8th of October as the day required. These rules require a little space in order to set them out, but as the reason of each is perfectly obvious, and as there is little or nothing to remember, the reader will find no difficulty in carrying them in his mind.

From the Guardian.

HYMNI PASCHALES.—I.

"Dicit ei Jesus, Noli me tangere."—*Ev. sec. Johan.* xx. 17.

Quid fles usque, aut quem quaeris
Monumentum dum tueris?
  Angeli alliciunt;
Ad Pedes, ad Caput unus,
Suum scit uterque munus,
  Te tamen respiciunt.

Nilne praeter Hunc sublatum,
Scit cor secum meditatum,
  Praeter linteamina?
En, quem post te conspexere?
Numquid omnium coepere
  Genuum nutamina?[*]

Custos non est sepulcralis
Hortuli, sed immortalis,
  Arborum viventium;
Paradisi Praeparator,
Floris incorrupti Sator
  Seminum marcentium.

Vix per lacrimas perspectus,
Manifestat Se Dilectus
  Voce, quam affabilis![†]
Astra te Qui numeravit
Nominatim appellavit,
  Magister amabilis.

Quanta instar est dicentis
Una vox sic colloquentis,
  Una appellatio:
Post mortem reviviscentis,
Paradisum relinquentis
  Prima salutatio?

Num te Pedibus haerentem,
Mille millies tangentem,
  Dedecet confessio,
Ex quâ cesserint septeni,
Post expulsos Geraseni
Daemonas possessio?[‡]

Atqui Pedes, tenuere
Hunc post paulo quae videre
  Venientes serius;
Tene prohibet tangentem,
Te Sepulcrum intuentem
  Tam diu interius?

Fratribus vult nunciari
Pedes prius quam palpari
  Manibus aventibus,
Ad Patrem jam ascensurus,
Genas omnes siccaturus
  Omnibus deflentibus.

Pontifex Quem nos habemus
Tangi sinit Se Supremus,
  Dum fit Mediatio;
Qualescunque post dolores
Fimbrias demissiores
  Arripit precatio.

Est vel hic Simonis hospes,
Tangat Quem peccatrix sospes,
  Deum tamen verita:
Aliusque est et idem
Cras, semperque, heri, pridem,
  Cedunt dum praeterita.

HERBERT KYNASTON, D. D.

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[*] S. Chrysostom supposes that the gesture of the angels who saw the Lord approaching behind Mary was the cause of her turning herself back so suddenly.—*In Joannem Homil.* lxxxvi.

[†] "Non a visu, sed a voce cognitio profecta est."—*Ib.*

[‡] "Coepit illum deprecari, qui a daemonio vexatus fuerat, ut esset cum illo—sed ait illi, Vade—et annuncia."—*Ev. sec. Marcum*, v. 18, 19.

THE SACRAMENT OF BAPTISM.

"*He bloweth with His Wind and the waters flow.—Psalm cxlvii.* 18.

Creation is a sacrament,
All forms of beauty tell
Some thought that in the Mind of God
Is most adorable:
To all who have a loving heart,
And a discerning eye,
He stands behind his handiwork,
And is revealed thereby.

He bloweth with His Wind, and fast
The cleansing waters flow,
Their sacramental energy
The Church's children know;
They speak of Resurrection-life
Encompassing the earth,
And death thereby is shown to be
God's mystery of birth.

The world, once buried 'neath the waves,
Of its baptismal flood,
Is now by living Water saved,
The Water mixed with Blood;
The smitten Rock of Calvary—
This is its fountain-head;
Thus death gives birth to life, the Cross
Becomes a marriage-bed.

The Virgin-Spouse of Christ conceives,
O'ershadowed by the Dove;
Her babes His blood bought children are,
Begotten from above;
Behold the Bridegroom and the Bride!
They twain one flesh are made,
The offspring of her virgin-womb
Are in His Bosom laid.

With sacramental characters
Upon their souls impressed,
He folds them in His Loving Arms,
Caressing and caressed;
Thus is an ark of refuge found
Upon the stormy waves,
'Tis Jesu's Grace that sanctifies,
'Tis Jesu's Love that saves.

Such joys sin-stricken souls may taste
Reborn the Font within;
Enriched, ennobled, and engraced,
Freed from the yoke of sin;
The Spirit breathes, and fast and far
The healing waters flow,
Baptisèd souls God's children are
Whose footsteps homeward go.

The Rhone Glacier, August, 1876. A. G.

Literary Notes.

—In regard to the Eucharistic controversy, an old and tried friend in one of the New York churches writes us his impressions as follows:

I cannot help thinking that not only the Bennett formula, but the entire issue raised by the advanced party on "Eucharistic Adoration" (distinctively), has been a very lamentable blunder, and that its discussion inevitably leads to the substitution of the rationalistic processes and conclusions for those of Faith. Before the raising of this question, the whole Church was going very steadily on to an unquestioning belief in the Eucharistic Presence, as most truly Real and Vital; and the blessed Doctrine had in fact come to be almost as generally accepted as the Doctrine of Baptismal Regeneration. *By all*, not even excepting the old party hacks who still cavilled at the Catholic phraseology, *Christ the Lord was adored* in the Holy Eucharist—and that with a degree of profound humility and reverence, together with a sense of "His special nearness," beyond what was apprehended or felt in any other act of Christian worship; and all this without any thought of differentiating, except according to the measures of Divine Grace, (which we should care rather to receive than to understand,) the Worship of God in the Eucharist from that of our Prayers and Devotional Services.

Now, however, we are distracted constantly by nice distinctions and fine-spun theories. We are told that we must be careful lest we fall in our simple faith into logical inconsistency on one side or the other; lest, for lack of a very precise definition we be guilty of worshipping we know not what; lest, for want of a clean cut logical distinction between the dead or the living Body we tumble into fatal heresy; lest, because we cannot put all that we believe into words which shall be securely guarded against all the tricks of inference we may come to have it logcally demonstrated for us that we don't believe at all! Meanwhile, I think, the sooner we get back to simple faith in this matter, the better for us all. The Church on Earth is simply exercising the participation in the One Only Priesthood of Christ the Son of God in Heaven. His Body slain on the Cross is the One Only Oblation for the sins of the whole world. The merits of that One Oblation once made He perpetually, in His glorified Humanity, pleads before His Father in Heaven, and the Church in the Holy Eucharistic Oblation joins in that pleading. It is One Oblation, One Sacrifice, One Priesthood.—Therefore His Word is fulfilled in us; we are raised into Heavenly places; we feed on Him; we are gifted with the power of His endless life; we are made one with Him, as He is one with God. "*Sursum Corda.*"

—Another friend in a Western Diocese writes on the same subject:

I hope you will be inclined to adopt the suggestion of publishing after a time in book form, some of the best original articles which have appeared in the Eclectic,—those I mean which are concerned with important Theological questions,—such as Dr. Richey's "Filioque," and the article of Dr. DeKoven in the issue of this month. This latter is a most important contribution to the Eucharistic controversy, and marks a distinct advance on the Doctor's part toward a more definite and true conception of the relation of the several parts of the subject.

Some of us think that with all the discussions of the last forty years, this great subject still lacks adequate treatment. The great Liturgies are only incidentally "Communion Services." They are essentially Sacrificial formulas, and until they are treated as such, the harmonious and beautiful relations of the several parts in orderly subordination to the great central action can never be rightly understood.

It seems important to make it conspicuously evident that there is another school of thought in the American Church besides that of the *Via Media* and that it has, to say the least, no less depth and far more freshness and power. Something must be done to rescue the Church from the paralysing influence of a school of Theology and a theory of work which seem at present, to have chilled all enthusiasm and to have impeded all true progress. And it seems to me that such a book as that proposed would be no mean contribution toward that good end. "Via Media" is all very well, but when it is regarded as a necessary attitude and not merely an accident, it is about as inconsistent with thorough Theological study as the Papal Infallibility.

—Few characters in English history have been more unfairly treated than *Lord Clarendon*. We owe to *Leopold von Ranke* the first attempt to raise him to the pedestal from which Puritan ignorance has contrived to displace him. Every one now sees how prone history is to run in grooves. Some political engine starts it on a certain set of rails, and it goes on till there comes a collision with some pile of MSS. which an independent thinker and searcher has heaped up for himself.

"Once set by an able writer or group of writers, that tone becomes conventional. A chorus of applause drowns a feeble opposition. A generation becomes so accustomed to it that nothing else can command attention. Silent contempt rewards the efforts of independent minds to recall the true note. The attempt is soon relinquished. Newspapers, reviews, articles, school histories, children's histories, pictorial histories, histories of the people, have it all their own way, and the age exults in its enlightenment. But all this has happened before, and illusions seldom last through a second generation. If by the help of Ranke, and those who may be expected to rally round his standard, a fresher and truer view of the Stuart period becomes the fashion, it will not be the first time that men have burnt the gods they once adored."—*Church Quarterly Review.*

Every student should copy this extract and lay it down as a historical canon. We have extracted it in hopes of hastening that bonfire to which it points, into which we believe not a few of our modern fetiches will be cast.

THE PRAYER BOOK.

They that in private by themselves alone
Do pray, may take
What liberty they please,
In choosing of the ways
Wherein to make
Their soul's most intimate affections *known*
To Him that sees in secret, when
They are most concealed from other men.

But he that unto others leads the *way*
In public prayer,
Should choose to do it so
As all that hear may know
They need not fear
To tune their hearts unto his tongue, and *say*
"Amen": nor doubt they were betrayed
To *blaspheme*, when they should have *prayed.*

Devotion will add life unto the *letter*,
And why should not
That which authority
Prescribes, esteemed be
Advantage got?
If the prayer be good, the commoner the better;
Prayer in the Church's *words*,—as well
As *sense*,—of all prayers, bears the bell.

Christopher Harvie, 1840.

Present Strength of the Old Catholics.—The lands in which Old Catholicism has taken firm root are Germany and Switzerland. The Old Catholics of Germany have sixty ordained priests, nine students of theology, a faculty of theology in Bonn, a bishop, and 15,709 male members of mature age, who, with their families, represent a body comprising 49,351 souls. The Old Catholics of Switzerland number 73,380 souls. The ordained priests are not fewer than sixty-six. In Berne they have a theological faculty, and since the 7th of June they too, like their brethren in Germany, have a bishop in the person of Prof. Herzog, of Berne. In the two countries, then, organized Old Catholicism has 126 priests, ministering to 122,731 souls in 159 larger or smaller congregations.

—*Mr. Mossman* proceeds with his valuable undertaking and has issued the second volume of *The Great Commentary of Cornelius a Lapide* (Hodges). It would be hypercritical not to speak in commendation of the manner in which Mr. Mossman's original has been presented to the English reader. It is no easy matter to make a readable translation, and this is especially the case with regard to the large majority of works in ecclesiastical Latin. Scholars and students may consult the original; Mr. Mossman's work is mainly useful for those who are not students. Preachers who desire to store their minds with homiletical knowledge can have by them few more valuable helps.

—To the March number of the *North American Review*, *Mr. R. W. Emerson* furnishes a characteristic paper on the subject of "*Demonology*," under which term he includes dreams, omens, coincidences, luck, sortilege, magic, and other experiences which shun rather than court inquiry. They deserve notice, chiefly, Mr. Emerson remarks, because every man has usually in a lifetime two or three hints in this kind which are impressive to him. Admitting the existence of occult powers, over which the vail of mystery is still suspended, it requires wisdom, the writer tells us, to use them well. Animal magnetism inspires the prudent and moral with a certain terror. So also with the divination of contingent events, and the alleged second-sight of the pseudo-spiritualists. There are many things of which a wise man would wish to be ignorant, and these are such. "*Shun them as you would the secrets of the undertaker aud the butcher.* The *best* are *never demoniacal or magnetic*. Leave this limbo to the Prince of the power of the air. The lowest angel is better." Coincidences, dreams, omens, and the like, have a great charm for certain minds. But they are entitled only to a small share of attention. They have no flavor of what is noble or generous. "Read a page of *Cudworth* or of *Bacon*, and we are exhilarated to manly duties. Read demonology or Colquhoun's Report, and we are bewildered and perhaps a little besmirched." "Mesmerism is high life below stairs or Momus playing Jove in the Kitchen of Olympus." "*It is wholty a false view to couple these thines in any manner with the religious nature and sentiment.*" "*Demonology* is the *shadow of* theology; the whole world is an omen and a sign. The adepts have *mistaken flatulency for inspiration*." They bring us *into a lawless world*, in which "we *have left the geometry, the compensation and the conscience of the daily world, and come back into the realm of chaos and chance*, and pretty or ugly *confusion; no guilt and no virtue; but a droll bedlam, where everybody believes only after his humor, and the actors and spectators have no conscience, or reflection, no police, no footrule, no sanity, nothing but whim and whim creative.*"

Life of a Scotch Naturalist, Thomas Edward. By Samuel Smiles, author of "Self Help" "Thrift" &c. Harper and Brothers New York.

This is one of the most extraordinary biographies we ever read, fresh as a breeze from the Sea, and redolent of the heather and hills of North Scotland. The Subject, who is still living, a shoemaker at Banff, seems to be a born naturalist. The stories of his childhood are almost incredible, and seem to favor the theory of "Creatianism" rather than "Traducianism;" for he was as much of an enigma to his parents as to his playmates and fellow-workmen. Whence came in a child five years old such a perfect passion for Nature and for all animal life as would make him stay out a whole night on the cold sea shore, or the wind-swept hills, to gather creatures which would cause most children to scamper in terror? There is something like a romance of science in the story of the child stripping off his shirt in the woods to secure what he supposed to be a "bum-bees byke" but which proved to be a *wasp's nest.* After hiding his prize he was detected stealing off to bed in a state of nudity, and when called to account by his father, strap in hand, for bringing "any more such things into the house," his answer was "But its *a new* ane" "and I'll let ye see it"! If that was not the very genius of Science we do not know what is. The Child was father of the man. Though turned out of all his schools by the sheer inability of his teachers to comprehend him, and thus deprived of all education, he persevered through incredible privations of poverty till he made a most complete collection of the fauna and flora of his country, discovering a number of new species with which his name is identified, for which he was elected a member of the Linnæan Society.

A book like this is a great refreshment after professional toil.

The Douglass Series of Christian Greek and Latin Writers: vol. V : The Apologies of Justin Martyr and the Epistle to Diognetus, with Introduction and Notes by Basil L. Gildersleeve Ph. D. (Gott.) LL. D. Prof. in Hopkins University, Baltimore.

Until the Pagan Renaissance the Christian Fathers were studied in all schools. Now, in very few, the classic heathen authors having usurped their places. It is curious to observe how non-episcopalian writers handle them, but this edition seems to be very fair, and avoids as much as possible all controverted points. This series gives the authors in the original languages only with copious introductions and notes which furnish all that literary men ordinarily wish to know, while to Churchmen they bring the originals in a cheap and and compact form, convenient for reference. The Greek type in this volume is clear and distinct, especially in the Notes, while the Indexes are full and complete It a model specimen of editing. [Harper & Bros. New York.]

Selections from the Writings of Lord Macaulay: edited with occasional Notes by Geo. Otto Trevelyan M. P. New York, Harper & Bro.

This is an elegant volume (8 vo. 472 pp) and gives all we want out of a whole shelf full of books, of this most popular writer of his day. For whatever his faults as a historian and a reasoner, Macaulay was a great master of the English language, and it is something of a stimulus to any writer or speaker in these direct and positive days to dip into the pages of Macaulay. This volume contains his choicest Historical "Scenes," "Portraits," and "Sketches," besides much of his Literary Criticism, Miscellaneous pieces, and his best Poems. [Harper & Bros. New York.]

Through Persia by Caravan: by Arthur Arnold, author of "From the Levant." Harper & Brothers New York.

Among books of Eastern Travel, this has the fascination of entire novelty, taking us over a route of which we have heard very little The author begins at Warsaw in Poland whence he proceeds by Moscow to Nijni Novgorod on the Volga and down that great river to Astrakan, and through the whole length of the Caspian Sea to Resht, thence to Teheran by "caravan," where he lets us into the very minutiæ of the Shah's Capital and Persian Society, thence to Ispahan, Shiraz, Bushire and the Persian Gulf, Bombay and back to Alexandria. He stops by the way to describe places, social customs and even literature, and the book only wants "illustrations" to make it one of the most interesting of books of travel. The author, like most Englishmen, has his prejudices against Russian civilization.

The Papacy and the Civil Power by R. W. Thompson. New York: Harper and Brothers. pp. 750.

We have not had time as yet to read this book. Its contents are rather of a miscellaneous character, with an immense mass of historical materials, presumably at second hand, as the author confesses to "a very limited and self-acquired knowledge of classical learning and with no access to a single authority or volume beyond his own private library."

One thing is very observable, that though the corruptions of Papal usurpation are best exposed by showing as this author does, the real coördination and independence of primitive Bishops and the primitive Church, yet Protestantism, *as such*, allows no place whatever for either the Divine order of the Episcopate or the authority of a Historical Church. The preposterous pretensions of the Papacy to temporal power, and its traditional claim to meddle with and overrule the civil power,—the frauds of forged decretals and packed Councils—are, we should judge, well and thoroughly shown up. But the claim of civil authority to divorce education from the Bible and all religion—to eliminate all religious sanctions from the oaths administered in Courts of justice—and to abolish Marriage as a Divine ordinance, making it nothing but a civil contract easily revoked, and thereby giving the sanction of law to what God's Word brands as adultery—these and the like things *cannot* be recognised by the Church as within the lawful powers of the State. In Nero's time the Church was in a State of persecution, because its obedience to law had to consist in submitting to *penalties*. This is just what is meant now by political doctrinaires who talk of the Supremacy of the State over the Church. We see in all these lucubrations about Church and State nowadays, nothing but that Spirit of the world which is at enmity with God, and which would be glad to crush the Church through the forms of civil loyalty, and ringing the changes on the "priest craft" of former ages. Let us not be blind to the animus of Infidelity even when it joins us to batter down the Roman Church. There is nothing more bigoted than Liberalism. If a man says it "makes no difference" whether you belong to a Historical Church or a voluntary Society, he will show it by making it a point of conscience to prefer the voluntary Society. If a man thinks the Sacraments a mere matter of taste and non essential, he will of course determine to go *without* them. He that is not *with* Christ will be against Him, though he loudly proclaims his neutrality.

This book is not up to Gladstone's articles on the same subject, but it will furnish much information for popular use in this country, and it has an excellent *Index*.

—The *Christian Apologist* for January, (a *Quarterly*, Williams & Norgate, London,) has an article by Dr. Littledale on the "Inductive Aspect of Christian Theology," which we hope to be able to reprint. There is also a fine article on "Tennyson's Influence on the Formation of Christian Character."

—By the kindness of Rev. C. R. Hale, D. D., we are in receipt of the first number of the *Foreign Church Chronicle*, a Quarterly (W. Wells Gardner, London,) devoted to information of the various branches of reformed Catholic Christendom. It is edited by Prebendary Meyrick, Secretary of the Anglo-Continental Society, of which it may be regarded as the organ. The Rev. C. R. Hale, D.D., 87 N. Charles St., Baltimore, will receive and forward subscriptions for this Magazine ($1.50 per annum). The first number begins a very thorough account of the rise and progress of the Old Catholic movement in Germany, and there is a remarkable letter by a German Lutheran minister in favour of introducing Episcopacy into his own Church, having read some of the Continental Society's publications. We shall probably draw on this periodical to some extent. Dr. Hale also sends us a heliotype of a view of the Chapel where Bishop White was consecrated, sent by the Archbishop of Canterbury to the Church Historical Society, of which Dr. Hale is Secretary. It is a very interesting picture.

—We have received from the author *The New Descriptive Geography of Palestine*, with critical and historical notices of all places whose names occur in the Scriptures, and whose sites have with any degree of probability been identified. In three Parts. By H. S. Osborn, LL.D. Published at the State University, Oxford, Ohio.

This is a very useful publication for all Bible students, and embodies the results of the latest researches. Indeed, this is its speciality, that it puts in popular form much interesting information that is new, arising out of the recent explorations that have been carried on so thoroughly and extensively in late years. (To be had of the author, Oxford, Ohio.)

—*Blackwood* for March contains, Part X of the "Woman Hater;" No. IV of Devious Rambles; Balzac; Pauline—Part II; Jottings from the Tyrol and Italy; The Opening of Parliament; Lord Neaves.

—The Rev. Dr. Osgood contributes a fine article to the *North American* on the *Centenary of Spinoza.*"

—Lightfoot, in his book on the "Revision of the New Testament," thinks that ἐπιοὺσιον in the Lord's Prayer is derived from ἐπὶεναι, not from ἐπὶ and ὀυσία, and may be rendered, "our bread for the coming day." The phrase is translated by De Wette thus: "Our bread in sufficiency;" by Alford and Wordsworth, "Bread proper for our sustenance;" by Bengel and Meyer, "The morrow's bread." The whole difficulty lies in the etymology of the word.

—Mr. Baring-Gould is delivering at S. Augustine's, South Kensington, a course of Lent Lectures on "The Ministry of Suffering," "The Universality of Suffering," "The Mystery of Suffering," "Suffering educative—evidential—sacrificial—a privilege, etc." The sermons will shortly be published by Messrs. Skeffington.

—It is said that the concluding part of Dr. Pusey's "Commentary on Daniel," which has been so long expected, is now shortly to appear.

—We extract the following *recipe* for a sermon from the *Christian Union*, a New York paper. What a very simple process the writing of a sermon becomes: 1. "Write down the text on a scrap of paper, and look at it. 2. Inquire what does the text teach? Get a clear view of the point in hand. 3. Put down thoughts as they come, without regard to order. Get as much material as possible. 4. Then reduce to order. 5. Throw out extraneous ideas."

—The *Church Quarterly Review* for March has a severe criticism of Dean Stanley's new volume on the Jewish Church; one on Henry VIII.'s Divorce; another on Positivism and the new religion of Cosmology; one on Napoleon I.; one on Magazine Literature and Fiction; a review of Martin's Life of Prince Albert; another on Political Dissent; and the ablest of all on the *Filioque*, taking Dr. Pusey's side of the question. We have not yet received it, but shall notice it further.

—In the *Contemporary* a learned Botanist concludes *against* the doctrine of Evolution in the Vegetable Kingdom, as contrary to the evidence of fossil plants. Holbeach writes on Transcendentalism in England, America, and India, and Mr. Freeman again on the Turkish question.

God reveals Himself
In features manifold. Sometimes by speech
Of sinful man He syllables His Will;
Sometimes He flashes light into the soul
Straight from the eternal throne. And evermore
By outward weal and woe, His guiding hand
Uplifts the veil and points the way to rest.
Once when a craven prophet sought in flight
To win repose, God smote Him with a storm,
Submerged him in the deep, and taught him thence
To rise and face with fearless zeal his task.
So through the darkness of our fruitless quest
He sheds a ray upon our destiny,
Foreshadowing in our woes sublime the bliss
That we have vainly sought. What though the isles
For which we yearned have never met our gaze!
What though our frames have shrivelled to the bone
Tortured by hunger, scathed by wind and waves!
Has not our sight been chastened to perceive
The heaven that lives in fellowship with God?
Have we not, too, drawn nearer to its shore
And heard amidst conflicting elements
An echo of its music in our souls?
O brothers! let us falter not in faith,
Nor fear that God will mock our weary quest.
He woke our yearning for a purer clime,
Brought us into this wilderness of waves;
Taught us the barrenness of earthly dreams;
Gave us such visions of our destiny,
That neither death nor hell could dim our joy:
And He will lead us, though we know not how,
To the still haven where our souls would be!

—*St. Malo's Quest.*

—Rev. Sir H. W. Baker, one of the original editors of "Hymns Ancient and Modern" has deceased. Sir Henry not only superintended the labours of the large committee which, in conjunction with Professor Monk, translated and arranged the hymns, he likewise contributed some of the most popular himself. The following, amongst others, are from his pen: "O, Sacred Head Surrounded," "Oh, what if we are Christ's," "Oh, praise our God to-day," "How welcome was the call," "Now, my soul, thy voice upraising," "Sion's daughter weep no more," "Jesu grant me this I pray," "Lord, Thy Word abideth," "There is a blessed home," and "Shall we not love thee, mother dear."

—Mr. J. C. Earle's remarkable essay on the *Spiritual Body* has been issued in a second edition (Longmans).

—Hodder & Stoughton publish a book by Rev. W. Boyd Carpenter, on *The Prophets of Christendom*, outlines of great preachers, though he appears to have skipped the Mediæval period, or the whole time from S. Jerome to Luther.

—Rev. T. W. Wood is the author of a little work on *Ecclesiastical and Academical Colours* (Bemrose & Sons) giving the Sequence of Altar Vestings by Sarum and Roman use, and full information on the *hoods* of the various Universities.

—The second volume of the late Dr. Neale's *Sermons for the Church's Year*, containing thirty-three sermons from Easter to end of Trinity, is now published (Hayes).

—The Rivingtons issue a volume of *Songs and Hymns of Earliest Greek Christian Poets*, translated into English verse by Rev. A. W. Chatfield.

—The *Nineteenth Century* is a new Review intended to be supplementary or complementary to the *Contemporary* we suppose. It is issued by Mr. Knowles (H. S. King & Co.), and its first number shows an article by Mr. Gladstone "On the Influence of Authority in Matters of Opinion," in which he tries to rehabilitate Cornewall Lewis and some of his ideas. Bishop Ellicott is also a contributor, as also Cardinal Manning and M. Arnold. The company is as mixed as it ever was in the *Contemporary*.

—Mr. Gladstone has issued a new pamphlet on the Eastern Question entitled "*Lessons in Massacre*."

Summaries.

FOREIGN.

—*The Bishop of London* has addressed a letter to the beneficed clergy of his diocese, in which he draws special attention to the section of the Act of Parliament (37 and 38 Vic., c. 77) respecting the *penalty incurred* for *allowing clergymen ordained by bishops, not being bishops of a diocese in the Church of England* or Ireland, *to officiate in any church in this country*, without the *consent* in writing of the bishop of the diocese in which such church is situated.

This is the peculiarly fraternal statute which Dr. Van Rensselaer has so piquantly described in his letters to the ECLECTIC.

—While Evangelicals try to make such disturbance about the reredos at Exeter, and another at Denbigh, the Congregationalists are ready to step in and take them off the Church's hands for their own chapels, as Dr. Parker offered to do in the case of Exeter. The *Builder* thus describes a new Congregational meeting house at Enfield:

> The building known as Christ Church, of which we give exterior and interior views, was opened in November last. The plan is cruciform, fronting the east, consisting of nave, aisles, and double transepts with an apse at end of the nave, three vestries, an organ-chamber, and tower and spire at the south-east angle rising to a height of 160 feet. The internal dimensions are as follows, viz: nave, including apse, 108 feet long by 23 feet 10 inches wide; aisles, 41 feet 3 inches long by 10 feet 6 inches wide; transepts, 38 feet 6 inches broad by 11 feet deep. The apse end is enriched with a carved and panneled reredos including a sculptured panel in high relief of "The Last Supper." The capitals of columns, corbels, &c., are carved throughout with naturalesque foliage, and in the spandrels, formed by transept arches, are four panels carved with emblematical representations of the four Evangelists.

—Lord Penzance is busy with the case of Rev. Mr. Bodington, of Wolverhampton, who, like Mr. Tooth, declined to put in an appearance. The "court" took the evidence, *reserving* the point that was raised on the fact that the papers were *not* served within the time required by law. But it is evident no ordinary defect will be allowed to quash a proceeding against a ritualist.

The charges were ten in number—1st having candles during Communion Service on a ledge over the Communion table; 2d, having unlawful ecclesiastical vestments—coloured and embroidered stoles; 3d, mixing water with the wine used in the Communion; 4th, using wafer-bread, or bread not such as is usual to be eaten; 5th, reading the consecration and other prayers with the back to the people; 6th, kneeling during the consecration prayer; 7th, elevating the elements to a greater degree than was necessary; 8th, causing the "Agnus Dei" to be sung immediately after the consecration prayer; 9th, making the sign of the cross toward the people on reading the absolution in the Communion Service and the final benediction, and in giving the elements to the people; 10th, forming processions, with crosses and banners, in the church. There are also the charges of permitting like things to be done.

—At the funeral of the late Canon Jenkins, the Holy Communion was celebrated previously in the Church of S. Elvan, by the vicar of S. Mary's, Cardiff, South Wales.

—A new Church Society has been formed in England, called the "Laymen's Association for the Restoration of Church Rights." Its object is to secure the right of self-government, inherent in the Church, by repeal of the present Acts relating to Ecclesiastical Courts, the abolition of the *Congè d'elire*, and a real election of bishops, a reform of Convocation, and restoration of Diocesan Synods, and the election of men to Parliament who favor these views.

—The Bishop of London has declined to allow proceedings against S. Ethelburga's, Bishopsgate, not wishing to see Mr. Tooth's case repeated. Bishop Selwyn disapproves the persecution of Mr. Bodington, which has made him very ill. Bishop Magee has stopped the proceedings against the Vicar of Weedon Beck. Bishop Fraser declares he cannot assist in pushing the P. W. R. Act. The storm over the Hatcham case is clearing the sky.

—A bill for a new bishopric of Southwell, Nottingham, has been prepared. Lincoln and Lichfield will both help its endowment.

—The suit against Mr. Bodington has collapsed from some defect in the process. Lord Penzance was at the pains to show how it might be renewed. He probably wishes to show that he can earn his salary in his new Court, as there has been considerable inquiry on that subject.

—The late Archdeacon Thorpe, of Bristol, was one of the founders of the Cambridge Camden Society.

—Miss Mackenzie, sister of Bishop Mackenzie, died Feb. 12. She was related to Bishop Forbes, of Brechin, and Bishop Douglas, of Bombay. After the death of her sainted brother in Africa, she returned to England and edited a little Missionary paper, "the *Net*," by which and her correspondence she accomplished wonders for the South African field, endowing the bishopric of Zululand as a memorial of her brother.

—Mr. Tooth was ordered abroad for some months on account of his health. In these days of nervous tension a bit of moral persecution very generally means death or disability. Mr. Tooth's congregation adopted the plan of leaving after the Litany during the hymn, but members of the Protestant League tried the plan of bolting the doors to keep them in, thereby causing much confusion. Mr. Dale, the present officiant, denounced the act of fastening the doors against any one wishing to leave, but he appears to be almost helpless in the hands of his "friends."

—Dean Cowie has received a congratulatory address on the success of the great Mission at Manchester, in which against opposition he employed the Rev. W. J. Knox Little as Missioner. While 70,000 to 80,000 people from day to day attended these services, with intense interest and feeling, the secular press said nothing about it.

—Hon. C. L. Wood, President of the E. C. U. was to deliver a Lecture on March 15, on "Thomas a Beckett."

—We have often been amused at the effect produced by a reporter's giving the old Latin names for the various parts of the Prayer Book Services in English on some public occasion. Some "Islington Churchman" seems to have been greatly exercised in this way, as appears by the following in a local paper:

"ST. SAVIOUR'S, ABERDEEN-PARK.—Sir,—At a time when the vagaries of the Ritualistic party are being so vigorously dealt with, I think it right that the attention of the Evangelical clergy and laity of Islington should be drawn to the character and nature of the services conducted at the above-named church. Yesterday a service was held, which consisted of the following details, viz:—The *Kyrie*, *Credo*, *Sursum Corda*, *Preface*, *Sanctus*, *Paternoster*, *Gloria in Excelsis*, together with the *Pax*. I may add that all these devotions are taken direct from the Roman Missal, and are the distinguishing features of the Roman Mass. In conclusion, I would ask how long the feelings of Protestant Churchmen are to be outraged by services such as I have described?"

—It seems that while 1210 new members have joined the E. C. U. in two months, of the 48 who have "withdrawn" quite a number were persons who owed subscriptions for two or three years, and would have been cut off at any rate. This is very like some of the subscribers to the ECLECTIC, who are abundantly able, and yet utterly ignore our personal application for the dues they owe us. We wish such persons the benefit of their Lenten exercises.

—Proceedings against Mr. Bodington are recommenced.

—The new General Synod of the Church of Ireland meets April 10th.

—Bishop Kelly, of Newfoundland, has resigned, and takes a living in England.

— Another churchman of the old school has passed away, in his 78th year, Archdeacon Waring, of Hereford.

—Bishop Knox, of Down, is the first of the Irish bishops to be presented with a pastoral staff, lately given him for his defence in Synod of the Athanasian Creed.

—The total of ordinations on S. Mathias Day was 127—nearly an equal number of deacons and priests.

—The Government has prepared a new Burials Bill, giving authority in each parish to provide sufficient ground, consecrated or unconsecrated, and allowing funerals in churchyards without the service if the friends request. The funeral of Geo. Odger, the trades' union leader, was conducted by the chaplain of Brompton cemetery, but was accompanied with some disorderly manifestations.

—The *Church Times* states that such a new and sudden demand has risen for its issues as to surpass its ability to supply it. It is getting a new press capable of striking off 5000 copies per hour. This indicates a very wide spread opposition to the Public Worship Regulation Act, and the recent proceedings under it.

The same paper says it has been informed that the decision in the Ridsdale case will be in favor of the Eastward position and unleavened bread, but *against* the Eucharistic vestments, as a *compromise* to satisfy High Churchmen. Such a decision would exasperate the Evangelicals far more than one in favor of the vestments, for if these latter were declared legal though not obligatory, comparatively few parishes would introduce them on account of the expense; but the other practice would soon become general. The fact is, we may expect to see an Evangelical rebellion against Privy Council law. Canon Miller and Mr. Ryle were especially outraged at the decision in the case of *Jenkins against Cook*, which was a direct ruling against the plenary authority of Scripture.

—There is a mere *Canard* in England about a "Catholic party" setting up for themselves with Bishops of their own, Cummins-ite fashion.

—Lord Penzance has suspended a clergyman for five years, for gross immorality; nothing was said about prison.

—The congregation of Hatcham justify the course they have taken by saying they cannot accept the intruder's ministrations, they cannot leave their own Church, but must maintain their right to it, and they regard Mr. Tooth as their only lawful vicar. The situation is painful and awkward. In the meantime Mr Tooth has been very ill. Since Mr Tooth has advised his parishioners to stay away from the Church, the congregation has shown but three or four communicants, just as at S. Vedast's.

—Drs. Cardwell and Sargent have been consecrated Bishops for Southern India.

—The Bishop of Rochester will be translated to the See of S. Albans.

—THE LATE ARCHDEACON THORPE.—"An Old Skirmisher" writes:—Perhaps some of the "safe men," Episcopal Boswells with the weather eye open, and sailing close to the wind, who only read the *Church Times* on the sly, may be interested to know what this scholarly priest and ex-Fellow of Trinity, said of it. I spent a couple of days with this old Tractarian chief about five years ago. Picking up a *Church Times* from his table, within an hour after my arrival, he said, "Do you see this?" "O yes." "Glad of it! I quite look for it," said the old man, "every week. Cleverest paper in the Church! I know there are men who say they do not like this or that, but, I reply, what paper is there that is exactly what you would wish?," "I wish," said the Archdeacon, taking it up again, "we had had something like this in our early days. It gets on one's favourite corn sometimes, and makes one wince, but I dare say it is good for one."

HOME.

The article on "Sensation-Romances" by Dr. Dix, is very able and very timely. It would not be easy to hit upon a more practical subject, or one which calls more imperatively for such powerful warnings in these times. This "Novel-poison" is penetrating and corrupting all strata of society, not only giving false views of life, but even sapping the first principles of all morality. The pastor who supervises the reading of his flock, supplanting the vile stuff poured out by a catchpenny press with sound and wholesome literature, does a work hardly second to the labours of the pulpit. In these days the reading of a people, especially of the rising generation, has more influence than almost all other instructions put together. We have always maintained that the formation of a good parish library, and getting people to use it, is one of the most efficient instrumentalities of a parish. It is a noteworthy feature of the last Convention Journal of Albany, that it gives a list of books suitable for a S. S. Library. It is a matter in the highest degree worthy of the attention of Bishops and clergy. We know that this article will do great good.

We call attention to the article describing the organization and work of S. Ignatius' Guild, New York. It is remarkable for its perfection of system and efficiency.

—The description of the new reredos in Trinity Church, was furnished us by Mr. Withers, the architect, revised from a New York paper. He also kindly sends us a beautiful photo-lithograph of the work, the erection of which will form an epoch in our American Church architecture. For our part, we thoroughly welcome this noble advance in Church decoration and symbolism, which does something to put our American Catholic Church more *en rapport* with the past, and with the glorious Cathedral architecture of England and of Europe. The Europeans have already got the idea that we are among the richest people on earth. Why should our Church architecture be cold and stinted and shabby, or inferior in richness of decoration to that of our great secular enterprises, banks, literary and scientific institutions, museums, hospitals, even hotel, railroad and centennial buildings? If we pretend to be learning something of Christian Art in our great exhibitions, let us put it in practice.

A correspondent in New York not connected with Trinity Church, writes us during Holy Week:

Yesterday and Passion Sunday, we had some of Bach's Passion music at Trinity Church, and yesterday the service made us feel as if keeping Palm Sunday. Dr. Dix's meditation was on the Palm—the symbol of our Saviour. Great changes have taken place at Trinity Church this Lent. Services at 11 A. M. on Wednesdays and Fridays have been largely attended, with two evening lectures in the Parish house, beside the daily services as usual. This week is to see for the first time, a *daily* celebration (except Good Friday) at 11 A. M. Everybody seems in earnest—the services are more solemn, and the old pew proprietorship seems to be yielding to the encouragement for all to come and find seats. The canticle music is more simple, and is reduced now principally to Gregorian tones, except on great Festivals. I have great hopes for the future there, as indeed everywhere in the Parish. The Rector has done more for the restoration of true ritual than any other man in this country. The Church is to be closed from the election on Easter Monday until Ascension day. On Easter, two low celebrations and the Grand Eucharist at 11 will be made—one of the low celebrations being in the German tongue. The extension of the Church is completed excepting the battlement, pinnacles and flying buttresses, and the chiseling of the ornamentation on outside. Work is going on rapidly on the inside—the choir having been shut out of the choir room and vesting in the nave porch for several weeks. The altar has come, and on Easter Monday the present floor of the choir and sanctuary, and the reredos are to be torn out; a rail is taken across (with gates) under the rood arch (of metal,) and it is said an elaborate rood screen of the same material will be erected. Dr. Dix gave notice that the last celebration in that church at the old altar, would take place at 11 o'clock on Easter. The present altar is then to be removed and set up at S. Augustine's in the Bowery, when finished.

We have received from the author a copy of a very handsomely printed and illuminated book of something less than one hundred pages, entitled "*The Rock that is Higher than I*," by John Edgar Johnson, rector of S. Paul's Hoboken. (T. Whittaker, New York.)

Also "A *Retrospect* of the History of the Church in Maryland," by Harvey Stanley, D.D., rector of Holy Trinity Parish, Prince George's County, Md. (Baltimore: C. Harvey & Co.)

A valuable document, on a subject certainly rich in historical materials of interest to churchmen.

The *Benedicite*, an Hymn to the Holy Trinity. A Sermon by O. S. Prescott, (Evangelist House, Philadelphia.) A piece of exegesis such as we should be glad of occasionally for the ECLECTIC.

The *Spring of the Waters:* Anniversary Discourse in S. Peter's Church, Cheshire, by Rev. S. J. Horton, D.D., Principal of the Episcopal Academy. Another discourse of historical associations.

—Mr. Withers, architect, of New York, sends us a handsome collection of designs of buildings heretofore erected by him, including the new reredos in Trinity Church. (G. P. Putnam's Sons, 182 Fifth Ave.)

—Harpers' "Half Hour Series" gives a series of some of the live books of the day at a marvellously cheap rate—only *fifteen cents a book.* We have before us Dr. Freeman's "*Turks in Europe*," which has gone a great way to create the revolution in English sentiment on the Turkish question.

The Harpers also publish Haydn's "*Dictionary of Dates*"—one of the most convenient books an editor can have on his table.

—The numbers of *Littell's Living Age* for the weeks ending March 24th and 31st contain A Ramble Round the World, from the *Quarterly Review;* The Poetry of the Old Testament, *British Quarterly;* The Russian Peasant's Silver Roubles, a short story translated for *The Living Age;* The House of Lords, *Frazer;* Americanisms, *Leisure Hour;* Old Norse Mirror of Men and Manners, *Quarterly;* The Japanese New Year, *Spectator;* A Chinese Statesman, *Pall Mall Gazette;* Titian, *Fortnightly Review;* Belief in a Creator, *Gentleman's Magazine;* Bees and Bee-Keeping, *Good Words;* an instalment of "The Marquis of Lossie," by George MacDonald, from advance sheets and of Wm. Black's new serial, together with choice poetry and miscellany.

The next weekly number, the first in April, begins a new volume—the 133d—of this standard eclectic periodical. For fifty-two numbers, of sixty-four large pages each (or more than 3000 pages a year), the subscription price ($8) is low; while for $10.50 the publishers offer to send any one of the American $4 monthlies or weeklies with *The Living Age* for a year. Littell & Gay, Boston, are the publishers.

—The Rev. John Wiley, of the Diocese of England, recently departed this life at the not very advanced age of 71 years. We are surprised to observe that the Philadelphia correspondent of the *Guardian* gives currency to the statement, which, we believe, first appeared in a secular paper, that he was "the oldest clergyman in the American Church." Such is very far from being the fact. It appears from Bishop Burgess' "List of

Deacons," that Mr. Wiley was ordained by Bishop Hobart, July 3d, 1829; but there seem to be six of our clergy who were ordained before 1818—all of whom, together with the considerable number ordained during the years 1818–1829, must have been senior to Mr. Wiley in ordination. These six are as follows:

The Rev. John Brown, D.D., Rector of S. George's, Newburgh, N. Y., July 10th, 1814.

The Rt. Rev. B. B. Smith, D.D, Bishop of Kentucky, April 23d, 1817.

The Rev. Joseph R. Walker, D.D., Rector of S. Helena's, Beaufort, S. C., May 6th, 1817.

The Rev. Samuel Nicholls, of Greenfield, Conn., June 1st, 1817.

The Rev. W. A. Muhlenburgh, D.D., of S. Luke's Hospital, New York, Sept. 21st, 1817.

The Rev. Charles Mann, Rector of Ware Parish, Va., October 22d, 1817.

All these must have at least completed their eightieth year. H.

The heavy duties of Holy Week, with a Bishop's visitation, and illness arising from overwork, have caused some delay in the issue of this number of the ECLECTIC.

Publisher's Notice.

A WORD TO SUBSCRIBERS.—It is hardly necessary to enlarge on the importance of the object which THE CHURCH ECLECTIC has in view. Magazines are now employed as the most speedy and effective instrumentality for influencing public opinion. Topics which would receive but little attention if treated of in books, obtain general attention when discussed in magazines. Ideas reach the masses from above downwards. They first take hold of powerful, thoughtful minds; from them they receive form and expression. They then descend to other minds, and so penetrate at length the whole body of society. This fact of itself constitutes one of the strongest reasons for supporting a periodical such as THE CHURCH ECLECTIC. The point we wish to make is just this: If you like the ECLECTIC for what it aims to be, and for what it gives in return for your money, then say so to your neighbours, and get their subscription if possible, and help us to make it still better. With many persons, the judgment or good word of a subscriber, goes further and weighs more than any thing which may be said by Editor or Publisher. We only ask that you will use your influence and aid in coöperating in our labours, which mean business and progress.

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When we spoke in our last of being ignored by the Church press, we were thinking only of our "leading" Eastern papers. It would have been injustice to include those at the West. The *Standard of the Cross*, the *Western Church*, and many of the Diocesan Monthlies have had the kindest words for our humble enterprise, and were we still editing a weekly, we should do them better justice. The *Episcopal Register* also (a good family paper) has frequently selected articles from our Magazine. By way of *amende honorable* to our friends, we copy the following "first rate notice" from the new and enterprising *Kentucky Church Chronicle:*

> Undoubtedly the best Church periodical in America to day is the CHURCH ECLECTIC published at Utica, N. Y., and conducted by that prince of Editors, the Rev. W. T. Gibson, D.D.
>
> It may in these days be forgotten that "*The Gospel Messenger*" was a paper to be feared as well as respected. It was *making its way everywhere in the Church*, because it filled so thoroughly all the conditions of a true Church newspaper. Dr. Gibson made it what it was, *the best paper for the family*, and for *that*, the best for us all.
>
> Dr. Gibson is doing a far greater and more useful work for the Church in the ECLECTIC, now entering upon its fifth year. Every clergyman and layman should take it. It presents the living issues of the day. giving us the very best thought of the Church from every quarter. We have not seen a dull article in it from its inception, and it grows better with every number. To quote the words of its Editor "It stands for the Historical heritage of the whole Reformed Anglican Communion." Its terms are $3 per annum; Missionaries $2.00.

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A CHURCH TEMPERANCE SOCIETY.

Most of the Guilds or Societies of which we hear of late in connection with the Church in England or America, are composed of members of the Church, and the requirements are such as make this necessary. That such should be the case in England is very natural, since there, in theory at least, the entire population is embraced within the Established Church, and it is comparatively easy to give some reality to this relation before combinations are formed for purposes of moral reform.

But it may be contended that the Church has a proper mission to society at large. It is true that her great and primary duty is with the souls of men, and that no movement of moral reform can bring about permanent results of high value unless it is based upon religious principles and is fortified by the safeguards which the Kingdom of Christ alone possesses. Yet such considerations do not prove that the mode of operation must in all cases be the same, that the individual soul must in every instance acknowledge the claims of the Church before she can undertake to exercise her beneficent influence in its behalf. If the Church is ever to conquer Society, all movements for the moral good of mankind, or the amelioration of the condition of the poor and the oppressed must have her deepest attention, they cannot be ignored or despised because in so many instances they have originated beyond her borders, or because they may seem in the forms they assume to involve false or extreme principles.

That this, too, is now felt in England, there is sufficient evidence, but none more remarkable than the recent conferences between the leaders of English Trade Unions and the clergy of London. It is refreshing and full of bright augury for the future to see the frank and cordial manner in which these two classes of men, hitherto so widely alienated, have met and exchanged views. If it could be hoped that out of this might grow some fixed relation between the Church and the working men's own associations, by virtue of which the clergy might become the guides, on the one hand, and the protectors, on the other, of a class of men who have and feel many grievances, and who feel also that their motives and intentions are constantly misunderstood or misrepresented, then, indeed, to the other great achievements of the Church of England in these later years, would be added the solution of a problem which Rome refuses to consider, and sectism cannot undertake without self-destruction. The Church would show herself in some measure adjusted to the conditions of modern society, again fulfilling the function so grandly executed by the Catholic Church of the Middle Ages, that of champion of human rights.

But it is much more true in a country like our own, where the Church rightly considered, exists as a missionary organization, and where the overwhelming majority of all classes of society are strangers or hostile to her claims, that her progress and final triumph must very largely depend, under God, upon her ability to adapt herself to the needs of the times, and her power to answer the great moral and social questions which arise out of the peculiar circumstances of this age and country.

The more immediate purpose of the present article is to describe an effort, though on a small scale, to put the views above expressed into practical form. I suppose that nothing is so universally and so urgently pressed upon the attention of our country clergy as the "Temperance Movement," so called. The question, then, is whether, in view of the fallacies generally bound up with it, and the questionable methods adopted by the numerous organizations which have been formed for its promotion, we shall keep ourselves entirely aloof, content to criticize and condemn, or shall endeavour in some way to bring ourselves into accord with what is good in it, and to substitute better methods for those commonly in vogue.

The present writer found himself, after ordination, a missionary in a small village in a new northwestern diocese, presenting features common to many small towns and villages in those newly settled regions where agriculture is the leading industry. There is not the wild, high-handed wickedness of the mining districts, or of those settlements bordering upon the tracts of country still in possession of the Indian, but the state of society is not less deplorable,—the moral depravity not less real and deep-seated. In the one case, acts of lawless outrage are often accompanied by displays of courage and exhibitions of determination and endurance which excite admiration and leave some hope that in time, and by the gradual growth of a more settled state of things, the discipline of civilized life may produce in those regions a type of character not without nobility. But in the other case, there is nothing of this kind to redeem the character from degradation; society, if it can be so called, is rotten at the core while still retaining, or endeavouring to assume, some rags and tatters of respectability without.

There was in the village in question a population of about six hundred, clustered about a large flouring mill. Almost the entire population consisted of working men in the ordinary sense, coopers, carpenters, millers, farmers of the poorer sort, woodmen, and others. There was no social life of any healthful kind, and next to no proper home-life at all. While the moral depravity which existed was great in several respects, it could not be denied that drunkenness was the most conspicuous vice. Four or five "saloons," as they are called in Western parlance, supplied the demand for beer and whiskey, the staple drinks, and an unduly large proportion of young men were growing up without any very well settled occupation, content to live from hand to mouth, who, as might be supposed, were the most constant customers of these places of resort.

There is, however, a public conscience, which does not rest entirely easy in the presence of such a conspicuous vice, especially when it affects the business interests and the reputation of the neighbourhood. This has called into being, at different times, branches of some one of the well known Temperance fraternities, such as the "Good Templars" and "Sons of Temperance," which never fail to produce much apparent good, sometimes quite changing for a while the aspect of the place as regards sobriety and quietness; and as certainly never fail to enter the arena of politics, either general or local, and as a consequence, go to pieces. There are always, after the first zeal has subsided, a considerable number of backsliders, who at the dissolution of the organization are joined by most of the old drinking men, and thus the last state is worse than the first, since to take a perpetual vow and then to break it, is to inflict a double wound upon the moral nature.

The present writer had often been importuned to join one of these organizations, or at least to go into the "crusades" which were now and then attempted, but while he saw and deplored the evil, he could not bring himself to unite in movements involving so much that was false, futile and even injurious. It seemed moreover, impossible that a clergyman of the Church, with any due regard for his office, should enter into relations in which his position and power for good depend altogether upon his personal qualities, and not in any way upon his priestly character, wherein he may find a sectarian minister, or even some unctuous lay-brother set over him as chaplain of the organization, and himself simply made use of to effect purposes with which in many cases he cannot sympathize. Shall he then keep aloof from the whole matter, and be content with restraining from the prevailing evil, the small handful who in such a place can be brought into the Church? or shall he attempt an independent movement? In the present instance, the latter course was determined upon.

As the movement was intended to influence society in general outside the Church, it had to be conceded at the outset that it must not undertake to deal with men as if they were members of the Church, nor must it take the form of a proselyting agency. This necessitated, of course, a certain flexibility and a freedom from all that might make men feel that they were being made use of for any other than the open and declared purposes of the organization. It was thought that on the side of the Church it might be sufficient to guard two points: first, that no false principle should be engrafted upon the movement, and secondly, that the relation of the Clergyman to it should be absolutely fixed from the start.

The constitution framed in accordance with these considerations, was substantially as follows: The purpose was declared to be the promotion of temperance and quietness among the members and throughout the community. The pledge of "abstinence from all intoxicating liquors" was to be for one year, and included an obligation to use every proper means to check the practice of drinking.

The clergyman of the Parish was to be *ex officio* Superior of the organization, and was to have in his sole power, two things,—the formal admission of all members (previously elected and notified to him), and the discipline of members reported to him as having broken the pledge. Those who accepted this constitution at the outset, were to organize with a President, Secretary, Treasurer, &c., for the purpose of providing for the social element, which seems to be necessary, either by arranging debates or readings or whatever else might be deemed advisable. For these purposes they were to make their own rules, and act with as little restraint as possible.

In addition to the regular members of the organization, all others who did not care to be under any obligation to attend meetings, or to incur expense in connection therewith, might, on application to the Superior, take the pledge and become "associate members." Any women or girls, who desired, might come in in this way. Finally, no change could be made in the constitution itself without a two-thirds vote, and the consent of the Superior.

Public notice was given a week beforehand that an address would be delivered on the subject of "Temperance." The novelty of hearing an Episcopal minister on such a subject, brought a large congregation. A plain statement was made of the real bearings of the question, and an attempt made to set the matter in its true light, by disclaiming the idea that ardent spirits are in themselves evil, and that to taste them is a sin, and by showing that it is in the abuse that the evil lies. It was then urged that there were many among us who were unable to drink in moderation, and whose only safety lay in total abstinence, and that there were many others who, though they had the power of self-restraint, could not urge that the use of liquor was a matter of any necessity with them, and who must admit, in view of the associations of the saloon, and the evil tendency of the drinking habits of the community, that total abstinence would be the better course. The objections to perpetual vows, save in the case of those who have been tried and found themselves capable of and called to such special self-denial, were then explained. And finally, the leading points of the proposed organization were sketched, and all who were willing to connect themselves with it were invited to remain after the close of the Service.

Fifteen members were secured at once, who with some others who gave in their adhesion subsequently, were formally admitted a week after. This ceremony took place after evening Prayer, most of the congregation remaining to witness it. The office used was one adapted from one in the Priest's Prayer Book, and contained the pledge as well as a promise of conformity to the rules of the society. It is to be observed that in effecting the organization there was no voting upon the constitution, but the organization was made under it.

A room was provided by the liberality of a church woman of means in the village, and the undertaking was fairly launched. In time about forty men were added, though removals kept the ordinary number down to thirty. In addition to these the associates, chiefly women, amounted to twenty. In the winter the men might amuse themselves with draughts, dominoes, or even cards at times, and smoking was always allowed, except during the hour of the business meeting, when strict decorum was preserved. In the summer the place was still resorted to, and the hours of daylight, after work, often employed in playing croquet, or pitching quoits, in an adjoining lot. Some literature was provided, and occasionally some effort was made toward a library, but it must be confessed that but little interest was displayed in such matters, and that the only papers, in addition to the local sheet, which attain any circulation amongst us are the *Police Gazette*, the *Day's Doings* and the *New York Weekly*, which of course could not be tolerated in our rooms.

The success of the organization was sufficiently marked to be generally acknowledged. There were very few cases calling for discipline, and we soon had in our list some of the most confirmed drunkards in the place, and some who could not be persuaded to join the ordinary societies from a certain instinctive perception of their defects. The membership has included coopers, carpenters, employees of the mill, teamsters, shopkeepers and clerks, a blacksmith, a barber and some day laborers. Only one member is not dependent upon physical labour for his livelihood.

The clergyman who is by such means brought into close contact with a class of people too seldom touched by the influences of the Church, finds much food for thought. The obstacles which beset his path are formidable, and it is no wonder if they usually seem insurmountable. For one thing, the surprising number of secular unions, leagues and fraternities which he thus comes across, nearly all of which have, or seem to have' some material advantage to commend them, or at least some prestige which attracts men to them, render it all but hopeless to undertake any thing on a narrow scale or in a restricted sphere. Feeling this, an effort was made to engage other clergymen in the scheme, with the idea of setting on foot a Temperance fraternity, but it was found that few had been able to obtain any influence with the same classes of men, and most felt hopeless of effecting anything of the kind proposed.

Another point in which our organization was soon felt to be defective was in point of ceremonial and regalia. Notwithstanding all that has been said to prove that the American mind is averse to ceremonial, the most superficial observation is sufficient to establish the contrary. Nothing is more certain, as any one may know who takes the trouble to inquire, than that the popularity of most of the organizations above referred to, such as the Temperance fraternities, the Industrial Union, the Grange movement, not to speak of the older and more widely spread orders of Free Masons and Odd Fellows, is very largely owing to their ritual. The same people who in what they consider to be a deep-seated hatred of Popery, will only take their religion in the barest and coldest hall, with the most hopelessly unimpressive accompaniments, gratify to the full their inborn love of ceremonial in these secular Societies, of which the average American is so enamored. Some attempt was made to meet this difficulty. The ceremony of admission was made as impressive as possible, and the appointment of one day in the year was contemplated, the occasion of the Harvest Festival for instance, for a Guild anniversary, when there should be a procession, an united attendance at the celebration of the Holy Communion, and a picnic with games and prizes subsequently. This, however, has not yet been carried into effect.

Another difficulty which soon became the most serious of all was sectarian opposition. Divided according to religious attachments, we had in our organization a few Churchmen, a few Presbyterians, a few Roman Catholics, (out of communion with their own church, of course), and some others, but a large number were entirely outside of religious connections. Of the Methodists, however, who had hitherto been loud in their criticisms of the Episcopal minister for his apathy, not a single individual joined us. Rough men, who seldom entered any place of worship, made no objections to the churchly influence which surrounded the organization, but these "professors of religion" would not hear of a ceremony of initiation in the church, and objected to the permanent position of the clergyman as Superior *ex officio*. It was not, however, until they gave effect to their opposition by heading a movement to establish anew a lodge of one of the secular societies above referred to, that our interests were seriously imperilled. The attraction presented by the admission to active membership and officeholding of women as well as men, the imposing array of dignities, and the showy regalia, gave the affair great popularity, and threatened to draw away most of our young men, and possibly compel the suspension of the active branch of our organization for a time at least. But it will be observed that the associate branch can always be continued, and thus a basis will remain for more definite action at any time.

Such is an experiment tried under circumstances not the most favorable. A greater difficulty, perhaps, than any of those enumerated, lay in the fact that there was not a single layman in the place who could intelligently coöperate with the clergyman, and enter heartily and sympathetically into his plans. There are probably few parishes, even in the west, where the clergyman, in undertaking such a work, would stand so entirely alone.

It has been thought that this sketch of an honest attempt to grapple with the evils which all acknowledge, and which the Church has not yet shown herself able to meet, may suggest methods of work which others may be able to make use of or improve upon, and thus at length, through practical experiment as well as by discussion, something solid and effective may be developed.
W. J. GOLD.

From the Christian Apologist.

THE INDUCTIVE ASPECT OF CHRISTIAN THEOLOGY.

BY REV. DR. LITTLEDALE.

AMONGST the several causes which combine to arouse and to sustain that conflict of Religion and Science, which now wastes so much mental force on both sides in wholly useless logomachies, and also produces in too many cases an irreligious temper amongst theologians, and an unscientific one amongst physicists, there is one which has had but little attention bestowed on it, but which will be found, on nearer inquiry, to have a very large share in the mutual misunderstandings of the rival schools.

That the opposition of a powerful section of physicists to religion often takes the form of intellectual resistance to the claims of an extern authority, as negativing the just rights of mind and conscience, is of course familiar to all who have given even cursory attention to the controversy; but it is doubtful how far the blame with which theologians are reasonably chargeable in the matter has been rightly apportioned. That the scientists are accountable for a full half of the quarrel, by rashly postulating certain unprovable hypotheses as axiomatic and indisputable, is true enough, but it is needles to discuss that point at present. It is of more importance to show the philosophical error on the other side, and to adduce some reasons for believing that it is due to inadequate grasp of theology, and to persistent regard of it from one aspect exclusively, while another, of not less range and interest, is habitually neglected.

It will be found, on close examination of the grounds on which the principle of Authority in religion, as commonly advocated, is rested, that it is a corollary from the postulate that Christianity may be sufficiently defined as the Revelation of and by God to man. Once that view is accepted, the most natural process of reasoning is to argue that, as all the subject-matter, laws, and principles of Christianity are fixed, known, and irreformable, they are removed from the domain of inquiry altogether, and can be treated only by deduction, and as supplying, indeed, indefinitely abundant materials for development and application, on which the intellect may justfiably employ itself; but not as admitting any further search for truth in the direction of the discovery of new, or at least, unclassified laws and principles; far less in that of questioning and reconsidering those which have been already tabulated.

Hence the general stream of tendency amongst Christian teachers, whether Catholic or Protestant, has been steadily in favour of that deductive method which culminated in the syllogistic Aristotelianism of the Schoolmen. And it is especially noteworthy that although the Reformation was in a considerable measure a reaction and revolt from scholastic theology, it did not really deviate at first from the older method, even when discarding and deriding its terminology. It did but substitute the Bible for the Church as the fountain-head of knowledge and authority, and treated all questions of religion as necessarily reducible to premises textually stated in the words of Scripture, and to deductions therefrom by formal process, of logic. Thus the greatest intellectual effort of the Reformation, Calvin's *Institutes*, is as strictly syllogistic as the *Summa* itself, and the same may be said of the last able work of the same theological school, the treatise of Jonathan Edwards on Free-will. No doubt this method usually issued in paralogisms as glaring as that in the Sixth of the Thirty-nine Articles, wherein the inaccurate thinkers and inadequately equipped theologians who drafted it lay down that " Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation." Obviously they never paused to consider that inasmuch as the fundamental proposition of the Article itself is nowhere discoverable in Scripture, either textually or as a logical deduction from any premises therein, it cannot claim acceptance on such grounds at the hands of Christians. So far as the strict interpretation of the Article goes, there is no more ground for regarding a belief in the sufficiency of Scripture as an integer of Christian faith, than for so treating the translation of the Santa Casa of Loreto.

The paralogism of the Roman Catholic method, though less glaring, is scarcely less unsound, when the question of the true basis of Church authority comes to be fully argued out, inasmuch as it is finally reducible to the statements found in two or three isolated texts of Scripture; and the whole controversy as to the genuineness of the cited documents and the manner of their entrance into the Canon is at once stirred.

But that these two methods are really the same in their metaphysical aspect, however different in their practical application, can scarcely be disputed. Hence the phenomenon, more observable in the present day than in any previous one, that the two great systems of Catholicism and Protestantism have apparently ceased to be alternative, or even mutually supplementary.

In former times, men who were not minded to disbelieve, and who honestly wished to retain a conservative and constructive attitude in relation to Christianity, as distinguished from that of the early English school of Deists or of the French Encyclopedists of a later era, could satisfy themselves, according to circumstances and temperament, by enrolling themselves under either the Catholic or the Protestant banner. There was no Middle Kingdom of faith, no neutral corps of mere observation then, for European thought was sharply divided between belief and unbelief, each having important varieties within its own camp and range.

But now, from the concurrent operation of two causes, this state of things has almost vanished. First in order and influence stands the unprecedented triumph of physical science over a wide area of the knowable, a triumph achieved almost wholly by the inductive process: though the share of keen imagination and daring hypothesis in acheiving the conquest can scarcely be over-rated, and has a most important bearing on the metaphysical problems involved in any effort to account for it.

The large body of students and thinkers interested in this great field of inquiry has been reared entirely on induction, and has tested it repeatedly as an instrument which, though not endowed with the infallibility sometimes claimed for it, proves of inestimable value for the advance of certitude in knowledge. Consequently when men of this school are invited to give in their unquestioning adhesion to a body of statements which they are practically forbidden to verify, and to which they are assured the inductive process is wholly inapplicable, it necessarily follows that all their experiences, as well as all their prejudices, are at once enlisted in opposition to such demands, irrespective of their inherent truth or falsehood. There is also a subordinate but still very powerful inducement at work in the same direction, namely, that the excitement and charm of the search for truth is for a large part of intellectual men far keener than the pleasure derived from posession of truth. It is just the difference between hunting, and eating game procured by the chase, and to assure thinkers of this stamp that all which can be known about religion is already known, at once cools any ardour they may have been tempted to feel while it still offered itself as a comparatively unexplored domain. And yet the class of minds to which continuous effort and achievement are not only possible, but delightful, is the very flower of human intellect, so that failure in winning its allegiance discrowns theology.

The other cause which operates in generating scepticism is the official ascendancy of the Infallibilist school in the Roman obedience. That definite formulating of Ultramontanism as matter of faith which marks the Vatican decrees of 1870 has been most inconsiderately hailed with joy by one school of anti-Papal theologians, who see in it an act of suicide. Perhaps so, but the immediate result is very different. Such theologians, accustomed from their controversial studies to dwell chiefly on those particulars which differentiate Roman Catholicism from the rest of Christendom, are unaware how very trifling those particulars appear to most of those who look at Christianity as outsiders. To them the noticeable matter is the vast bulk of credenda which the majority of professing Christians hold in common, and they are not keen in observing details of variation. Consequently, so far as they are concerned, whatever is put forward by the largest Christian body in the world as its belief is part and parcel of Christianity itself. And as the Infallibility dogma occupies that position, while being to their apprehension manifestly false and ridiculous, they decline all further inquiry into the truth of Christianity as entirely superfluous; exactly in the temper of those scientists who deal similarly with the claims alleged on behalf of Spiritualism, on the threefold ground of notorious and detected imposture in many cases of mediums, of the facilities for fraud invariable in the methods of those who have not been detected, and of the entire worthlessness of the results hitherto attained, even if authentic.

The dogma is thus a great disaster for religion outside the Roman Church as well as inside it. But it is itself a palmary example of deduction from an *à priori* generalisation, and could never have been reached by any inductive process whatever. For it is in no sense a result of observation and experience. It is not true, as a matter of fact, that the whole body of Christians in communion with the Pope has enjoyed immunity from error in faith and morals; since, were this so, there would neither be schools of thought within that body nor sects outside it, composed of those who themselves or in the persons of their ancestors quitted it on doctrinal grounds. Neither is it true, as matter of Church history, that the direct personal interference of the Pope has ever materially checked the rise and spread of any heresy whatever. Gnosticism, Arianism, Manichæism, Pelagianism, Calvinism, fell, one and all, by a different instrumentality, and neither party in any of these quarrels ever so much as dreamed of finding the solution of their controversies in the maxim *Roma locuta est, causa finita est*. The dogma is in truth merely a conclusion drawn from this antecedent hypothesis; that a Revelation, to be adequate for its ends, must be guarded from misinterpretation; and that only a living and infallible voice can so guard it; such voice being presumably that of the Pope, as presumably the heir of St. Peter, who presumably enjoyed this transmissible privilege. It *ought* to be so, and therefore it *is*. Now, this method of argument is singularly repugnant to the sientific temper of the present day, which declines to recognise the *à priori* method at all, save in the one domain of pure reasoning, that of mathematics.

No objection is entertained by any sound thinker to starting with a working hypothesis—that of the practical expediency of an infallible teacher as soon as any other—but the quarrel begins when the propounders of this hypothesis insist on treating it as proving itself, and refuse to submit it to the test of observation and experience. Thes cientific mind, says " By all means let us assume that it is true, but if it be true, such and such results must needs have followed. They have manifestly not followed, and therefore the assumption falls, and is shown not to be true."

It is easy to show that no parallel can be instituted between geometrical and theological processes, because the essential character of deduction consists in drawing a particular conclusion from a general principle, itself evident and necessary, or else arrived at by induction, and thus deduction is in no case an original and primitive process. When the principle from which we start is axiomatic, then no contingency can enter in, and the truths attained by deduction are certain and invariable, being all, perhaps, classifiable under this general deductive formula: " Two things compared to a third, and found like that third, are like each other." But in theology, obviously enough, the same results do not practically always flow from the same premises, nor does the very same statement of doctrine affect alike all minds which receive it. Contingency and variability, both of kind and of degree, display themselves everywhere, not only in national but in individual divergence of belief and practice, and we are consequently obliged to exclude theology from the domain of pure reasoning, and must therefore search for its inductive side; since if it have no such side, we shall be constrained to accept the view of the Agnostics, and to banish it as an unverifiable chimera from the range of human thought.

Is there then any such side to a theology claiming to be based on a Divine revelation, which may be taken as discharging the same function for it as axioms and postulates and definitions do for geometry?

Now, the reply to this question cannot be given off-hand. A preliminary inquiry into the nature of the two alleged factors, Scripture and Tradition, by which the Revelation has been made known and transmitted, is necessary beforehand.

As regards the former, the New Testament writings are confessedly occasional, unsystematic, and in some sort fragmentary. They have nothing about them of that precision of statement and minuteness of detail which would enable them to be used as the exhaustive source of a deductive system. What is more, they at least seem to bear testimony to an inductive process during the original evolution of Christianity, and that in two cardinal points, the belief in Christ's Godhead, and the admission of the Gentiles to coördinate rank in the Church. So far as we can gather from the Gospel narrative, the conviction which dawned by degrees on the Apostles that their Master differed in kind as well as in degree from the greatest prophets who had preceded Him, was not due so much to a deduction from explicit statements of His own as to an induction from the totality of His acts and words, separately noted and commented on, till the final conclusion was drawn in the words of St. Thomas the Apostle. So, too, had the admission of the Gentiles to Christian privileges been a deduction, it would probably have occured much earlier than it actually, did, which can scarcely have been less than seven years after the Ascension, perhaps a yet longer time. This seems at first contradicted by the circumstances of St. Peter's vision and the baptism of Cornelius, but it is sufficiently clear that even these events were not adequate to overcome Jewish resistance, which lasted all through the first and much of the second century, so that the final result seems to have been brought about tentatively and sporadically, as an experiment which succeeded, and not as an application of an undisputed first principle. But even if these two instances be contested, as of course they may be, the reply is irrefragable, that our knowledge of them at all rests solely on the narrative in the Gospels and Acts, and that these writings obtained their place in the Canon by a purely inductive process, and not in virtue of any self-evident inspiration and authority.

Similarly with Traditon, or as it ought more exactly to be called Historical Testimony, the method anciently employed to ascertain it was exclusively inductive. It was not said, as now, "The Pope teaches so and so, and it is therefore part of the original deposit of Christianity." On the contrary, the Conciliar method of decision drew no such particular conclusion from a general assertion, but ascended from examination of local particulars to the formulation of œcumenical decrees. The questions put to each local Church were, "What is the teaching current amongst you?" and, "Has this teaching enjoyed uninterrupted prescription amongst you from the first foundation of your society?" And it was held to be conclusively proved, when the answers drawn from a large area of inquiry, from Persia and Britain, from Gaul and Egypt, from Thrace and Libya, from Italy and Spain, were found to agree, that a general dogmatic law identical with the original preaching of the Faith in all those widely-severed regions, had been arrived at. Then, and not till then, could the function, of deduction begin.

Induction has thus undoubtedly had a place in the past history of Christianity. But it may be urged that its function has been long ended, and that no more work remains for it to do. In order to learn if this be so, it is needful to keep clearly before us the formula which expresses the inductive process: "In the same circumstances, and in the same substances, the same effects follow from the same causes." That is to say, Induction proceeds, by the examination of a number of isolated cases belonging to the same class, to ascertain what phenomena they exhibit in common, and thence to draw a general conclusion applicable to all alike, such as the congelation of all liquids under cold and their vaporisation by heat. But this process is not confined to physics; on the contrary, it is applicable to the whole range of morals and metaphysics, in so far as they are bound up with psychology, and also in so far as induction is, as truly as probability (of which indeed it is a form) the guide of life. Prudence, sagacity, rules of conduct, even the power of reasonably anticipating the same results twice in similar cases, would disappear with the withdrawal of induction; and as all these enter as integral parts into any adequate conception of the Christian life, it is clear that induction must needs have a permanent footing in theology.

Once this position is seized, a fatal blow is struck at the principle of absolutism in religion, because absolutism means the exclusive dominance of deduction, the doctrine that all the axioms and principles from which religion is derived are fully known, and that all that remains to the mass of the faithful is dutiful application of them as expounded by a teaching body, which refuses all accountability. Wherever such absolutism is found, the search after truth is denounced as savouring of heresy and treason, and as casting more than doubt on the authenticity of Revelation. Nevertheless, it is a favourite thesis with St. Augustine that an important part of the happiness of the blessed will consist in the perpetual acquisition of fresh and inexhaustible knowledge and truth, affording the enjoyment of continual mental effort, unchecked by failure or disappointment. Heavenly bliss does not present itself to his mind as consisting in perfect intuitive perception of all truth, apprehended in passive contemplation, as it has done to less masculine and active intellects, but in the delight of unending search and discovery. No doubt this is merely an unverifiable conjecture, but we are at least justified in saying that a temper and occupation, which so eminent a Christian teacher held to be especially fitted for glorified saints in Heaven, can scarcely be branded as marks of unbelief and rebellion when noticeable in Christians here on earth.

Nevertheless, any independent attempt at inquiry undoubtedly does set aside the claim of supreme Authority to be the sole channel of teaching, and is therefore incompatible with any such claim. They cannot stand together, and one or other must needs be rejected. But if we look into the history of Christendom, and try to ascertain why the fate of the Eastern and Western Churches has been so unlike, why the one fell back before Islam, while the other conquered the worshippers of Odin and Perun; why the one has been so full of life and movement, and the other so stagnant in its immobility that its largest integer, the Russian Church, is now honeycombed through and through with secret sects who lacked fair scope to energize such fragments of truth as they may chance to hold; the most obvious solution which presents itself is that a spirit of theological inquiry and speculation, chiefly in the anthropological direction, and largely inductive, even during the reign of Scholasticism, has all along quickened the West: while the East, at any rate since the days of St. John Damascene, has been content to deduce its conclusions once for all from a deposit assumed to be final. There is nothing, for example, to meet us, after Origen, in the history of dogma in the East, resembling in any degree the various theories regarding the nature of the Atonement which have been tentatively formulated in the West, as by St. Anselm, Duns Scotus, St. Thomas Aquinas, and Luther; and it is by no means certain that the partial immunity from open controversy, which has been the result of such abstention has been a gain to Oriental Christianity. On the contrary, it may be at least questioned whether the crisis of a Reformation, through which the Eastern Church must pass one day, seemingly not very distant, will not find it less prepared, morally and intellectually, to abide the shock than Western Christendom was three centuries ago.

One large field, curiously untried, save for scattered homiletic exercises, remains for the operation of induction, besides that of theological speculation, already indicated. It is that of the practical bearing of dogma, worship, and usage, on life and morals. It is one thing to lay down concisely that a given doctrine is true and necessary to salvation, and quite another to show how it proves its truth by its operation on the thoughts and habits of those who hold it. For a Revelation which is designed not merely to disclose the nature and work of God to man, but to bring the two into a fresh and closer relation than before, cannot be made up of mere spells and charms intended to unlock Heaven, like the "Open Sesame" of the Arabian Nights. Every article of the Creed, every usage of worship, must vindicate itself by the test of practical results, and these results cannot be ascertained and tabulated without the aid of induction.

In this way only, for instance, has it been possible to be assured that the interpretation put by St. Francis on the Gospel precepts concerning poverty was unsound, because it broke down at once, signally, and finally, in his own Order within a quarter of a century of his death, as attested by the language of his most eminent successor, St. Bonaventure. As an *à priori* theory, deduced from the letter of Scripture, his ideal is perfect, but it failed utterly in practice.

It will be found on inquiry not only that certain bodies bearing the Christian name display particular virtues in a higher degree than others, but also that there are certain moral faults and vices which are commoner in their turn to these very same, or to others: and an impartial tabulation of these, could it be framed, would be an invaluable contribution to religious thought, since the resultant of all the truths and virtues, with the practical errors and vices eliminated, would disclose the Christian ideal. But save for the *Theologia Affectiva* of Louis Bail, Doctor of the Sorbonne, published in 1672, and certain writings of Frederick Denison Maurice, scarcely anything has been done to trace the moral working of dogma. Yet it would be well worth while to ascertain the ethical results of those cults which have been recently substituted in France for intellectual and moral Christianity, and to learn how far miraculous fountains and ecstatic apparitions serve to strengthen the moral fibre, and to stimulate social and personal virtues. Unless some such vindication as would be afforded by proof of marked improvement in practical Christianity under the new teaching be forthcoming, the most irrefragable testimony of the genuineness of the alleged events could do nothing to convince the higher reason. And that because all religion is but a means and not an end, so that if the true end, that of the regeneration of the world, not the mere salvation of a group, more or less small, of individual souls, be in no wise advanced by any alleged truth, it becomes morally as valueless as the spirit-writing at a modern séance.

Christianity made its footing good inductively at the first, by reconstructing a decrepit society piecemeal, and it cannot rest on its first laurels now, nor claim to act only deductively, if it is to maintain its ground any longer.

For the Church Eclectic.

COVETOUSNESS.

BY THE REV. HERMON G. WOOD.

The industry of this country is something remarkable in the history of the world, not so much in what it has accomplished, as in the rapidity of its growth. It is pretty well understood that wealth is accumulated labor. In the process of accumulation, a large amount of labor is consumed. If a man work a whole year, without loss of time, at $2.00 a day, much the larger part of his earnings must be expended in keeping his body fed and clothed, and providing likewise for his family. Nearly the whole of his wages is spent in keeping himself in a proper condition to do work; also, there is continual loss in the establishment where he works,—loss from natural wear and from accidents and fire and management. All these losses have to be borne by labor. Again, in the settlement of a new town or the building of a new railroad, the value of property increases; but this is due simply to the labor expended in its interest. In estimating the increase of the wealth of a country, we shall see that at the end of a period, say, of twenty years, it will be as much more than at the beginning, as the acumulated labor amounts to after all losses from consumption and waste are deducted. There is great loss that cannot be measured, as loss by sickness or idleness: this must also be deducted from the profits of labor. The natural current is downward. Industry is trying to work her way up the stream. The downward force is constant. If she stop, the current of natural law carries her backward. The headway she makes is only that which is gained after overcoming the force of the current. Now let us see how much we gained within the period of twenty years, beginning with 1850. It is estimated that it would take the entire personal property of the country to cancel the encumbrances on real estate. We may, therefore, set down the real wealth of the country as equivalent to the true value of its real estate. In 1850 this was $170 per capita of the whole population; in 1860 it was $300 per capita; in 1870 it was $600 per capita; that is, labor, after paying all losses, and taking care of itself, nearly doubles the wealth of the country every ten years.

Now let us see how this wealth is distributed. We will make but two divisions—farms and corporations. Under the title corporations, we will include cities, and villages, railroads, and other companies. The farm value of the country in 1850 was three thousand two hundred millions; in 1870 it was nine thousand two hundred millions. In twenty years it increased 2⅞ fold, which gave an average increase of value from $11. per acre in 1850, to $22. per acre in 1870. The value of all other real estate, being almost entirely city and village property, was eight hundred and twenty millions in 1850, and eleven thousand seven hundred millions in 1870. In 20 years it increased fourteen fold. This shows how energetically the profits of labor were concentrated upon the building of cities. The notable increase of municipal real estate may not appear so strange when we consider that the chief part of our mechanical industry has been developed since 1850, and that manufacturing property is almost entirely within municipal limits. The value of farm property in 1850 was about $250 per capita of the farm population, and in 1870 it was about $500. The value of municipal property was about $100 per capita in 1850, and nearly $600 per capita in 1870. This again shows how great has been the concentration of labor in the building up of cities; and this is what we have to show as the net result of twenty years' labor. If we follow up the savings of labor, we shall find that it has not been altogether retained by the workmen. Wherever it has gone it is quite certain that it is not wholly in the hands of those by whose labor it was produced. Where has it gone? Into what reservoirs has it been gathered? Who holds the savings of twenty years of labor?

I have shown that the wealth of the country in 1850 was $170 per capita, and in 1870 it was $600 per capita, But, if in 1850 a man had put $170 at interest at six per cent. per annum, it would have amounted to $540 in 1870. Suppose now, that in 1850 a man, having no accumulation of his own and wishing to go into business, had borrowed $170 at six per cent. interest, to be paid annually; he would have found himself, at the end of twenty years in this condition: $540 to pay for the borrowed money, and $600 worth of property to pay it; that is, if he had got the loan at six per cent. interest, he would have realized, at the end of twenty years only $60 as the entire savings of his labor, while the money lender would have received $370, as the net increase of his $170. Let us remember that men have not been paying six, but eight, ten, fifteen, and twenty per cent. for the use of money, all of which must come out of the net profits of labor; and it is pretty clear where the money goes at last—that is, to the pocket of those who loan money and take real estate for security.

While the wealth of the country increases but six per cent per annum, it is evident that the business of the country cannot make headway against debt, and pay six per cent. interest on its true value. Generally, then, business cannot afford to pay more than three or four per cent. for the use of money. At such rates there might be some chance for business men to pay a fair price for labor, and still retain a good share of the net profits. Now, while the whole wealth of the country increased very slightly over six per cent. per annum, it appears that farm property increased three per cent. annually, and municipal property ten per cent. Hence, farm property could not afford to pay three per cent. for the use of money, any better than municipal property could afford to pay ten per cent. In either case the interest would absorb all the net profits of labor. Where these rates have been exceeded, we would expect that, generally, the property must pass into the hands of the money lenders. In the West a large part of the farm lands have been paying eight, ten, and twelve per cent. interest, and the result is that they are rapidly passing into the hands of the money lenders. The same is true of municipal property; more and more is labor living in rented houses. The effort to build and own its own home, before enough money had been saved to pay for it, has failed in a great measure, by reason of mortgage incumbrances, on which a high interest had to be paid. This, again, results in a reckless, discontented and unhappy population. Men, in their ambition to be rich, have taken all they could get, without regard to the consequences that must inevitably follow on the mass of the people. Since 1870 real estate has greatly depreciated in value,. Hence, the property that was doing business in 1870 on borrowed money, and mortgaging itself as security to the amount of half its value, now finds through its own depreciation that it must be given up entirely to satisfy the accumulated interest and loan; and so the property doing business is passing into the hands of the money lender with increasing rapidity. At this rate, we may look for accumulation of the wealth of the country, in the form of mortgages and claims, in the hands of the money lenders, to an extent far beyond what we thought possible.

We are told in Holy Scripture how the Jewish nation was overthrown because they served idols. Covetousness, which is idolatry, is bringing upon us the same great tribulation. The law of labor and accumulation is a very fixed law. It cannot be despised by labor, at one end of the line, nor by money at the other end, without serious derangement and loss, if not a national overthrow.

So far we have viewed the sin of covetousness as it appears in the lenders of money. Does not this sin also rest upon the producers, the labor of the country? The producing, working element of the country, is set down at one-third of the entire population. Taking this as the basis of our calculation and we have in 1860, as the average net profits of one workman's labor, three times the interest on $170, at six per cent., that is, $30 for the year. In 1860 the average profit was $54; and in 1870 it was $108. Had labor taken to itself the entire profits of industry, and allowed nothing for the use of money, the average workman would have saved $30 in 1850, $54 in 1860, and $108 in 1870. These profits would have been divided among the workmen according to their individual earnings. The average amount of such earnings for 1870 is reckoned at about $500. If to this we add housewife work, the average earnings of all persons employed will be not less than $600. This gives us $200 per annum as the average earnings of the country per capita. We have already seen that the average increase of wealth per capita in 1870 was $36. Hence, out of the $200 earnings we have $36 expended on real estate, and $164 in living and waste. The question of living then comes down to this: Can we keep ourselves from hopeless debt on $164 income per capita, and continue our present mode of living? And even suppose that labor were to take to itself the entire profits of industry, it would have but $200 instead of $164 to spend on itself yearly. Workmen should, therefore, look for the accumulation of profits in their own interest, not alone or chiefly to the reduction of interest to a point below six per cent. per annum, but to a curtailment of their personal expenses—that is to a style of living within their earnings. It is a matter of history and observation that the great mass of the producers have not done this. They have adopted an expensive mode of life. Men earning $3.00 a day have lived in a manner which one could not afford who was earning $5.00 a day. This was more notably the case in 1870 than in 1850. During the war, both in the army and at home, habits of luxury and waste were contracted, and these eventually brought embarrassment and loss. Covetousness grew up then, not in the direction of money saving, but of extravagant living. Hence, many who had begun to get a home found after a few years that they were eaten out of it. They did not seem to understand that the accumulation of wealth is an exceedingly slow process, requiring watchfulness and habitual self-denial. Even men of careful habits of business have made great mistakes, through covetousness. With a property that gave them $5,000 a year, they have ventured, by loan and môrtgage, to double their business facilitics, in order to make $10,000 a year, and the result has been a loss of the whole property through a high interest account, and an unexpected depreciation of values. A speculative spirit has taken possession of business men and they have run at the highest speed, and taken dangerous risks, in expectation of a rapid accumulation of wealth. They have had no reserve to fall back upon in case of sudden loss. The contest for gain has been along the whole line, from Maine to California. Many a man, weary, worn and broken in body and mind, has perished in the conflict. While intemperance in drink has ruined its thousands, covetousness has sacrificed her tens of thousands at the golden altar. Not loss of property alone has been the issue, but loss of character, loss of integrity, loss of domestic peace, loss of self-respect, loss of rightousness and truth, aye, loss of natural honor and stability; these are some of the inevitable curses that have fallen upon them that would become rich in a day or a year. We also find as the natural result of such losses, a deep and growing discouragement in business men, and a recklessness of consequences in their employees.

From 1850 to 1870 the working element of the country was in great demand. The great mass of the people were industrious beyond all previous records; yet the result was only an increase of the wealth of the country at the rate of six per cent per annum. Now, suppose the entire producing element were to come to a stand still. The loss would be $200 a year for each indivual. The total increase of wealth, from 1850 to 1870, was only $400 per capita. A little over two years of idleness would set us right back where we were in 1850. And if, from 1870 to 1880, there should be a loss of one fifth of the time, by suspensions and decrease of labor, we would find ourselves as poor as in 1850. One day's idleness consumes the profits of sixteen days' work. Consider that interest stops neither day nor night, and you can readily see where covetousness is carrying us—that is, to the verge, if not into the depths, of communism; and that means the overthrow of civil government, the unlawful seizure of estates, the dethronement of the national idol, and the forcible redistribution of property. When God takes from the heart its sense of justice and of right, the heart knows no god but might. We shall then have the social aspect of covetousness in its most dreaded form. Before that day shall have come, there will be put on record in the courts of Divine Justice, a list of unrectified wrongs and uncompensated sufferings, that will make men of the stoutest courage and faith quail and shiver. We do not prophesy the dawn of such a day. We trust that wisdom will yet speak the word of justice; and they, who by labor create the wealth of the country, and they who hold the accumulations of labor will come to understand that prosperity, in the long run, does not depend upon a man's getting the most he can for his work or his money. The increase of the wealth of the country is in exact proportion to the amount of labor expended upon it. Reduce the amount of labor, and you reduce the growth of wealth. On the other hand, the use of money can be put at so high an interest that men cannot afford to do business on borrowed capital; and then labor must stop, or begin to do business single handed, or in some form of coöperation. Let all parties consider that the net profits of labor are only six per cent. per annum, and, consequently, that they who lend money at that rate are absorbing to themselves the entire increase in the wealth of the nation, whether they can be the laborers themselves, who, by close economy and self-denial, deposit their savings in the banks, to be loaned out again to their employers at nine and ten per cent., or whether they be the landlords or speculators, who gather to themselves the accumulations of labor by the rise of property on their hands. There is a considerable floating population who spend, and desire to spend, all they earn—who make no accumulation when they have the opportunity. The Commune is made up of this element. There is another labor element, we believe in reality much the largest. They want homes of their own. They want settlement in life. They retain a portion of the profits of labor and put it in farms and real estate, for use and security. They do not want the labor of the country to stop. They would choose a slow and secure accumulation, rather than a rapid and unsafe one. In the time of trouble, this element will be found to be the main-stay of piece and hope. They are becoming not only the money producers, but the money lenders and the property holders. They are advancing to this position by their frugality and temperance and steadiness of purpose. They increase their business, not by borrowing, but by saving and being content to wait for legitimate and healthy accumulation, before they venture upon the extension of business. The slow growth of nature is to them the wisest; to them we must look for the true business prosperity of the country.

There is another class: ambitious to be rich in a day. They are greedy to use other people's money, promise high interest, and use artful deceptions in the prosecution of their schemes. These men generally collapse after a few months or years. The banks take their property, and in turn pass it over to satisfy the claims of depositors or stockholders. The spirit of covetousness blows upon the water, and we see the wrecks of ambition piled all along the shore.

It needs no extraordinary perception to see how covetousness interferes with every form of spiritual advancement; how the thought and reverence of God are thrust out by the eager love of gain; how neighbors become enemies, and strive to destroy one another; how church going and holy worship are left to women and children; how dishonest dealing grows upon every branch of business; how an even, just and manly development of character is thrust aside to give place to a hard, unfeeling tyranical and selfish habit; and how corruption comes to fester in the very vitals of the nation. Surely, the warning given the Jews thousands of years ago, would not fail in application to our own times. Covetousness lies at the root of our political transitions. For this we have become an idolatrous people. Yet, saith the Lord, If a man beget a son, that seeth all his father's sins which he hath done, and considereth and doeth not such like,—he shall not die for the iniquity of his father; he shall surely live. Therefore, O house of Isarel, repent and turn yourselves from all your transgressions, so iniquity shall not be your ruin. Then shall peace and prosperity return again to gladden our hearts, even as the rivers that water the earth.

From Literary Churchman.

MISSIONARY HEROISM.*

Certainly the age of heroes is not yet past, but whether the world in general cares about its heroes is another question. We suppose that, with certain rare exceptions, it does not. We are disposed to add that, in all probability, it never did. To the ancient proverb that the prophet finds no honor in his own city we are disposed to add—"and in his own generation." Not that we mean to deny that there both now are, and have at all times been, marked and exemplary exceptions to what we are saying. But, as a rule, we believe that our words are true, and that, as a rule, contemporary appreciation is rare. In fact, we are disposed to think that this willingness to toil unknown, or slighted, or depreciated, is so thoroughly one of the main elements in the heroic character that we should begin to suspect the genuineness of any case where early recognition was accorded.

The reason is not far to seek. The majority of mankind are of necessity subject to human infirmity—moral and mental infirmity both. It is not only that most of us are far too busy with our own affairs to know very much of any person or thing which is not forced upon the world's notice although this counts for a good deal. There is next the inherent tendency of our nature, *first*, to disbelieve in superior excellence unless upon overwhelming proof; and, *next*, to wish it to keep at a good safe distance from ourselves if it *is* proved. Jealousy follows superiority as surely as shadows follow light. People, as a rule, don't care to emulate excellence. But, however obscured it may be, there still is in every one of us that irrepressible thing which, for want of a more scientific name, we call conscience. And conscience always recognises superior excellence, and it recognises it in such a way as to be very uncomfortable to persons who have no intention of emulating that excellence. For conscience sees in superior excellence not merely a thing to be admired, but a thing to be followed, imitated, emulated. Contemporary recognition, therefore, upon any very large scale is the very last thing which the self-denial and self-devotion which lie at the foot of all real heroism can ever expect to receive.

We see this very curiously illustrated in the case of men who have outlived their active years and remain among us beyond the usual three-score years and ten. Who of us cannot recall instances in which some distinguished man who had been the favourite target for calumny or misrepresentation during the active part of his career, but who when past seventy, and reposing in a calm old age, receives the ready homage of all around him? More than once it has occurred to us to hear such cases as these set down to the credit of the world at large, as if, "at last"—so people said—"the world did justice to the man it used to malign." Not at all. For, *first*, it is not the *same* world as that which maligned him which now agrees to admire him; it is a *fresh generation*. And, *next*, the good old man is not *upon the same platform* with those who admire him; he belongs to a generation that has passed away, he is no longer *active*, and consequently his superior excellence is no longer either an example or a reproof to those around him. In a word, the ready homage of the world to aged excellence is *not* the recognition by contemporaries at all, but something entirely different. For all these reasons, and many more might be adduced, we are never surprised at finding people slow to believe either in the greatness

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**The Life and Episcopate of Edward Feild, D. D.*, Bishop of Newfoundland 1844-1876. By the Rev. H. W. Tucker, M. A., Assistant-Secretary to the Society for the Propagation of the Gospel in Foreign Parts. London: W. Wells Gardner. Pp. 308.

or the heriosm of their contemporaries. Most people are commonplace. People do not recognise in others that of which there is no germ (at least) in themselves. The prophet, as a rule, must go without honours alike in his own city, in his father's house and in his own generation.

Yet unquestionably for those who have hearts to feel it, and who are superior to the envies and jealousies of which we speak, the present age is rich in all the elements of heroism. Of course we must leave each profession and each class of society to speak of those whom similarity of calling and of occupation brings to its knowledge. The professions which make the large visible claims on personal courage and endurance, the military, the naval, the medical, all these are no doubt contributing freely their quota to the sum of which we speak; though it is only from time to to time that particular instances are made known to the world at large. Then next, writing while yet the decease of Lydia Sellon is scarce a week old, who that has a spark of sympathy can fail to speak of that especial form of heroism which the last thirty years has developed among us—that, namely, of self-devoted and courageous womanhood? We name the two characteristics together—the devotion and the courage, the self-denial and the daring; for we know not which of the two makes the largest demands upon our admiration. Who that knows anything or has heard anything of all the repulsive toil that was gone through by those early workers at Devonport can fail to marvel at a self-dedication and self-devotion which seems little less than miraculous? And the actual courage, too, to face all that they had to face in the scenes amid which they laboured. And then besides that, what with men weighs not a little, but with women still more, the novelty of what Miss Sellon and her band were undertaking, its unaccustomedness; and the moral courage, a quality so much higher than mere physical daring, which was wanted to meet the storm of obloquy, misrepresentation, falsehood, which raged around them as they went about doing good. It would be strange indeed if while Miss Sellon's decease is still fresh in our minds, we did not pay this passing tribute to her memory. Not that we forget the scores of other names which come to mind when we mention hers, but that *as* hers was the special honour of taking the first difficult step *so* also hers was the name upon which the blast of opposition spent its special fury. In honouring Miss Sellon we are paying honour to all that now vast and little-thought-of mass of quiet female heroism, self-devotion, and courage which the ladies of England are exhibiting wherever there is an order of active Sisters working either for the physical, the spiritual, or the intellectual benefit of the poor, the miserable, or the ignorant. For, be it remembered that this movement is yet scarcely thirty years old, and that thus far it has been ladies—*i.e.*, women of culture and refinement who have borne the burden and heat of the day in the enterprises of which we speak;—women who had homes to leave and wealth, or at least competence, to surrender, and who have given their substance as well as themselves to the work. The world knows nothing of them; it neither heeds nor thanks them. But how often as one reads a simple obituary notice in the columns of *The Times* of some Sister—young in years, though rich in good works—does one not think of the real brightness of the shortened life, and how the Church is still blessed by the Lord to be the mother of saints. May the next generation of our Sisterhoods follow in the steps of those heroic daughters of the Church who have so nobly led the way!

But it is not alone in the Sisterhood department of church-work that our age is witnessing that the heroic spirit is not dead. It was only on Thursday last that the faithful were gathered before the Altars of our churches throughout all England to pray for God's blessing upon Missionary endeavour. Who on such a day as that could fail to call to mind how largely all through this generation God had been answering our prayers by anticipation. To every one's lips will rise such names as those of Patteson and Selwyn, of Gray and Merriman, of Milman and of Douglas, or, to go back a little earlier, of Whytehead of S. John's, Cambridge, and a host of others. But here again we must remember that these are only the *representative* names, and that each includes and represents numbers more of whom outsiders hear and know little or nothing. Could we only really see and know all that the English Mission Field has had to show, all that the English Colonial Church has received through the instrumentality of English Clergy and English Bishops during the time of which we speak, instead of murmuring that the Missionary spirit was dead, we should turn round upon our own selves and blame ourselves that we had been so cold and so indifferent as to know so little about what our own fellow-churchmen were doing. If the Missionary spirit be dead, it is only dead in those of us from whom the complaint comes. Those who have no Missionary spirit in them are not likely to care to know about those who have it; and then, shutting eyes and ears to facts and heeding nothing of what is going on, they assume that what they are ignorant of has no existence, and say that the Church of England produces no Missionaries!

We have been led on to speak of Mission work, not only because last Thursday was our now annual day of Missionary intercession, but also because of the most timely and opportune appearance of the biography of one of the very greatest of those nominally Colonial, but really Missionary Bishops who have shed an undying lustre on the Anglican Communion of the second portion of the nineteenth century—we mean Bishop FEILD of Newfoundland. We do most earnestly hope that all who read these lines will read this book. Genuineness is stamped upon every line of it:—genuineness and quiet reality in the narration just as genuineness and quiet, steadfast work and duty were stamped upon the character of its illustrious subject. If to tell a story so as to make one realise to the uttermost at once the talents and the character of Bishop Feild, his lifelong persistence in hard, dry, matter-of-fact toil, at first not merely ill-requited but ill-received, and then gradually winning its way until his value was felt and his worth acknowledged,—if to tell a story so be a success, then Mr Tucker deserves to be congratulated on his biographical labours. We cannot but think that it is much such a biography as Bishop Feild would have himself approved, supposing, that is, that *he* could have contemplated his life being written at all. There is an absolute absence of all sensationalism. Here and there, of course. the writer cannot help calling attention to some piece of self-denial or self forgetfulness on the Bishop's part, in passages which doubtless world hardly have obtained the Bishop's *imprimatur*; but otherwise the story is told with a transparent simplicity and evident matter-of-fact-ness which make it infinitely more impressive than if it had been set forth in that style of mingled sentiment and gush which now and then it is a reviewer's unhappy lot to meet with. It was a hard, stern life of hard, stern work amid snow and ice, ever voyaging along the frozen shores of Labrador, planting churches amid the sparse seal-fishing populations of the bays and islands, until it almost makes one think of the stories of our Arctic explorers, only that the Bishop's work necessarily stopped short at the limit of human habitation and human occupation. Yet what a story it all is! Almost on one single page (*circa* page 127) one has to read of his Archdeacon's death from over-work at S. John's; of a clergyman whom he had stationed at S. George's Bay being caught in a snowdrift and frozen to death, no one exactly knew when, and no direct communication reaching the Bishop about it for more than three months; of the successor to the vacant archdeaconry dying almost at once of fever caught in ministering among those struck down by an epidemic; of a fourth brought away sick almost to death in a man-of-war from his rock-station on the Labrador, after a three years' isolation from all but his seal-fishing flock, during all which time he had never tasted, nor even seen, fresh meat; and of a fifth, the Rev. W. Le Gallais, who, setting out in an open boat to minister to some sick fishermen on the (fitly named) *Isle aux Morts*, was never heard of more—" the upturned boat washed ashore, the only sign " ever vouchsafed to make known his not inglorious " death."

Some of the narratives of the Bishop's coast visitations are almost terrible in their descriptions of the lot of men and women of our own race and nation. He finds families of English-speaking people settled in some bay, the sea their only highway to any other region, shut in on all sides by immense cliffs which none can scale and which none can descend. In the summer they catch codfish and salmon, in the winter they kill seals. Seldom do they see any other human being, and not one of the family—the Bishop reports again and again—can read; and yet by no means either heathen or savage. The story of the Bishop's visitation of White Bay—see chapter vii.—is touching in the extreme.

Of the general history of this hero-bishop's long episcopate of two-and-thirty years we shall here say nothing. We are not writing a review, and even if we were we should scarcely like to take off the edge of the interest with which the book must be read, by summarising it in any way. What we are doing is rather to call attention to it as a book which makes its appearance at a most timely moment, and which also illustrates so remarkably the observation with which we set out, namely, that the heroic age is by no means gone by, certainly not in respect of Christian or Missionary heroism. Neither must it be imagined that Bishop Feild was a man who had no home prospects to leave. He took a first at Oxford in Mathematics, in 1823, and a second in Classics; he was Fellow of his College; and it may be mentioned, as an added point of interest, that he, along with the present Bishop of Salisbury and Mr F. Oakeley, were among the ten unsuccessful candidates for the two Oriel fellowships when Mr (afterwards Archdeacon) R. I. Wilberforce and Mr R. H. Froude were elected.

We will only add that we can hardly imagine anything better calculated to stir up an interest in Missionary work than such a book as this. We only wish it were in every country town public library.

From the Literary Churchman.

THE REAL NEED OF THE CHURCH.

By the time when this is in our readers' hands, the most important—as we at present think—turning-point in our modern Church history will have come. At such a time it is impossible not to go back in memory to that anxious year when the Lent of 1850 was disturbed by that Gorham judgment, whose immediate result was to cost us some whom we could ill spare, whose secondary result has been to cause the true doctrine of Baptismal Grace to be held more widely and more firmly than ever before, but whose ultimate issues are still very far indeed from being worked out. It is strange, indeed, for those of us whose memories can compare the actual result with the anxieties of the moment, to dwell upon the contrast which they present:—strange, but surely very instructive, and not a little encouraging. At the moment (1850) it seemed as if the Church had reached the Nadir of degradation, and as if the seal was being put to her subjugation to the State. At any rate, that was the way in which the thing was capable of being put. It was only a couple of years or so since a divine, (Hampden) whose soundness had been impeached, had been practically forced upon the unwilling Church as a Bishop, and this although *Bishops* in that case had come manfully to the front to protest.* And now there was the novel spectacle of another divine, (Gorham) whose soundness none could maintain, being forced upon an unwilling Bishop as one of his clergy, and this although that Bishop had resisted to the very uttermost.† Verily it did seem as though the very last rivets were being fixed, and the Church's chains made fast forever. Nor was this all. The Church seemed not only chained, but gagged, and that she was denied even the melancholy satisfaction of bewailing her captivity. Her Convocations as yet met only to disperse again. They could not even speak, and they were, if it were possible, even a greater sham than the *congé-d'elire*, for the *congé* was still a witness, and a speaking one, to a right which was overborne, while Convocation was as yet a witness to nothing at all, meeting only to say—nothing—except that it dared not speak. Surely that Lent of 1850 *did* witness the Church of England at its Nadir; and as we at this distance look back upon that gloomy time, we can well sympathise with those who acted on the feeling that her cause was lost, while we must still more give thanks to God for those who even then refused to "despair of the Republic."

It was true. The Church of England, viewed from outside and as a Body charged with a corporate witness at once to the truth of her own Being and to the "deposit" with which she was entrusted, *did* stand in a position most deplorable. And yet the history of the quarter of a century which has gone by since has been such as to falsify every prediction which then seemed warranted by her external position. As to the impugned doctrine, it has long been a mere commonplace to speak of the Gorham Judgment as the date of its general revival, and few contrasts would be more curious than would be seen in any "return" of the number of churches in 1850 and in 1877 in which the Font holds its proper place in the fabric, and in which Baptisms take place at the proper time in the Service. As to the Church's corporate voice and action, it was not long after 1850 that, owing almost solely, under God, to the tenacity and the tact of Bishop Wilberforce, Convocation began to revive; and though it is yet among the "secret things" how long it has to be before Convocation regains its constitutional position, still it has been a case of *vestigia nulla retrorsum*, and the whole period since its first meeting for discussion since the suppression of 1717 has been one of steady and sustained advance. Let what external aggression you please be *now* made upon the Church, she has at least this grand advantage over her position in 1850, that she can now speak out and deliver her corporate witness, although she may not yet be in a position to enforce, or to get enforced, that which she declares. The difference is enormous; and, in the present justly excited state of feeling among Church people, one is tempted to wish that every active Churchman could for a moment be in the position of a man of—say 55—that he might be able personally to realise the gain between then and now. And the encouragement is the greater because the advance has been so gradual, creeping on and on like a tide's gentle rising when the sea is smooth. There has been so little that was *jerky* about it as in the case of merely human effort. We think it is Fenelon who somewhere says, "the events which God brings about are generally prepared by an imperceptible and gentle course of providence, which leads on so naturally that things seem to happen of themselves." So it has been here; only the misfortune is that this very "imperceptibleness," which is so full of encouragement to those who look below the surface, is what prevents the more excited of us from taking a just estimate of our position. We wish, as we said before, that all Church people could have the memories of men of 55 or 60 to look back on. We wish, further, that they could have also the gift of that historic perception which *sorts* the facts of memory, and converts the mere items of recollection into the concatenated links of divinely-ordered progress. No lesson is so needed just now as that which such retrospects enforce, namely, that in things sacred you must (we are quoting Fenelon again) do "nothing strained or out of order: it is better to wait awhile and open the door with the key, than force the lock in our impatience."

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* Writing from memory, and away from memoranda, we may be inaccurate, but our impression is that no fewer than *thirteen* Bishops signed the remonstrance, towards the end of 1847, against Dr. Hampden's nomination to the See of Hereford.

† Mr. Gorham was *forced* upon the Diocese of Exeter.

What does all this lead to? In our judgment it leads to this—that, be the issue of the coming decision what it may, we precipitate nothing by individual action, and that even if things look very black we count it but as a blow in the course of a struggle, and as, it may be, but a blessing in disguise. Surely we have seen enough of the marvellous way in which the Head of the Church has overruled things for good during the past thirty years to believe—we might say to *know*—that nothing will be permitted which can work harm, if only we let it have time to work out its legitimate issue. When Mr. Tooth had to be let out of gaol, the Public Worship Regulation Act had a great fall, and plain people perceive that not all the lawyers in Lincoln's Inn can rehabilitate it. And so the question is—Why? And hundreds, nay, thousands of people will come—nay, are coming—to see that there is a practical absurdity in the present state of things, and that *some way* must be found of getting Church and State to pull together. Then comes the constitutional view of the matter, by which no law affecting the Church is a Law of the Realm unless it be accepted by Convocation as well as Parliament before going up to the Sovereign. Then comes the higher view, and one which common sense people, even of small religious feeling, can appreciate as well as others, that a purely secular authority is strangely out of place in dealing with things spiritual. And then, thirdly, we have—what they had not in the Gorham days—a revived (if not a reformed) Convocation—a Convocation all in working order, and only asking to be "reformed" as to its mode of representing its constituents.

People are beginning to feel the absurdity of a great Court of Appeal vainly trying to administer an active and progressive Church late in the nineteenth century by extra-rigid interpretations of rules and rubrics *intended to be taken loosely when they were first made in the sixteenth and seventeenth centuries;* and to perceive that what is really wanted is not unlimited lawsuits which only serve to bring the law itself into discredit, but *an adjustment of the law itself;* that this can only be done by the same authority as that which first enacted it; and that this was not Parliament alone, even though then composed exclusively of Churchmen, but Parliament *and* Convocation, so bringing the laity of the Church and the spirituality of the Church into concurrent action. It is these ideas which the (otherwise) great *fiasco* of the Public Worship Regulation Act is forcing into people's minds, and all this helps to show us the direction in which Church people should turn their energies, and that is the restoration of the Church's share in her own legislation, *so that by proper legislative adjustment of the law itself the Church's law may be brought into harmony with the changed circumstances and altered needs of the Church herself.* In what sort of condition would English commerce be if our commercial law and forms of procedure had been left unaltered since the days of good Queen Bess? And yet that is very much our case in Church matters.

MR. JOHN KEBLE'S OCCASIONAL PAPERS AND REVIEWS

Occasional Papers and Reviews. By John Keble, M. A. Oxford and London: James Parker and Co. 1877.

Dr. Pusey has added another to the many obligations under which he has placed the Church, by giving effect to the wish expressed by the late Sir J. T. Coleridge in his memoir of Mr. Keble, that "a judicious selection" from the great Poet's contributions to periodical literature should be made public. The papers in the volume before us are eminently representative; three appeared in the *British Critic* when J. H. Newman was its editor; one, the famous article on "Sacred Poetry," was contributed to the *Quarterly Review* in 1825, at the request of the then editor, his future biographer; in altogether a different style of composition, there are two Pastoral Tracts on "Trial of Doctrine" and "A Call to Speak Out." Then follows a pastoral letter addressed to the Parishioners of Hursley, but evidently intended for a much wider circle of readers, which was written in 1851, under circumstances of much distress at the recently delivered judgment in the Gorham case, and of anxiety about the approaching "Synod of Exeter." Four papers have been rescued from the hoards of unpublished MSS. which Mr. Keble left, and will have the special attraction of novelty; and two, on "The Synod of Exeter" and "Parochial Work" respectively, appeared in the *Christian Remembrancer*.

To review a collection of *long* reviews and solid articles on subjects widely diverse is never an easy task. Within the limits at our command it is a simple impossibility; this, however, we may say, that to those (and their number is legion), who have been led by their love of the *Christian Year* to study the life of its author, and have added, to their most prized volumes, his Sermons, and "Letters on Spiritual Counsel and Guidance," the present work is an essential possession, if they would understand how many-sided was the genius of Mr. Keble, how varied his learning, how wide the field from which he drew his analogies and illustrations.

This is especially to be noticed in the first two articles in the book before us; practically they dealt with the same subject. A review of the Life of Sir Walter Scott, and an article on "Sacred Poetry," must cover very much the same area; and on this ground Keble was, of course, supreme. It is as theologian and poet that he is known to the world, but many will not be prepared to find that he had cultivated the artistic faculty, and was a discriminating critic of Painting, Sculpture, and Architecture. Readers of his memoir will remember that he was not a great traveller; that visits to the Continent were brief and infrequent; and that there is no mention of days spent in the great Galleries of Europe. Nevertheless, we find in an elaborate disquisition on "Poetry in the Abstract," that he is quite at home with the works of our greatest painters, and is able to discriminate the relative degrees of the poetic faculty which are to be found in each school and even in each artist. True student of nature as he was, it is not strange that he should linger lovingly over the combinations of natural colours and forms which ordinary persons describe, under the influence of the scene, as "poetical;" and his habitual love of little children, and their thoughts and ways, but for which the "Lyra Innocentium" would never have been written, appears in the most natural way in the article on Sir W. Scott. Not without apology he mentions the saying, simple, yet profound, of a child of seven or eight years of age, who thus described her sister and herself:—"Mary and I would each of us like to be a bird, but Mary would like to fly, and I should like to make a nest." Here was the poetic faculty, expressing not directly, but by way of association and allusion, that which would have seemed far beyond the powers of expression of a young child; and from this anecdote the possible futures of the two sisters are sketched by a master's hand, and the ways are suggested in which the poetical side of each will seek its own relief and escape, when compelled by the outward circumstances of life to accept and to tolerate a common place lot. Mr. Keble had a real enthusiasm for Sir Walter Scott. He includes in his poetry the whole series of the "Waverley Novels," although not written in verse, and he claims for these works the rank of poems, grouped around the "Lady of the Lake" as the "archetype or standard form." In all, the romance of border chivalry is the dominant idea: even in those whose scene is laid on the Continent or in England, the author is said to have set his mark by making the heroes his own countrymen. One obvious exception there seems to be, viz.. "Woodstock," but probably only Mr. Keble could have written the following beautiful criticism on that story, which would seem to claim for it likewise a community of origin and sentiment with the other Scottish Tales:—"*The Secret Spell*," *he says*, "*of that romance undoubtedly is the perpetual, though silent, reference to the martyred King, as if mysteriously present.*"

It is impossible to notice, even briefly, the rest of the contents of this book. We have only space to point out the interest which the two Parochial Tracts and the Pastoral Letter have at the present time. The first was written while the Gorham case was pending, and Mr. Keble showed clearly that in that particular case, in which the only two members of the Court, who were by law bound to be professed members of the Church, could not sit (for the Chancellor was the patron of the Clerk to whom Institution was refused by the Bishop, and the Judge of the Court of Arches was the person appealed from), the serious question, 'whether Baptismal Regeneration must be taught in the Church of England or no," was about to be decided finally, not by any Church Authority, but by Six Laymen, not one of whom need be a Churchman, and of whom one was a professed Presbyterian; and as the judgment of the majority was pronounced as the judgment of the Court, a vital point of doctrine—which touched the very teaching of the Nicene Creed—might be settled by the single vote of a dissenter.

As we read Mr. Keble's paper we seem to be reading the resolutions of the *English Church Union* at the present time on our more recent troubles and wrongs; and one extract we cannot refrain from giving, as it shows that the views of men whom the *Times* now writes down as disloyal visionaries are just the views which Mr. Keble urged a quarter of a century ago, when he wrote:—

> We are under but two special engagements which at all come near this sort of case. At Ordination we pledge ourselves so to minister the Doctrine and Sacra-

> ments and the Discipline of Christ as the Lord hath commanded, and as this Church and Realm, hath received the same, according to the commandments of God.
>
> But this Church hath received nothing, cannot have received anything, either for or against the commandments of God, since the silencing of Convocation. The system, therefore, to which we are pledged is that which was agreed upon when the two co-ordinate Powers, Church and State, Parliament and Convocation, had last an opportunity of concurrent action, *i. e.*, I suppose, in 1661. In a word, it is the system of the Prayer Book, Articles, and Canons. (Page 211.)

The unhappy judgment was given, and Mr. Keble published a second Tract, "A Call to Speak Out," in which he wrote:—

> We are the one religious Body in the Queen's Dominions, to which the following privileges are expressly denied: to declare our own doctrines: to confirm, vary and repeal our own Canons: to have a voice in the nomination of our own Chief Pastors: to grant or withhold our own Sacraments, according to our own proper rule as a Religious Body . and he added, "If it should appear that Establishment" is, in our case, incompatible with liberty, we earnestly implore that measures may be taken speedily for relieving us of such painful support; and *that* for this obvious reason: that we had rather be a Church in Earnest separate from the State than a Counterfeit Church in professed Union with the State.

These were plain words, but they represented intense feeling; and it is touching to notice that for more than twelve months, for the whole period which elapsed between the delivery of the Gorham Judgment and the meeting of the Exeter Synod, whenever the Litany was said or the Holy Eucharist offered at Hursley the prayers of the people were asked "for the whole Church of England in her present distress." "*Under appeal and doing Penance*," this Mr. Keble conceived to be "the place of the English Church in the Kingdom of Heaven." It will be remembered that he said of the *Christian Year* that it "everywhere supposes the Church to be in a state of decay;" but with these sad impressions on his mind he found consolation in the signs of God's hand working in His Church and raising up men specially called "to do just that work which a Church in such a condition requires."

Reluctantly we forbear from further notice of a book which repays careful study, and which it would be easy to review at much greater length. A letter from Dr. Newman in the Preface is well described by the revered Editor of the book as "the most exquisite tribute that has been paid to the memory and to the genius of his friend;" to us it seems worthy alike of its writer and of its subject.—*Literary Churchman.*

WESLEYANISM.

John Wesley, it will be remembered, was born in 1703. In due time he was ordained, and soon after his father's death in 1735 he sailed with his brother Charles for Georgia. In 1736 Charles returned, and in 1738 John followed. Up to this time, says Dr. Rigg, he had been a High Church Sacramentalist, but in the April of that year he fell in with one Peter Böhler, a Moravian, and "all his life afterwards he taught the Evangelical doctrine of salvation by faith. The grave clothes of Ritualistic superstition still hung about him for a little while, even after he had come forth from the sepulchre, and had in his heart and soul, been set loose and free; and he only cast them off gradually." In the year 1746 he might be "said to have thrown overboard the last of his High Church leanings." Unfortunately for this theory, to the end of his life, and especially in his last years, these said High Church leanings break out with considerable vehemence.

Thus, in October 1786, he expresses in his Journal his conviction that to allow service during church hours would be an act of formal seperation; and on the 2nd of the following January he writes "I went over to Deptford but it seemed I was got into a den of lions. Most of the leading men of the Society were mad for separation from the Church. I endeavoured to reason with them, but in vain; they had neither sense nor even good manners left. At length, after meeting the whole Society, I told them "If you are resolved, you may have your service in Church hours. *But remember! from that time you will see my face no more.*" This struck deep, and from that hour I have heard no more of separation from the church." In May 1790 he delivered a famous discourse on Heb. v. 4, in which he told his preachers that for such as them to attempt to celebrate the Sacraments was to commit the sin of Korah, Dathan and Abiram. He said "Ye yourselves were at first called in the church of England; and though ye have and will have a thousand temptations to leave it and set up for yourselves, regard them not: *be Church of England men still*! Do not cast away the peculiar glory which God hath put upon you, and frustrate the designs of Providence, the very end for which God raised you up." This sermon, naively remarks Dr. Rigg, "was one of the latest" (Wesley died on the 2nd of March, 1791) "and by no means one of the ablest, most careful or wisest" of his sermons. In fact, he more than insinuates (*Relations* p. 26) that the "old man eloquent" was suffering from a touch of *dementia senilis*; that his faculties had shown symptoms of failure, and that what little brains he had left were turned by the flatteries which had at last begun to be showered upon him. Further, the Doctor spends a great deal of his time in an attempt to prove that, whether Wesley contemplated the secession of the Methodists or not, he ought to have known that secession would be the inevitable result of his policy—in other words, that he ought all along to have been aware that he was creating a spiritual Frankenstein.

It is due to the memory of a great and eminent Christian to defend him from these insinuations; and, on the whole, the task is not difficult. Wesley's character was peculiar. Notwithstanding the expression of firmness that stamps the beautiful *post mortem* portrait which Mr. Denny Urlin has prefixed to his volume—an expression that strikingly recalls the features of another great Wesley, the Duke of Wellington—the Founder's mind was remarkable for its receptivity. It had a singular tendency to take up—at all events, for a time—new ideas. That he was for the moment impressed with Peter Böhler's theology and Lord King's theory of Orders, is likely enough; but that either had much abiding influence upon him is not proved. Thus, in May 1738, he writes to Law almost abusing him for setting value on ordinances (*Relations*, p. 36); but, by the beginning of 1740, he was just as vehemently denouncing Böhlerism (*John Wesley in Company*, p. 67-71). Having seen it in action he brands it as "poison;" he takes to systematically preaching St. James' Epistle; he is "utterly ashamed" of having highly esteemed Luther's blasphemies about good works and the law of God. In 1767 he repudiated the *articulus stantis ve cadentis ecclesiæ*; and, he stood to his first doctrine to the very last.

As regards Holy Orders it was in complete accordance with Wesley's temperament that he should have been sometimes a little inconsistent. Surrounded as he was with baptized pagans it was only natural that he should attach greater importance to the preaching of repentance than to church rules; and when he found himself, as preachers of truth and righteousness have often since his days found themselves, resisted by "heathenish priests and mitred infidels," he might well be pardoned for at times doubting of the grace of Orders. But his habitual belief never really wavered; and it is instructive to notice how secretly conscious the officials of his Society have all along been that their position was untenable. In the first place Dr. Whitehead, the friend and biographer of Wesley, wrote for his tomb in the City-road Chapel an inscription in which he described him as "the Patron and Friend of the *Lay* Preachers;" but, according to Mr. Urling, this striking *expositio contemporanea* of Methodism has been absolutely erased. Nor does this fact stand alone. In 1828 Alexander Knox drew attention to the fact. that the passage relating to the Deptford Society and the Korah sermon were omitted from Wesley's Journal and from his works. After this exposure they were restored, and then the theory of senile imbecility was invented to account for them. Mr. Urling mentions a very important fact in connection with the sermon. He quotes Dr. Whitehead's distinct assertion that "it was *sometimes* delivered before the assembled preachers." As the preachers were accustomed to assemble but once a year, it appears from this evidence that the sermon had been preached to them for more than one year—that is to say, for several years. It was, in fact, not a passing freak, preached once on the date usually assigned to it, but a solemn charge deliberately prepared and oft repeated. Finally he summed up his protest against secession in a valedictory address which was published within a year of his death:—

> I never had any design of separating from the Church; I have no such design now: I do not believe the Methodists in general design it, I do, and will do, all that is in my power to prevent such an event; nevertheless, in spite of all I can do, many will separate from it; although I am inclined to think not one half, perhaps not a third of them. These will be so bold and injudicious as to form a separate party, which, consequently, will dwindle into a dry, dull, separate party. In flat opposition to these, I declare, once more, that I live and die a member of the Church of England, *and that none who regard my judgment will ever separate from it.*"

Pregnant words, and, in their substance, prophetic. The secession has been even more complete than Wesley contemplated, but so has been the ruin which has fallen on his work. The Conference has suffered from repeated schisms, and its authority is not now recognised by more than two-thirds of those who profess and call themselves Wesleyans. Moreover, the predicted dullness and dryness has come upon the whole body. As an order within the Church they would have been as the very salt of the earth; as a sect they have fallen to the ordinary level and enjoy no special reputation for sanctity or zeal. They exist in Christendom a unique specimen of a schism without even the pretence of an excuse.—*Church Times.*

Miscellanea.

CONFIRMATION AT ST. LUKE'S, STEPNEY.

In the year 1874 I made an earnest request of the Archdeacon of London, Bishop Piers Claughton, that he would obtain the permission of the Bishop of London to hold a special confirmation on some Sunday afternoon in my church in the East of London—St. Luke's, Burdett Road, Stepney.

This was done, and so favorably was Bishop Claughton impressed with the advantage such a parochial confirmation must be to the work of the Mission, that the same permission was obtained for 1875, and again for 1876. As the matter was now understood by our own people, and the service thoroughly comprehended by them, I considered we had a sufficient leaven for any others added to our congregation, and occasional candidates with their friends came in 1876, on December 3rd, from many and various quarters. Still the larger part of the congregation was of persons belonging to St. Luke's, and accustomed to its church. The building itself is excellently adapted for the purpose; and the arrangements, both for the candidates and the service, I wish to give in detail, hoping they may interest the readers of the *Monthly Packet*, to whom St. Luke's owes so much, and may suggest hints for similar services elsewhere.

Burdett Road runs along the east end of the church, and has an entrance to the priest's vestry and organ chamber lying on the south of the chancel. Here the female candidates entered, and found place for any arrangements they required. We have entirely worked into subordination the matter of dress, and although there was much simple gracefulness about all the candidates, there was no difficulty made by any, richer or poorer, as to the attire in which they were to appear.

Corresponding to this chamber, on the north side of the chancel, is a chapel used as the choir vestry, but the entrance to it is in the nave at the very east of the north aisle. At this door one of our wardens stood, who received the male candidates, and the candidates' immediate friends—two red tickets having been given to every candidate. All others went to the west door with their white tickets, which were given to all asking for them any time before the occasion itself. Experience has taught that this tax may be put advantageously on the congregation, the necessity of *asking* beforehand for what is most freely given—admission. Of course I myself and other workers distributed white tickets through the parish where we thought it good, especially to those we hope to see confirmed hereafter.

The nave had a cord drawn right across its great width from wall to wall, about one-third of its length from the chancel, and so allowed the female candidates to seat themselves in the first seats under the chancel on the south, *leaving*—which is very important—*the front seat entirely unoccupied.* The male candidates took their seats on the north of the centre aisle, leaving again the front seat entirely unoccupied. The confirmation was remarkable for having more men than women; St. Luke's presenting twelve men and eleven women, and other churches sending fourteen men and eleven women,—forty-eight candidates in all. Directly behind and in the two aisles back to the cord were seated the friends, many of them sponsors, and most of them of the families of the candidates. These numbered about 200. The rest of the church was almost entirely full, and we reckon in all 800 attending. Our choir of fifty, with the clergy in the sedilia, and the Bishop seated on the north of the altar, before the very prayer-desk with which the Mission began eleven years ago, filled the chancel. The tickets had on them "Admit at three o'clock," and at half-past three service began. Just before the vestry prayer I asked the Bishop to speak to one of the candidates, and tell him that he was being admitted on my recommendation, which the Bishop kindly accepted, at an earlier age than others, in the hopes that as he *knew* well his duty he would be careful to act up to it.

I had also from the chancel-steps announced the commencing hymn, the nature of the service,—that it was a shortened evening prayer and confirmation service,—and asked very earnestly that a kneeling posture should be observed by all during the act of confirmation, and expressed a hope that the strangers who had come would unite with ourselves in the offertory we had always been accustomed to have for the erection of a window in the nave as a memorial of these confirmations.

Service began with the hymn, "Our blest Redeemer;" and, commencing with Our Father, the evening service was read by myself, including special Psalms, a special Lesson, part of Acts viii., respecting the confirming of the Disciples in Samaria, the *Magnificat*, Creed, and, immediately after the suffrages, the recitation of the Ten Commandments with the responses, and closing with the Collect for 1st Sunday in Advent, and the Collects for Peace and Defence against Perils. The whole service was choral.

During all this time the Bishop was on the north side of the chancel, and now, whilst the hymn, "Come gracious Spirit, heavenly Dove," was sung, his lordship came down to the steps of the chancel, where a Glastonbury chair was placed just before the lectern, which stands in the middle of the choir, and at his feet was placed a mat on which each candidate was successively to kneel. I read, by the Bishop's direction, the Preface, and the Bishop desired all the congregation to sit whilst he spoke a few words respecting the profession the candidates were required to make. This was short but a very encouraging address. The candidates then stood up, as did the rest of the people, and the answer, "I do," was distinctly and seriously made. All, choir, candidates, and people made answer to the Bishop's words, "Our help is in the name of the Lord," and when his lordship said "Let us pray," the whole assembly knelt in reverence, and the beautiful prayer for the gift of the Holy Ghost was made. The choir took up, without pause, the hymn, "Come, Holy Ghost, our souls inspire;" and I myself was the only person who, at intervals, was off my knees, pointing to each candidate to approach. It is well to describe the simple but most orderly way this was done. The lad (for the males were confirmed first) who sat nearest to the centre aisle of the nave came up, and returned, *not to his own place*, but to the place *immediately before* where he had knelt, going to the north end of the seat to enter it, and passing towards the middle aisle. The second boy from the second seat (for, as I said before, the foremost seat on the two sides was left vacant) came up to the Bishop and returned to the place *immediately before* his original place, and so on. This order was easily and at once observed by our own and the other candidates, and had the effect of making all the movements undisturbed and self-evident. The chancel-steps, being four in height, allowed the whole congregation to see, if they wished, the candidates being confirmed.

When this was over we rose at once to sing "Soldiers of Christ, arise," which was very well sung; and then once more the Bishop resumed, "The Lord be with you;" and "Let us pray" brought us again to our knees. The Bishop made the remaining prayers, stopping before the blessing, where he gave a short charge for future guidance to the candidates, exhorting them to prayer and Holy Communion, and then asked *them alone* to kneel and he would give them the final blessing. The rest of us bent our heads while this marked and impressive act was performed. We rose to our feet to sing "Thine for ever," whilst the wardens and sidesmen collected the offertory, which was exactly double of the former year, being 3*l*. 1*s*. in very many coins. This, though not much in itself, is excellent for St. Luke's, for it is entirely a parish of the humbler folk. When this was presented by the Bishop, we knelt down to receive his blessing of the Peace of God, and having sung "Pleasant are Thy courts," our confirmation was over.

The Bishop remarked in his second address that it was not often he saw, as he had seen that day, the whole congregation kneel to ask the gift for those confirmed; and subsequent letters from him and the clergy who sent their candidates mention how impressive the service was. Who could fail to hope and pray that God's fatherly Hand may be ever over His children, and the Holy Spirit ever with His servants?

W. WALLACE,

—*Monthly Packet.* *Vicar of St. Luke's, Stepney.*

WORKING MEN AND THE CHURCH.

Working men's movements are no novelty in the present day. But a working men's movement in favour of religion at all, and still more, a movement in favour of Anglo Catholic religion, is certainly a novel phenomenon, and suggests thoughts that may be profitably pondered upon by all kinds of religionists.

In order to understand its full significance, it must be clearly kept in mind that the present movement is at once Anglican and Catholic. Working men are beginning to agitate for full freedom for Catholic faith and worship *within the limits of the Church of England.* Neither moderate High Churchmen, nor Evangelicals, nor Broad Churchmen, have ever neglected the working classes; all have, in their own ways, tried to get at them and to do them good; *how is it* that neither moderately High, nor Evangelical, nor Broad Churchmen, *have ever been able to excite an enthusiasm for their special phases of Church of Englandism among working people*?

Moderate High Churchmen have always patronized, kindly and generously, the working classes, or the "lower" classes as they generally like to call them. But this is just where the shoe pinches. No one likes to be patronized. Then, the shape into which moderate High Churchmen cast our services is another element of repulsion between them and the working classes. Your moderate High Churchman perfectly revels when in church, in an elaborate stiffness, refined and stately, but singularly without freedom, or feeling. He must have a neat gothic church, in which everything is cut to pattern, and which has a curiously stiff and cold encaustictile-y and stained glass-y look. The service is sedately dull, with rigidly "ecclesiastical" music, well sung. Everybody gets up and sits down, and kneels and stands at the same instant with military precision, nobody must come in late, nobody must go out before everything is over. All this is called "reverent," any deviation from it is so "irreverent." This kind of Service exactly suits the genius of "upper" and "upper-middle" class people of middle age, and with a strong sense of propriety. Generally a vicar or rector answers to this description, and this sufficiently accounts for the prevalence of these awfully proper Services in the Church of England. But persons not accustomed to the artificial restraints of "society" manners in daily life, find the glacial correctness of such Services the very reverse of attractive. Just as in a room, working men and women will do hundreds of things which, in a "lady" or "gentleman" would be bad manners, but which in them are the very reverse,—so in church, if we really wish working men and women to feel *at home* there, we must be prepared to tolerate, *and to encourage* an amount of freedom very alien from the High Anglican mind, but which charity and common sense can easily distinguish from irreverence, properly so-called. We have often been quite horrified at the amount of criticism a correct High Churchman will bring home after a visit to an advanced Ritualistic church, "I will never go again; the Service was *so* irreverent; a woman on my right hand knelt when everyone else was standing, and a man behind me stood up when he ought to have knelt, a boy in front sat when the hymn was sung, a girl on my left hand went out during one of the lessons, and somebody came in when Service was half over, I'm sure I heard somebody speak, and I think I heard somebody titter, and one of the choir boys smiled; so different from St. Andrew's, Lancelot, where all is *so* reverent." Yes, but if working people are to be allowed to come to church and to become at home there, we must be prepared for all that made our correct High Churchman fuss and fume, and for a great deal more beside. A High Anglican has a great deal to learn in the way of minding his own business in church, and letting other people mind theirs. An artizan is not necessarily a fool. And when he comes to compare the teaching of his Evangelical or Broad pastor with that of the Prayer Book, he finds that the one has simply nothing to do with the other. If he accepts the former, he cannot but feel that the latter is all wrong. The Evangelical brings him a system, or a "scheme of salvation," but it is not that which is propounded by the Prayer Book. The Broad Churchman makes light of systems and schemes altogether, while the Prayer Book lays down a very definite and unmistakable system of dogma, sacraments and worship.

The working man has grown up in no such atmosphere. The different Anglican schools of thought never influenced his youthful mind one way or another. In his maturer years he takes up the Prayer Book prepared to find there whatever lies obviously on the surface, and he tells us that he finds there Catholic doctrine and Catholic worship.

God is certainly, by the working man's movement, opening a very promising field of labour before English priests who believed *in the Catholic status*; a field that will prove abundantly fruitful, but which will require no little patience, self-denial, and hard work in those who are called to cultivate it. May the labourers be found equal to and worthy of their task!—*Church Review.*

THE LAITY IN THE CHURCH.

The mention of an Italian society formed with the object of influencing the mode of electing future Popes, in the interests of the laity, reminds us of the unsatisfactory state of the relations between the laity and the governing body of the Church which exists throughout Catholic Christendom.

Beginning with the days of the Apostles themselves, the Church for several centuries continued to exhibit a perfect picture of constitutional government modified by the idea that its pastors, in the ultimate resort governed and in spiritual functions solely officiated by, a special Divine commission. The care taken to invite the concurrence of the lay brethren, and to do everything openly and above board is apparent where one might least expect to find it, in the first Apostolic council. Coming down to the Cyprianic age, when the disciplinary and governmental machinery of the Church was showing signs of consolidation, the extreme attention paid to this matter is apparent. "Do nothing without the Bishop *and presbyters*," is a maxim as old as Ignatius. Cyprian tells us that the maxim with him "*do nothing without the laity*,' was *equally imperative*, although these two maxims are imperative in different senses, and may not rest on the same basis. The further maxim that no Bishop was to be set over those who were unwilling to accept him is a commonplace of primitive Church history. Two circumstances brought about the diminution, and ultimately the destruction, of the popular element. The first of these was the irruption of the barbarians, and the second the construction of the Papal power.

An ignorant laity became unfit to exercise its previous functions, and the Papal despotism followed partly as a consequence, and partly as a substitute. Protestant old ladies—a term which includes many both old and young persons of the other sex—entertain the solemn conviction that the Church was the interested author of mediæval ignorance, that she hid the alphabet in dens and caves of the earth, or buried it fathoms deep in monastic cells, and that the Pope issued orders forbidding copies of the Scriptures to be multiplied. Wiser people are aware that the Church was the great nourisher of learning, the monks the great copyists of Scripture, and the clergy the depositories of a Biblical knowledge which would put to shame most of the popular preachers of the nineteenth century. It cannot be denied, however, that the governing and teaching Church became at last so inured to the existence of a helpless and ignorant laity, that it came to regard them as nothing but objects to be governed and taught, christened, married, shrived, communicated, and buried. The laity claimed no functions, was not capable of exercising any functions, and it was mutually agreed that no functions belonged to them. As Church government is,—in the hands of men,—no doubt immense abuses were one consequence of this state of things, but abuses infinitely worse would have been the consequence had the laity been suffered to exert the power which belongs to numbers untempered by the knowledge and wisdom which they did not possess.

Now we can easily understand all this, and though we criticise the mediæval Church, we need not abuse it. But it is evident that the revival of learning, and therefore, of the universal reading of Scripture and all accessible literature was a very different state of things, requiring a very different mode of treatment. Then was the time for the Church, without compromising the exclusive Divine commission of the pastorate, any more than Cyprian compromised it, to fall back to a certain extent upon the principles of the Cyprianic age. To treat the laity as children in understanding after they had become men was a course that could end only in disaster and revolution; and end in disaster and revolution it did. Similar results we see in progress at the present time. Earnest men break away from the Church; men who are not earnest lose their interest in religion and become secret unbelievers. The Church of Rome possessed a faithful laity, why should she have distrusted them? But it seems now to be too late. She has distrusted her laity so long, that they have at last earned a right to be distrusted, and the ruling "faction" have been driven to tighten the strings of despotism so close that they can never again be relaxed. Obedience is the only virtue officially recognized in the Church of Rome, and all except the governing body are to be humble.—*Church Review.*

FREE CHURCHES.

From a Sermon by Dr. H. C. Potter; The erection of free chapels in connection with parish churches which were not free was part of their modern and American system of expedients. He should not undertake to trace the rise and growth of what was called the pew system beyond their own shores, or to explain its origin amid other surroundings. It was enough to say that in England, where it had been known for many generations, and where some of its worst abuses had ripened to maturity, it had always existed with qualifications widely unknown among us, and that to-day, in the Church of England, it was as verily a decaying and vanishing usage as is the use of the whipping post or the imprisonment of men for debt.

Unfortunately, however, this could not be said of it in the United States, where the tendency, if it is marked enough to be detected in any particular direction, is in the direction of the wider prevalence of the pew system. He knew that this was not the case in their own Church, where (as he believed was true in Minnesota) there were whole dioceses where there was no Church or chapel which was not free. But in communions outside the church, as among the Methodists, the pew system had certainly gained ground in cities, while at the other ecclesiastical extreme, the Churches of the Roman obedience had many of them pews which were let or sublet to two or three series of tenants. And among themselves, while there had been progress, that progress had not been rapid, and the growth of a sounder sentiment in the church at large had, on the whole, been painfully slow. As it should be in all great reforms, the clergy had been in the advance, and too much honor could not be given to men who had committed themselves to the free church movement, in a noble disregard of every personal consideration of comfort or security. But the clergy had not been largely followed by the laity, nor was it, perhaps, greatly surprising.

The success of the free church movement in England had been achieved, it should be remembered under different conditions and amid very different surroundings from our own. English society was a society substantially of fixed classes and of sharply-defined social lines. Men hold their place in it mainly by virtue of hereditary considerations quite outside of any purchased precedence in the house of God. Indeed, so firmly fixed were those lines, and as potent in separating classes, that when men came to the house of God they were anxious—the loftiest even more than the lowliest–to forget and obliterate those lines by every means in their power.

A friend of the preacher visiting a crowded church in the East End of London, which was the Five Points neighborhood of that great city, reached over the shoulder of some near him in the throng which gathered in the porch, and in accordance with a vicious custom not yet wholly extinct in England, dropped a shilling in the hand of some one whom he had observed with his back to him, busily seating strangers. The supposed verger turned at once, and faced him, and he recognized in him one of the first noblemen in England. In other words, a man of high rank came to the services, mainly that he might be the servant of the lowliest stranger that sought entrance.

But with us the condition of things was very different. In America there were no favored classes, but there was in every generation a large class who were struggling for social precedence, and who were willing to buy it at any cost. And for this class the pew system seemed to have been specially contrived. To buy a place in a conspicuous church and have that place itself as conspicuous as might be—this was a title to a certain recognition which, however hazy and indefinite it might be when one undertook to analyze it, was not indefinite in its actual results. And so it came to pass that many churches were composed almost exclusively of persons of one class, or, at all events, of those of ample means, if not of great wealth. He knew that it might be answered that even in such churches there was abundant hospitality to strangers and that that hospitality was exercised generously from one year's end to another. He presumed there were many churches in New York in which there were no free sittings, and yet in which, as in that to which it was his own privilege to minister, the strangers who were welcomed to its pews might be counted by hundreds. But he was speaking of the general working of a system, and as to the results of that system it seemed to him that no candid mind could really be in doubt.

If the facts which could be cited had any meaning they meant that the present system of pewed churches was a mistake, and that if it had any seeming warrant in the exigencies of other days, it must sooner or later give away before the power—might we not truly say—the stronger exigencies of our own. He knew that there were many pewed churches that were still thronged and prosperous. If, for instance, he were content not to look beyond the walls of the edifice in which he ministered, he might easily dismiss all anixiety for the welfare of the church at large. But a few churches, occupying a central position, and with means and ample accommodation, were no criterion of the vast majority that were otherwise circumstanced. The preacher admitted that the reform to which his discourse pointed would not be the work of a day, nor a year.

THE CHURCH IN THE WILDERNESS.

In the early days of the Catholic Revival there was no more favourite text than that which declared that " The House that is to be builded for the Lord must be exceeding magnifical." It was never out of Churchmen's mouths, and it received a splendid illustration in the marbles, the sculpture, the stained windows, and the paintings of All Saints', Margaret street. But the sad and solemn season through which we have just passed, which presented to our eyes the Master stripped even of such poor worldly possessions as He had, and which held Him up to the gaze of angels and men as " without form or comeliness," suggests a phase of Church life the very reverse of that which was, and very properly is, so popular. We must remember that the Gospel is primarily for the poor, and that its mission extends far beyond those quarters of our great cities in which we may expect to find magnificence or even the humblest efforts of ecclesiastical art.

It cannot be too much insisted upon that ritual has no necessary connection with architecture—in other words, that while it is quite possible to have very splendid buildings without the very faintest approach to the decent pomp of the sanctuary, it is equally possible to secure very touching and impressive ritual in an edifice with no more pretentions to architectural propriety than a village " Ebenezer " or " Bethel." And the importance of this fact when once grasped will be seen in a moment. In the first place, it suggests a far wiser application of our own resources than is always to be met with. Many a clergyman has worn himself out in his efforts to build a handsome church, when he would have been far more usefully employed if he had concentrated his energies upon the living stones of the Temple. Of course the time will come when, as a matter of sheer economy, it will pay to construct the material fabric: but it will obviously be far wiser to organize a congregation without a permanent building than to put up the permanent building and trust to the chapter of accidents whether it will ever be filled. And here, we may observe, in passing, that we note with pleasure the prominence—not to say the preference—which the Bishop of London's Fund, originally a mere Church-building society, is now giving to, what it calls, " living agencies."

Another very important consideration, though we hope only a temporary one, is that in these days of persecution we need to mobilise our army. A single illustration will make our meaning perfectly clear. How many thousands of pounds has Chancellor Wagner spent upon church building in Brighton? Not to speak of St. Paul's, there are the two remarkable and costly structures of St. Bartholomew and St. Martin, which have been raised by his boundless munificence. And what has been his reward?

Reproaches from his own Bishop, taunts about the *status* and position which Acts of Parliament have conferred upon him, and possible danger that after all he may be thrust out of the noble edifices with which his piety has adorned the town. And now, by way of contrast, let us give an illustration of what zeal and devotion working in another direction may do.

About four years ago the Rev. A. B. Goulden undertook the mission of St. Alphege, Southwark. He began, as we learn from his report for last year, with absolutely nothing. His first act was to convert a stable into a Mission Hall, which was named the "Manger;" but after a time he acquired a public house called the "Shamrock," in Friar-street, Blackfriars-road. On the principle "*Segnius irritant animos*" he has given in his last annual report a sketch of the scenes that were common in the skittle alley of this charming place of entertainment, and on the opposite page a drawing of the temporary church which has taken its place. In a marvelously short space of time there has sprung up round the "Shamrock" an elaborate, and, as it would seem, most judiciously planned apparatus for humanizing and Christianizing the population of the neighbourhood. It should be stated that this consists almost exclusively of the costermonger class. A less promising field for what we are told is a mere "dilettante" and "æsthetic" form of religion could hardly be conceived; but the success which has attended Mr. Goulden's efforts, if we may credit his report, has been marvellous. The chapel will hold four hundred persons all told, and the number of Communions that were made during the year 1876 was no less than 8,257. We are not told how many communicants there are; but if, as is, or used to be the case, at St. Alban's, Holborn, the average number of times each receives the Blessed Sacrament is eighteen in the year, there would be, at least, 450. The inhabitants of the district are 7,000, so that the proportion of communicants to the populalion is nearly 6½ per cent.; whereas, Mr. Daniel Wilson, when before the Ritual Commissioners, stated, not without complacency, that in "Happy Islington"—that Evangelical Mecca—the number of communicants was from 5,000 to 8,000, out of 200,000, or from 2½ to 4 per cent. Mr. Goulden says, "we were able again to present to the Bishop of the diocese over a hundred candidates for Confirmation." Our readers will remark the "again." Most likely many of the confirmees were over age; but if not this number would be a near approximation to perfection; for the full number of candidates from a population of 7,000 would be about 140 a year. At all events, these figures go to show that in four years Mr. Goulden has done nearly twice as much for his district as nearly a century of Evangelical rule has done for Islington.

It will be worth while to go somewhat into detail with respect to the work which is carried on in St. Alphege's district. In the first place, there are seven Sunday and three week-day services, the last being night prayers at ten o'clock for those who have no convenient place for their private devotions. There are 800 children in the schools. There is a working men's club, which, beginning with a mere handful of members in November, 1875, has now 212. This is an attempt, and by no means an unsuccessful one, to compete with the public house; and with it may be bracketed the Home which has been established to compete with the low and disreputable lodging-houses in the case of poor boys who work for their living, and who have no homes of their own. Then there is a kitchen which last winter gave about five thousand soup dinners to poor children, and four hundred meat dinners to children out of health. There is, also, a *creche*; and a club for working boys, intended as a substitute for the Penny Gaff. That there are mother's meetings, clubs, and funds of every kind need not be said. There are also five guilds, and there are Bible classes, which week after week muster sixty or seventy men and a hundred or a hundred and twenty women. For carrying on all these works Mr. Goulden has had but the assistance of a deacon and a staff of sisters. All the rest has been lay help; and Mr. Goulden has a college of young men whom he is training for mission work and eventually for Holy Orders.

We should be sorry to think that Mr. Goulden's mission is in any sense unique. We trust we have within the land, if not five hundred, at least a goodly number, whose labours are not very different. But the point to which we desire just now to call attention is that his work, wonderful as it really seems to be, is carried on absolutely without proper buildings of any kind. Everything is temporary and makeshift. It is true that he has a desperate struggle to maintain with the inconveniences of his position; but, after all, his chief grievance is lack of room. In the meantime, a work, compared with which hundreds of parishes with the most admirable and complete appointments are unable to show anything like it, is carried on in hired premises. Indeed, while the value of the "living" is £156 a year, the item of rent alone amounts to £250. Of course, in the long run it will be cheaper to build, but in the meantime the unendowed and unestablished status of the mission would give it a singular advantage, if the Persecution Company should think proper to attack Mr. Goulden. At all events no intruder could ever force himself into St. Alphege's, for it is merely somebody's tenement. It may sound like a paradox, and yet it is easy to see that for the next year or two temporary churches may be just those which can most claim the character of permanency. But is it not a shocking thing—the phrase is not too strong—that such an influence for the temporal, moral, and spiritual good of a population like that which lies between Blackfriars and Southwark Bridge should be liable to a moment's interruption at the whim of any foolish or ill-tempered bigot? When the ecclesiastical history of the nineteenth century comes to be written, posterity will hold up its hands in amazement at the short sighted and disloyal legislation which has disgraced its closing quarter.—*Ch. Times.*

Church Work.

WHAT SHALL WE DO ABOUT THE SUNDAY SCHOOL?

This is one of the gravest questions of our time. It engages the anxious thought of many an earnest parish priest, many a laborious missionary. It has found its way into Episcopal Addresses read before Diocesan "Conventions." O that we could write "councils" or "synods." Though it is hard to understand just what assemblies constituted as our Conventions are, can do toward the solution of so vexing a problem; or with what propriety the matter can in any way be brought to their notice.

But it is at any rate a fair proof of the travail which it causes the Church, that in their extremity even Bishops sometimes pour out their complaints to those heterogeneous bodies. It is, on the other hand, a sad proof of the inefficiency of religious instruction among us, that so many of the Clergy should be as much at a loss as they are to know how to deal with the Sunday School question.

As the matter now presents itself, we in America seem to have gone far out of the way. Certainly, the closest scrutiny of the Church's system, in England before and since the Reformation, or indeed in any other part of the old Christendom, will not discover this modern invention anywhere else. When, about a century ago, Hannah More and John Raikes, anticipating the benevolent energy and directness which now so wonderfully mark the English Church, started their Sunday Schools in the slums of London; their purpose was, simply to provide religious instruction for outcasts and the children of godless parents. What would they say to the American development of their modest and commendable effort? In this rank soil of ours fruitful of irregular and unhealthy growths, it has waxed in to a system, forsooth. Nay, it has effloresced into an elaborate flower and fruitage which now threaten to overshadow the great "mustard tree," of the Gospel, the very Church of God herself in our land. The Protestantism of the day has taken it up and pushed it vigorously; till now it has attained vast proportions. Nay it has become a separate affair, and claims an "autonomy." It has its conventions and its conventicles; its independent and compact organizations; its platform orators, its armies of officials, its special aims and objects. Not content with its "unions," it must have its "*national* unions." Tired of local "celebrations" it begins to demand *national* ones. It has suddenly grown to be one of those "institutions" which many like to boast as "American." The Church, swimming too readily with the tide, has largely adopted this "Sunday School System," and in many places we have seriously departed from the old method of instruction. Both her theory and her method are plainly enough laid down for us in her Rubrical Law, whose authority is above all of our Canons. Subjoined to the Catechism is this explicit Rubric:—"The Minister of every Parish shall diligently, upon Sundays and Holy Days, or on some other convenient occasions, openly in the Church instruct or examine so many children of his Parish, sent unto him, as he shall think convenient, in some part of this Catechism. And all Fathers, Mothers, Masters, and Mistresses, shall cause their Children, Servants and Apprentices, who have not learned their Catechism, to come to the Church at the time appointed, and obediently to hear and to be ordered by the Minister, until such time as they have learned all that is here appointed for them to learn. So soon as children are come to a competent age, and can say the Creed, the Lord's Prayer, and the Ten Commandments, and can answer to the other questions of this short Catechism, they shall be brought to the Bishop," (for Confirmation.)

The Clergy, of course, to a man, are aware of this Rubric, and so are many —would that we could say all—of the Laity. But so restricted is the obedience rendered it, that it is actually not out of place to copy it, and place it before the eyes of our readers. Would that they numbered all who are delinquent in carrying out its requisitions!

Here, then, is the positive Law of the Church; here, in brief, is her system of religious instruction. So plain it is, that "he who runs may read, and even the way-faring man need not err therein." But observe how this Law is obeyed. In the first place, the *previous Parental and domestic instruction* which is evidently implied throughout this Rubric, and upon which, indeed, they are predicated, has generally fallen into abeyance. In many Christian homes there is literally no Christian teaching whatever, and consequently no Christian training of any kind. In the second place, many, we may almost say, *most*, parents are only too glad to throw their divinely imposed duties to the children upon the Sunday School. They gladly seek at least to divide the responsibilities which they only should bear, with those to whom they do not belong. To the Sunday School Teacher and the Pastor they would entirely entrust their children, as if our Father in Heaven had not ordained the parents and the family for the very purpose of a social, moral and religious schooling for children, in order to train them both for Time and Eternity. And the Teachers—who or what are they? Are they not notoriously unfit, with a few exceptions, for such responsibilities, even supposing that these could be delegated to them? With too few exceptions, they have neither the years, the knowledge nor the piety,—requisite to train youthful souls in the way of Godliness. Too often, indeed, they are young men and women whose daily life is an attempted compromise between fashion or frivolity and their Religion; and whose idea of bearing the Cross, perhaps, is simply wearing it as an ornament, or at the best as a sentimental badge of their profession. What serious impression can be produced on the mind of a child, and especially the child of a poor man, by a young woman who rustles into the School Room or Chapel on Sunday, redolent of intoxicating perfumes and bedizened with flowers or ribbons; or by the young man whose whole mind has been given to the arrangement of his hair or his neck-tie? Fortunately, not *very* many such are to be found among our teachers. Their vanity effectually hinders most of them from even the amateur work of Sunday Schools. But take the average teacher, and he or she is in most cases manifestly unfit to impart any solid religious knowledge. They are themselves lamentably wanting in either knowledge, or the power of imparting it, and of interesting children. The few faithful and really competent Lay teachers, of either sex, are by no means enough to counteract the incompetency of the others. Again, as to the character of the instruction ordinarily given in the Sunday School; it is just such as we should expect from the average teacher, and may be best described by one word—*flimsy*. Here and there a faithful, devout and intelligent Christian may be found in the School, who heartily seeks to imbue the minds of his or her pupils with a knowledge of the truth, and a loyal love of the Church; and who, not content with the brief task of the hour, labours successfully to impart truths and ideas to the children, and by an interested and lively manner holds their attention. But the majority of teachers in the majority of Schools, it is to be feared, lack either the *capacity* or the *earnestness* necessary to success; and are satisfied to "go through with" the brief lessons of the School hour, including often the simple reading of the Gospel and Epistle for the day, or a random selection of "a chapter." Indeed, considering the facts of the case, it is wonderful how patient children often are, in sitting through the tedious hour of "exercises" in the average Sunday Schools, without more open signs of weariness or disgust.

Then what is the logical result of this loose system of teaching? Instead of the Sunday School being, as it should be, for all the children who attend it, a seed-bed of the Church, and a great Confirmation Class, it serves for most either as a mere stopping-place on the way to one or other Protestant Sect, or else they pass through it straight out into the world and utter indifference if not worse. But there is another bad feature in the System which it will not do to overlook. Attendance at the Sunday School, with its "lessons" and its "liturgies" (!) is allowed, in the case of multitudes of children, to take the place of attendance at the Church's Services. Thus they spend Sunday without any participation in true Christian Worship in the House of God and with the People of God, and grow up without any knowledge or love for the Liturgy, except what they may perchance gain from the weak imitations of the Sunday School.

In truth, we may not deny the fact, that this System has become a *positive evil*, in (1) taking the place of Home Instruction, in (2) becoming to so many a substitute for the Church and her Services, in (3) diluting Christian teaching. Yet, on the other hand, it is a *necessary* evil; and as such we must accept and *minimize* it. To many, who, have no homes, or non-Christian homes, or whose parents, being Christians, are yet oblivious of their duties to their children—the Sunday School is the sole means of religious instruction. Inefficient as it undoubtedly is, objectionable as are many of its features, exaggerated as its importance is, yet it *is* a means of conveying some good to their souls. The question, then, is not whether we shall rid ourselves of it altogether—for this we could not do without great injury to many; but it is, how we shall counteract its evils by making the best of it. To the Clergy of all orders, chiefly belongs this responsibility. Let us more seriously revert to that Rubric just quoted, in the first paragraph of which we find our instructions clearly laid down. Each one of us should seek by study and reflection to understand well the *art of Catechizing*. To do this, we must first realize what many do not, that it *is* an art, and as such can be acquired by patient application, independent of any special talent for "interesting children." The truth is not dependent upon anecdote and a dramatic manner, to "interest the young." *Earnestness*, supplemented by *knowledge*—these are the essentials to success in catechizing. And these are within the power of any man who has the Grace of God.

By careful and frequent catechizings, then, we are chiefly to supplement the efforts of our few competent Sunday School teachers, and supply the deficiencies of the incompetent. We are divinely appointed instructors and guardians of the youth of the country. Realizing this great trust, we must make everything give way to the duty of regular and frequent catechetical instruction in Religion and its duties. The Pastor who fails in this, fails in one of his principal functions, and lets slip the golden opportunity of gaining a wholesome, lasting influence over the young of his flock. This subject will be resumed another time. †

S. MARK'S WORKING MEN'S CLUB AND INSTITUTE, PHILADELPHIA.

As promised in our last number, we give an extended notice of this Society:—not because it entirely recommends itself, but because it is strong and efficient, and has given an *impetus* to the "Guild idea" in Philadelphia.

The Club was started in December 1870, with the view of reaching a large number of men engaged in daily labour, and bringing them under good influences for their moral and intellectual improvement. To this end it has, under one comprehensive Association, (1) Night Schools for elementary instruction, (2) Lectures and instructive entertainments occurring through the winter season. (3) The department of education includes regular Religious Instruction. (4) A Beneficial Society provides help for the sick. (5) A Building Association aids members in securing homes of their own. (6) A Coal Club furnishes fuel at a low uniform rate throughout the winter. (7) An Employment Bureau assists worthy members out of work in finding suitable places.

After six years the enterprise has proved a success. "Accordingly" we are told—"the vestry, at their stated meeting in June last, decided by resolution to accept the property and funds of the Club and Institute, and to make this the *peculiar missionary work of the Parish*." (The italics are those of the Report.) This seems a singular announcement. What has the legal corporation known as "the vestry" to do with the spiritual work of the Church? How can a vestry, *as such*, control a missionary work? Unless Philadelphia vestries are differently constituted from those elsewhere. But if the experiment works well in S. Mark's Parish, we may not, perhaps, "go behind the record" of its success. The Club sustains a *Library* of more than 2000 volumes; a *Reading Room* supplied with the Daily Journals, Weekly Illustrated Papers, and Monthly Magazines; and *Recreation Rooms*, "whose agreeable influence upon the members shows both their necessity and advantages."

The *Classes of Instruction* were conducted during the past year as follows: Sunday—Biblical Instruction; Monday—Vocal Music; Tuesday—Writing, Mechanical and Free-hand Drawing; Friday—Arithmetic, Book-keeping and Accounts.

During the mid-winter and early Spring of 1876, *Scientific* and *Literary Entertainments* were given according to the following scheme: (1) Jan. 12, Lecture on "Light," with its application to the Art of Photography, accompanied by full stereopticon illustrations. (2) Jan. 26, Lecture, "Sketches of Travels in Europe," with stereopticon exhibition. (3) Feb. 9, First Lecture on Ventilation, with illustrations and experiments, showing how fuel may be saved and homes made comfortable and healthy. (4) Feb. 23, Concert of Instrumental and Vocal Music. (5) March 8, Second Lecture on "Ventilation." (6) March 22, Lecture on "Co-operation," its true uses, its value in developing skilled labour. (7) April 5, "Readings" from "Pickwick Papers," and other works of Dickens. (8) April 19, Stereopticon Exhibition of the "Projected Microscope," showing on the screen remarkable enlarged illustrations of animal and vegetable life.

The Yearly Beneficial Society numbers 250 members, works satisfactorily, and "at the close of the last fiscal year returned a good dividend from the surplus fund.

The Building Association has lately "issued its 5th series of stock and is in a most healthy financial condition." It outranks the numerous Building Associations in the south-western portion of the city, and its stock is in great demand.

The Coal Club is "well patronized by its members, and during its three years of existence, has supplied, at low prices, 350 *tons* of coal.

Three years ago a movement began in the Parish to erect suitable buildings for the Club and Institute, including a Free Church or Chapel "that the privileges of the Church may be afforded to all connected with it, and the Church may be the source of its vitality and strength." For this purpose a most desirable lot was secured, and a considerable sum obtained for the building fund. But the continued money depression has hindered the growth of the fund, as also the commencement of the building. It is now proposed to erect a temporary Chapel on the lot, and for this contributions are now solicited—perhaps obtained. Thus the "vestry" of S. Mark's are fostering a good work, albeit one out of their proper province, as it would seem. So far as they are doing good, let us wish them success. May the Parishioners at large take a due interest in it also! If our home missions, general and parochial, received their due share of attention, we should not have our eyes ever fixed like "Mrs. Jellaby's" on the Coast of Africa, and be found trying vainly from year to year to sustain a handful of starveling missions in the Eastern Hemisphere with a begrudged pittance, and a staff of clergy most of whom are below mediocrity.—We should learn that charity—begins at home; and more than this, that our feeble Branch of the Church cannot accomplish the work of the whole Catholic Church. We might even begin to discover that to England, Russia and the Oriental Church we could safely leave the evangelization of the East, whilst we confined our efforts to this vast continent of America. Here for generations, the Red and the Black man, and now the Chinaman, and at last poor Mexico, are appealing piteously for our aid; whilst a few struggling foreign missions serve chiefly to divide allegiance and perplex the conscientious, without drawing from the Church an adequate support.

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Correspondence.

On the Road, March, 1877.

My Dear Doctor:—Having formed a resolution that the interruption of travel shall be no barrier to my monthly contributions for the Eclectic, I have taken up my pen to make a short resumé of some of my later experiences. My last letter was from Bournemouth, which we left with great regret, after a very pleasant sojourn and many enjoyments, especially in the services of Lent. Could the work of our beloved Church be carried on everywhere as it is there, she would soon become a name and a praise in all lands. The neighbourhood of Bournemouth is rich in beautiful churches, some of which are of great antiquity, and filled with interesting memorials. I visited one of these ancient sanctuaries—Christ Church at Christ Church—and was impressed beyond measure at what I saw. The village consists of a long, straggling street, lined with ancient habitations, many of them roofed with thatch, at the end of which is a green, with a grand twelfth century church at the end. It has a west tower, a nave, transepts, a choir, a Lady chapel, and aisles. The nave is pure Norman, built in the reign of Henry I., the aisles are later, evidently built over earlier Norman structures. The choir and Lady chapel are of Henry VII's time. It is 318 feet long, and filled with exquisite tracery, sculpture and carving. Among other works preserved in it, is a chantry founded by the Countess of Salisbury, mother of Cardinal Pole, one of Henry VIII's victims, whose remains were found last autumn in St. Peter's ad Vincula, in the Tower. It is a beautiful specimen of architectural skill and taste, and in an excellent state of preservation. The reredos has an allegorical representation of the Tree of Jesse carved in the marble, but sadly mutilated. The choir is filled with stalls, like those of Henry VII's chapel at Westminister, with the finials carved into the most grotesque shapes, one representing a fox in a monk's cowl preaching to a congregation of geese, and another, a monkey stealing a monk's dinner while he is saying his grace. I have never been able to understand the state of mind which could deliberately introduce such ludicrous subjects among the decorations of a Christian church. The ceiling is of solid stone throughout, except in the transepts, where it was destroyed three centuries ago by the falling of the central tower. That of the choir retains some of its beautiful colouring. Traces of colour on a column show that the whole must have been originally painted. An exquisite monument to Lady Fitzharns, mother of Lord Malmsbury, stands in the choir near the altar, opposite to Lady Salisbury's chantry. It represents the mother seated with her two little boys at her knees and one on her lap, whom she is tenderly and fondly embracing. I have seen others more elaborate than this, but none more touching and suggestive, especially, as the little one in the mother's arms became the first Bishop of Gibraltar. The son of Shelley has placed a beautiful monument to the poet's memory in the tower. The exterior of the church is as imposing and beautiful as the interior, and the building makes a striking and impressive feature in the low plains of southern Hampshire. Beside it are a few fragments of a once formidable Norman castle, to remind the visitor that the use for such buildings has passed away with the rude and violent ages that produced them, while the Church is built upon the Rock, and "the gates of hell shall not prevail against it." One sees the proof of the unbroken continuity of the Church in England from the beginning in these venerable sanctuaries, into which our beautiful ritual, especially when celebrated as at Bournemouth, fits with perfect harmony. Long may it be ere the madness of the fanatic shall mar that harmony, either by the introduction of foreign fancies, or the reduction of the services to the baldness and deadness of the Hanoverian age.

Our route from Bournemouth to Salisbury took us by another striking and grand relic of ancient piety in Wimborne Minster, towering amid the houses of a small town, with a nave, choir, aisles, and central and west towers, the whole being of singular beauty. But Salisbury is the queen of all the churches of the south of England, and one of the best preserved. Nothing seems wanting there, the episcopate of Bishop Denison having been marked by his unbounded zeal and liberality in the restoration of his Cathedral Church. Salisbury combines the grand and beautiful in a greater degree than any building I had yet seen. It is impressive as carrying out in all its parts the original plan and style of architecture. I can only describe its effect by saying that it gives you the idea of *soaring*. Everything seems to soar heavenward, till it ends in the cross of the tapering spire, so grand and graceful, so massive and delicate. The interior produces the same impression. The grand vista of Nave and Choir is unbroken by screen or barrier, and you can look straight up to the magnificent altar and reredos, flanked with towering candelabra. The choir has been beautifully restored, and the nave is undergoing the same process. $280,000 have been already spent, and as much more will be expended before the works are completed. The greater proportion of this large sum has been given by private munificence. The beautiful Chapter House, exactly like that at Westminister, has been elaborately restored, as a memorial to bishop Denison, and if one should see nothing but that at Salisbury, it would repay him for his journey thither. Among the decorations restored is a series of quaint sculptures encircling the building beneath the windows, illustrating the sacred history through Genesis and Exodus. You emerge from this upon the quiet and repose of the Cloisters, with their exquisite tracery, encircling a green quadrangle, in which Bishop Denison sleeps. The Close of the Cathedral is especially attractive, with its stretches of greensward, its towering elms, the homes of innumerable rooks, and its venerable dwellings, grey and ivy-clad. In one of these, formerly the home of Canon Bowles, I was so happy as to find the widow of Bishop Hamilton, and to receive from her a graceful and cordial welcome in response to an introduction I bore from the Bishop of Albany, for whom I found a particular regard cherished in her attractive household.

"From Salisbury to Winchester," as Pepys would have recorded it, and then to the Cathedral, of course, for who would go there if it were not to see William of Wykeham's works? We were favored with the attendance of a most intelligent, well-informed and obliging verger, who loved his Cathedral and knew all about it. With his aid I learned more of Winchester than I had ever dreamed of. The chantry and tomb of Wykeham remain almost perfect, with the effigy of the great Bishop and Chancellor unmutilated, three priests kneeling at the feet in prayer, instead of the ordinary lion or dog. The verger said that when the Parliamentary troops took Winchester, Fairfax was in command, who had been educated at Winchester College, where every Wykhamist is required to take an oath that he will destroy nothing of the Founders' works. This saved Wykeham's tomb, as he would suffer no injury to be done to it. How little the Plantagenet prelate dreamed that that wise forethought of his would save his own mausoleum from desecration three centuries afterwards! Remembering this interesting anecdote, I thought I could trace the effect of this oath, required of the boys of Winchester, in the wonderful preservation of buildings, monuments, and memorials in the Church and College, and felt that it might have been a good thing if the Westminster boys had had the same restraint. Winchester is called "the King" and Salisbury "the Queen" of southern Cathedrals, but grand as it is, it did not impress me so much as Salisbury. It is richer in historic memorials. There are more richly coloured and decorated tombs in it than I have yet seen elsewhere. The chests enclosing the bones of the Saxon kings, standing on top of the north and south screens of the choir, carry one back to the foundation of the English monarchy. The tomb of William Rufus has been moved a second time, and now stands in the chapel behind the reredos, thus fulfilling the prediction which was made to him by a Bishop that his bones should never rest. In his hurried burial, after he was brought in from the New Forest, he was laid under the lantern. His nephew, Bishop Henry de Blois, moved the remains into the choir, whence, ten years ago they were transferred, with the tomb, to their present resting place. Our verger said that he was present at this removal, and the remains were identified beyond a doubt, by the presence of an *arrow head* among the ashes at the bottom of the coffin, thus confirming the historical record that the barb remained in his body. Hard by was the tomb of the father of Piers Gaveston, with his legs crossed in token of his services as a crusader, and hand on his sword hilt, a gallant knight, who saved the life of his prince, Edward I., in the Holy Land, and laid the foundation of that friendship which proved so fatal to both their unworthy sons. The Lady chapel was the scene of the unfortunate marriage of Mary and Philip II., of Spain, and was once beautifully decorated. Our guide pointed out the process by which the original Norman church was developed into its present pointed nave and choir, by William of Wykeham. The whole process is plainly marked, the transepts retaining their original Norman features. Naturally, we turned from the church to the college, so quiet, so venerable, so full of inspiring and hopeful lessons. Here William of Wykeham is living and working still, with a power and a grace of which he never dreamed. "Being dead, he yet speaketh" lessons of wisdom and piety to every generation. There may be abuses, short comings, faults—doubtless there are, because they are every where—but one cannot go about those venerable quadrangles and halls, salute those chapels, and look into the faces and watch the demeanour of "Wykeham's children," without confessing the good work which he began for the Church and State of England, and for us who have sprung from them. Most of our young boarding-school gentry, would look aghast upon the simple accommodations which satisfy these school boys in dormitory, hall and school-room. But from these places have come some of the first scholars and holiest men that the world has seen. In the cloisters, cut into the stone work of the tracery, is preserved the following: THOS. KEN, 1656, which no lover of learning, truth and piety can look upon without recalling the precious memory of one "of whom the world was not worthy."

It was a visit altogether too hurried, but we must needs be off, hoping to repeat it at greater leisure. One sees such a multitude of objects of interest in so brief a space, that the mind becomes hopelessly confused, and needs time to settle them into their proper places. The confusion, bustle, noise and fog of London, is not a pleasant exchange for the quiet, repose, and clear atmosphere of the coast, and unless you are in a particular neighbourhood, London churches are not always the most refreshing places after such privileges as we had enjoyed. However, St. Paul's is always open now as a place of prayer, and not as a mere show-house, and this must be said for English churchmen, that they thoroughly appreciate such privileges. We found that the noon Lent sermons had attracted such congregations that there was not room for them in the nave, and they had been removed to the rotunda, where I heard two capital sermons from the Rev. Knox-Little, followed by the Litany. Mr. K.-L. is the Evangelist, with whom, as you may remember, certain members of the Church Association refused to join in a mission at Manchester! It does not seem to have hurt him, however, as the great rotunda of St. Paul's was filled with attentive and interested congregations at every service.

This letter is finished at Rome in Holy Week. Last Sunday was the anniversary of the consecration of St. Paul's Church, which was commemorated by a special service, in which several American and English clergymen took part. The erection of this church within sight of S. Maria Maggiora and the Royal Palace, is one of the signs of the times, and is a witness of the fidelity and zeal of Dr. Nevin and his supporters, which ought to awaken the liveliest zeal in all American churchmen. The church, even in its incompleteness, is beautiful and attractive. But they need $1,500 to purchase an organ, without which the services can never reach the effectiveness and beauty which are essential in this land of every thing that attracts the eye and ear. Will not some generous and liberal hand supply the deficiency? M. V. R.

For the Church Eclectic.

IMMUTABILITY IS NOT IMMOBILITY.

MR. EDITOR:—The Church by her characteristic view of the ineffable mysteries of Holy Communion, realises the Divine Presence in that special and intimate way, for which the idea of omnipresence in nature, or even a vague diffused Presence of the Holy Spirit among Christians is no adequate substitute, and thus she provides for the deepest Spiritual wants of mankind. She gives them a definite Shrine and a Temple—a seat and centre of the Incarnate Presence on earth. She thus recognises as lawful, and satisfies that universal craving in man for the Mystical, which Rationalism would repress, or satisfy with unhealthy food.—

"It by no means follows that the faith of the Church has altered because her ritual puts out new and lovely flowers. Aaron's rod is not a dry stick, but an ever-blooming staff. In the Primitive Church the Holy Mysteries were preserved with the greatest secresy, hidden from sight, mention of them to profane ears was forbidden. In like manner Baptism was kept a mystery, and catechumens were not even allowed to look on the baptismal font or witness a baptism. 'Let catechumens never be admitted into the baptistry,' ruled the First Council of Orange (canon 19) in 441. St. Athanasius mentions a Council of Alexandria, which passed a canon strictly prohibiting even the mention of the Holy Eucharist before catechumens and pagans, basing its decree on the words of Tobit, 'It is good to hide the secret of the King,' in the Vulgate, '*Sacramentum Regis abscondere bonum est.*"

The reason why the early Church did not expose the Eucharist was intensity of reverence for it. The Bishops and Fathers feared lest It might be treated, even spoken of, with irreverence. If the Eucharist had been nothing but a pious memorial of the Lord's Death, they would not have taken these precautions. The care they took to hedge it round, showed how awful a mystery they regarded it, what a stewardship it was which they considered themselves to exercise:—

The true reason, says M. de l' Aubéspine,* why such care was taken to hide the Eucharist from the catechumens, and to deny them all knowledge and participation in it, was that it is the true Body of our Lord, which may not be abandoned, nor prostituted, nor allowed to be seen or known of by impious and profane persons, without offending, and committing a sacrilege. And even if strangers had not despised it, and had rendered it all the honour they could, and had believed all the Church held, yet the very sight and knowledge would be a sin, and a violation and offense to the Eucharist. . . . It was the greatness of the thing itself which occasioned these restrictions; and this is clear, because penitents were kept away from the sight of it as well as catechumens, although they knew of the mystery and its greatness, as well as the faithful themselves."

From any other point this strictness is inexplicable. Admit full belief in the Presence, and it is explicable.

The Church is obliged to change her discipline and external conduct to accommodate herself to the weakness of her children and to the different circumstances of time and place. It is on this account that she relaxed her penitential discipline, and has abandoned many practices which she formerly exercised, and became gradually less severe and more indulgent; just as physicians, yielding to the intractability of their patients, do not always give them the remedies which are most drastic, but those which they consider they are capable of bearing, or which are suitable for their changing phases of malady, or of fancy. But the faith of the Church becomes constant notwithstanding these changes. She believes in the heinousness of sin now every whit as much as she did when she condemned penitents to long years of excommunion. She holds the doctrine of regeneration by Baptism now as firmly, when her fonts stand exposed at the west doors of her parish churches, as when they were closed and hidden from profane eyes. So her faith in the Real Presence urged her at one time to veil the Eucharist in mystery and guard it religiously from the eyes of all but the perfect, and now impels her to expose it to view. At one time Christ in his Eucharist lives hidden in the cave, wrapped in swaddling clothes; at another He is exposed on Calvary to mock and jeer, but also to draw all men to Him. What St. Augustine says of God may be applied to the Church, "*Opera mutas, non mutas consilia,*" she varies her acts, her usages, her conduct, and exterior practice, but she does not change her faith, her designs, her spirit, and sentiments. Anciently she hid the Eucharist from penitents, now she freely lets them see it. Anciently she would not have endured that sinners should be present at the Sacrifice, now she lets them assist, and, like Magdalene, shed their tears at the very foot of the Cross. The ancient Fathers thought that sinners could not look on the Blessed Sacrament without offering it an injury, without profanity, now it is believed that they may see it without offense, and may draw from it very great advantages.

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* De l'ancienne police de l' Eglise touchant l'administration de l' Eucharistie, c., I.

Here, certainly, there is a very considerable change in the discipline of the Church with regard to the Eucharist. But the Spouse of Christ has not for all that changed her heart. She preserves, and will preserve to the end of the world, those sentiments which she always has held towards the Sacrament of the altar.

The Church is a living body and not a machine. The life that is in her is the breath of God, the Holy Spirit, and she acts by the impulse of that Spirit, and moves by His guidance. If she modifies her discipline, it is because as circumstances alter, God alters her to adapt her to them. Men are always striving to drive square pegs into round holes. The human constitution can stand the cold of the arctic circle, and the heat of the torrid zone. It assimilates itself to its surroundings, and develops physical powers and capabilities suitable to the most opposite situations, because human nature is divine. So the Church, because she is divine, is capable of infinite modifications of her practice, her ritual, her discipline, without losing her identity or abrogating her authority. The great truths of the Gospel, the great Sacramental verities, also, because Divine, must partake of the infinite characteristics of God. Humanity can never grasp all truth at once. God's thoughts are very deep, and man's very limited. Consequently the whole of God's mysteries are not revealed in one generation. The seed of all truth is sown in the field of the Church; the grains are in the Creed, but it is ever germinating and springing up, and flowering. Now there is a spring, then a summer, then an autumn flora of verities. They are all there, in the field, but they do not all flower together. One generation sees one group of truths with great vividness, the next generation beholds another. The Church is not a *haystack* of dead and mouldy dogmas, but an ever flowering meadow. Thus it might have been possible that Eucharistic worship was not practiced, because all that the Eucharistic Presence involved was not realised in the first three or four centuries; but as a matter of fact it is explicit in many of the Early Liturgies, and notably the most ancient of all, the Clementine. The first Fathers saw what was needed for their age, brought forth the good adapted to the cravings of human souls of their age. Human souls, thirteen centuries later, had other cravings, and the stewards of God's Mysteries, Divinely illuminated, brought forth other food from the treasury of God.

IN MEMORIAM.

He was before me in the race,
  The first to start upon the course;
  And, gifted with superior force,
He kept with ease the foremost place.

I gladly saw him still ascend
  To heights I ne'er aspired to reach;
  And when I heard men's flattering speech,
I smiled, and thought—he is my friend.

And still I thought that I should be
  The first to quit this scene of strife,
  This living death or dying life,—
Its solemn issue first to see.

But ev'n in death he bears the palm—
  The first to reach the tranquil shore
  Where surging billows break no more,
And winds are hushed in halcyon calm.

'Tis best to feel God's will is best;
  'Tis best to say, His will be done,
  Who sees the course already run,
Who sees attained the Heavenly rest,

While we beneath the o'ermastering load
  Are ready to sink down and die,
  Or raise to Heaven a languid cry—
O heavy cross, O weary road!

—*London Lit. Churchman.* F. W. H.

Literary Notes.

MORCEAUX FROM CORRESPONDENTS' LETTERS.

Just after writing you, I received the third volume of Dr. Mahan's works—*that*, and nothing more, eheu! I have read it all and most of it twice. What a man! What a mind! How full, how strict, how rich and fruitful! I do not cease to be amazed and to wonder at his excellence, whenever and whatever of his I read. I confess it flattered my vanity to find that, having formed from an early reading of Milman the judgment of him and of the moral causes of his defects which I expressed in my letter to you, that criticism was exactly confirmed by Dr. Mahan in His Review of Milman. I wait with impatience the conclusion of the review of Dr. Farrar's Life of Christ in your March Number. It is good so far, and is not merely *destructive criticism.*

When I read Dr. Wilson's "Words with Scientific Men," I remember feeling strongly prompted to urge him to pursue the same line of criticism *further* with them. His papers were indeed admirable for their calm, clear, dispassionate treatment of their subject,—for the evident intellectual and scientific competency to the task he had undertaken which they manifested. And I felt then and feel now that the line of attack there adopted hits most truly the weak point and the *vice* of the Scientists, if we must have the term.

Their weak point, as Dr. W. shows, is to jump many chasms—to slur over many *hiatus valde deflendi*—to take many things for granted on the assumption that they *must* be,—to proceed loosely and as does not become scientific research or reasoning; —and then after all this, (and this is their vice,) to assume an arrogant overbearing tone of infallibility and absolutism in regard to their region of truth, and of exclusive claim for it in the domain of entities and verities;—putting out of Court every body else and every other department of truth.

Well, their error, looked at in the main is a natural one. "There's nothing like leather, says the shoemaker." That accounts for their exaggerating the importance and comparative sphere of their specialty; and also *for their real loss of faculty* to perceive and appreciate aught beyond it. It is specially true of physical and exact scientific studies, that they tend to stiffen, starve and disable the intellect as a whole; tend, I say. It is a tendency; and when the cry against classical and moral studies shall have prevailed, and the now fashionable plan of fitting men solely to promote the material development of the world and their own fortunes shall have been fully adopted;—we shall have a hard, cold, godless, loveless and unloveable world of men. Wooden men—material machines in one mood, and ravening, lustful brutes in another. But if the *soi disant* scientists will permit the nexus of faith to bind the Universe, material and intellectual, to the One true God, the Father of our Lord Jesus Christ, the study of it will be redeemed from that narrowing, disabling influence, which belongs to it only because it is wrongly conceived and wrongly pursued.

I was glad of a chance to commend Liddon's Bampton Lectures on the Divinity of Christ, to a young Methodist preacher the other day. *He took a note of it.* In reading Liddon, after all the standard books read before, mines of divine truth—I felt that "there is no searching of His understanding"—no exhausting of the fulness of truth in Jesus Christ. And Liddon, with his love and learning and faith, almost seems to lead us "into fresh fields and pastures new."

—The author of the singularly able article on Covetousness, in a private note to us thus points out an additional application of the subject, which we heartily wish he would develop for us.

You will observe that I stopped short of the political or administrative causes that have led to the immense growth of Covetousness within the last fifteen years. I fear "Uncle Sam" has been sacrificing his industrious children to his own idol. Is he passing into second childhood?

Another suggestive line of inquiry might be followed showing how small a proportion of the profits of labor actually go to the religious interests of the country. Could we reach a comparison of occupations and growth of industries and include in these the "churches", it might appear that we are becoming disabled in the same way an army would be through an insufficient supply of medical attendants. The "quality" of professionals may have something to do with the health of the Church. Perhaps Covetousness can tell why the quality is no better than it is. One thing to my mind is quite clear, we demand too much superfluous work of men and allow them too little leisure for reflection. This is why men of culture and means shrink from the ministry.

—Dean Howson's new book on the Position of the Priest in Consecration, simply replies to his opponents by mere reiteration of former statements, some of them known to be unfounded, such as that the Eastward position never prevailed from the accession of Chas. II down to Victoria.

The Dean calls it a want of candour in his critics that they have not replied to the arguments by which he showed that "breaking the bread before the people" means "in the sight of," or so as to be seen by the people. These arguments are not before us at the moment of writing, but they consisted, we believe, chiefly of extracts from devotional writers of the seventeenth and eighteenth centuries. Now no expressions whatever of divines not ritualists, and not pretending to speak with special knowledge of the subject, can alter the signification of that well-known phrase, *coram populo*, which had not the special meaning imputed to it, but would be satisfied by the translation "in the people's presence." We must remember also that this was an addition to the rubric newly introduced, probably because the breaking of the bread had been omitted as a ritual act, or priests had contented themselves with preparing the breads for Communion in the vestry. Thus the injunction simply means that the breaking is to be done openly in church and as a ritual act.

—So long as a Nation has reverence for the *Forms* of the true Faith (political or religious) it possesses the means and the guaranty of a future regeneration. But if it give up the faith and sweep away also the Forms of it, its morality will speedily follow, and then no means of recovering it will remain. The nation's political life is bound up with its reverence for the traditionary forms and principles of its constitution written and un written. It is justice, not in the abstract, not sentimental justice, but justice according to law, which is essential for the State to be guided by—a principle never more important to be seen and felt than in the political crises to which our own country is constantly subject.

On the value of *Forms* to mankind, John Stuart Mill has some wise reflections: "There is a perpetual oscillation," says he, "in primitive truths, *i. e.*, their meaning is almost always in a process of being lost, or of being recovered. . . . A certain portion of our traditional knowledge would be in danger of being totally lost, if the formulas did not remain—as forms of words, it may be,—but of words that once really conveyed a meaning, which meaning, though suspended, may be historically traced and recognised as matter of Fact or Truth. While the formulas remain the meaning may at any time revive. Though forgotten for a time, minds will arise which will rediscover the meaning of the forms and announce it again to mankind, not as a discovery, but as the real original meaning of that which they have been taught and still profess to believe. Thus the lost meaning revived by them again works its way into the general mind."

If Mill had had the matter expressly in mind, he could hardly have better described the nature of the Church Movement since the publication of the "*Tracts for the Times*." This recovery of the *lost meaning* of much of our own Prayer Book, is the process through which we have been passing for the last forty years, and explains much of the controversy which has been going on. It is the struggle to throw off the incubus of an unchurchly and hostile system which has entrenched itself among us, and the struggle, therefoie, is normal and natural.

—The *Literary Churchman* in a review of H. T. Coleridge's new work, *The Life of our Life*, (Burns & Oates) has the following excellent remarks on Harmonies of the Gospels:

We are tempted to quote at length from the lines Mr. Coleridge lays down for his favourite study, but space fails us. As a specimen of one of the most interesting, we would refer to the way he works out the probability that our Lord did and said the same things over and over again, in different places during the course of His three years' ministry.

"There is every possible reason for thinking that the discourses and actions of our Lord, especially His miracles, were very constantly the same almost in every feature. The same may be said of the opposition with which He was received, the objections made to His teaching, the cavils against His conduct, the calumnies against His life. . . The harmonist must be very much on his guard against the temptation to identify similar actions, and anecdotes and sayings in the face of even slight but decided indications of variety in the external circumstances. Such slight indications are generally the notes by which the Evangelists give us to understand that they are not speaking of the same occurrence.—(Page 47.)

This most instructive following out of indications is beautifully illustrated, *e. g.*, in Mr. Coleridge's treatment of the two great sermons of our Lord, the Sermon on the Mount, and the Sermon on the Plain, which, as we know, many well meaning commentators have considered as simply two versions of the first great discourse. A great deal of most interesting matter on this subject will be found (pages 184, 302, 328) to which we must be content merely to point, only indicating its chief lines—such as the difference between the beatitudes in the two sermons, not one of the eight in the Sermon on the Mount corresponding exactly with any one in the Sermon on the Plain; and the omission in the latter of constant references to our relation to God as a Father, to confidence, indifference to worldly cares, &c., which give a marked tone to the former; a divergence which may be traced to the differences of the two audiences, as well as to the fact that when the Sermon on the Mount was delivered there had been no open breach between our Lord and the Jewish priests, while before the other sermon the first great collision between them had occurred, and the Pharisees were combining to destroy Him."

—The same paper says of the wonderful demand for theological literature in these days:

We need hardly say that it is not in our power to notice a tithe of the more fugitive literature we receive. To do so might be a sufficient occupation for *all* the pages of the *Literary Churchman*, instead of the comparatively small space which can be devoted to the purpose. Busy as the public mind is at all times, its agitation and interest, if we are to judge from the flood of literature it has been of late pouring forth with such rapidity, is certainly extreme, and probably altogether abnormal and beyond experience. Under pressure of the ritual controversy, the sermons that come to us have become pamphlets—the very pamphlets have taken to sermonize; no such excited examination of first principles has taken place in this generation. It will remind the older ones among us of the days of the Oxford Tracts—now just forty years ago.

D

—The Lent Ordinations amounted to seventy-five deacons and seventy-four priests.

—Mr. Grueber's pamphlet states that "since the beginning of these ceremonial suits, twenty years ago, the Privy Council has never once granted costs to the High Church side when victorious, nor remitted them when defeated."

—The Rivingtons, of London, send us through Pott, Young & Co., of New York, the *Spiritual Letters of Archbishop Fénelon*—"Letters to Men," by the author of "Bossuet and his Contemporaries," "S. Francis de Sales," &c.

This delightful series of books translated by the same author, will form one of the best devotional libraries possible, with its mixture of biography, correspondence, and essays on Christian Ethics. A taste formed by such reading as this will detect "Novel-poison" with the certainty of instinct. The Rivingtons also publish the biography of Fenelon by the same author, and his "Spiritual Letters to Women."

For sale by Pott, Young & Co., New York.

We have also from the same house The Sermons of the Rev. P. G. Medd, preached in the Parish Church of Barnes, 1871 to 1876.

There is much power and unction in these sermons, which lifts them far above the average of commonplace: and the subjects are chosen from the weightiest. There is no solifidianism in Mr. Medd.

—At the third anniversary of the opening of S. Michael's, Folkstone, The Rev. G. H. Curteis, M. A., Canon and Prebend of Lichfield, preached at Matins, from the parable of "The Unjust Steward," to a large congregation. The music at the High Celebration was principally by the Incumbent, the Rev. E. Husband. The Rev. F. Kent, chaplain of Pau, was the celebrant. In the evening, Mr. Husband addressed a large congregation on the blessings of unity. Alluding to disunion in the Church of Rome, to which Mr. Husband once belonged—he said:

I speak from experience, that there *is as much disunion and separation* between *many of the Gallicans and the Ultramontanes* in the Church of Rome as between the most "extreme" member of the Confraternity of the Blessed Sacrament and the most "extreme" members of the Church Association. I knew, for instance, of Gallicans who would not allow on their book-shelves Cardinal Manning's publications, and I knew Ultramontanes who would not have in their rooms the works of Dr. Newman. I have heard what we should call Low Church sermons preached at the Egbaston Chapel of the Oratorians. I have heard the most extreme Mariolatry preached at the Brompton Oratory of the same community. Or, if you want another illustration of the same fact, turn to the October number of the *Dublin Review* of last year—the recognised organ of the Ultramontane party—and see what the editor says of Dr. Newman.

With regard to Dissenters Mr. Husband said :—

I am speaking to several Nonconformist friends now, for every Sunday night many are in my congregation, and let me say to them that it is the Church of which I am a member—the Church of England—that has in a great measure to bear the blame of having made you Nonconformists. As long as history lasts such events as the story of John Wesley's life will be remembered. If ever there was a faithful son of the Church of England it was dear John Wesley. He longed and yearned to do work for England's Church, and the last words he uttered, almost on his dying bed, were these—"I declare once more that I live and die a member of the Church of England, and that none who regard my judgment or advice will ever separate from it." But the Bishops of those days, idle and worldly as they were, wouldn't endure the revivalism of Wesley ; 'twas a new doctrine to them, it overturned their Conservative ideas of private and public religion, and therefore they cast him out. Oh! My own beloved Church of England, how guilty thou art. Instead of speaking hard against Nonconformists, thou oughtest to humble thyself in dust and ashes, and remember that thou hast driven men to schism, and art now by thy law-made severity driving hardly her faithful loyal sons and daughters in a direction they would not willingly go.

THE "UNSPEAKABLE TURK."—There is a wonderful tension of self-contained feeling in the conclusion of Mr. Gladstone's celebrated first pamphlet on the Bulgarian atrocities. It was as follows:

But I return to, and I end with, that which is the Omega as well as the Alpha of this great and most mournful case. An old servant of the Crown and State, I entreat my countrymen, upon whom far more than perhaps any other people of Europe it depends, to require, and to insist, that our Government, which has been working in one direction, shall work in the other, and shall apply all its vigour to concur with the other States of Europe in obtaining the extinction of the Turkish executive power in Bulgaria. Let the Turks now carry away their abuses in the only possible manner—namely, by carrying off themselves. Their Zaptiehs and their Mudirs, their Bimbashis and their Yuzbachis, their Kaimakans and their Pashas, one and all, bag and baggage, shall, I hope, clear out from the province they have desolated and profaned. This thorough riddance, this most blessed deliverance, is the only reparation we can make to the memory of those heaps on heaps of dead ; to the violated purity alike of matron, of maiden, and of child; to the civilisation which has been affronted and shamed ; to the laws of God, or, if you like, of Allah ; to the moral sense of mankind at large; There is not a criminal in an European gaol, there is not a cannibal in the South Sea Islands, whose indignation would not rise and overboil at the recital of that which has been done, which has too late been examined, but which remains unavenged ; which has left behind all the foul and all the fierce passions that produced it, and which may again spring up, in another murderous harvest, from the soil soaked and reeking with blood, and in the air tainted with every imaginable deed of crime and shame. That such things should be done once is a damning disgrace to the portion of our race which did them ; that a door should be left open for their ever-so-barely possible repetition would spread that shame over the whole. Better, we may justly tell the Sultan, almost any inconvenience, difficulty, or loss associated with Bulgaria—

"Than thou reseated in thy place of light,
The mockery of thy people, and their bane."*

We may ransack the annals of the world, but I know not what research can furnish us with so portentous an example of the fiendish misuse of the powers established by God "for the punishment of evil-doers, and for the encouragement of them that do well." No Government ever has so sinned ; none has so proved itself incorrigible in sin, or which is the same, so impotent for reformation. If it be allowable that the Executive power of Turkey should renew at this great crisis, by permission or authority of Europe, the charter of its existence in Bulgaria, then there is not on record, since the beginnings of political society, a protest that man has lodged against intolerable misgovernment, of a stroke he has dealt at loathsome tyranny, that ought not henceforward to be branded as a crime.

—In the late Dr. J. M. Macdonald's book on S. John, an attempt is made to show that our Lord's discourse with Nicodemus in the third chapter of the gospel has no application to Christian Baptism, because as the author states, "Baptism was not then instituted as a Christian rite."

The statement itself is, as we consider, founded on a sheer mistake. Baptism *was* then practised by our Lord's disciples at this time. Dr. Macdonald gives no reason but his own *ipse dixit* for concluding that it was not, and appears to have considered that because iii. 22, in which the first mention of Baptism in S. John's Gospel occurs, is *after*, though immediately after, the episode of Nicodemus, therefore it was instituted subsequently to that interview.

The reply is threefold :—

1st. A great number of incidents from the other gospels are to be intercalated between the commencement of the ministry and S. John iii. 1–12. The Nicodemus episode, that is to say, cannot have taken place at the very commencement of the ministry. All the harmonists agree in this.

2nd. The incidental and matter-of-course way in which the mention of baptism is made in iii. 22, altogether precludes the idea of the rite being a new one, then instituted for the first time; and

3rd. S. John's transitions—*i.e*., the connecting words of S. John's paragraphs—are by no means commonly indicative of sequence of time, but generally the reverse; and this cuts the ground utterly from under the feet of Dr MACDONALD'S statement.—*Lit. Churchman.*

A THRENODY

Written by a celebrated Anglican Priest a hundred years ago, and equally applicable to these times.

Happy the saints of former days
Who first continued in the Word,
A simple, lowly, loving race,
True followers of their lamb-like Lord.

In holy fellowship they liv'd,
Nor would from thy commandment move,
But *every joyful day received*
The Tokens of expiring love.

Not then above their Master wife,—
They simply in His paths remain'd,
And call'd to mind His Sacrifice
With steadfast faith and love unfeign'd.

From house to house they broke the Bread
Impregnated with Life Divine,
And drank the Spirit of their Head
Transmitted in the sacred Wine.

With Jesu's constant Presence blest,
While duteous to His dying word,
They kept the Eucharistic Feast,
And supp'd in *Eden* with their Lord.

Throughout their spotless lives was seen
The virtue of this heavenly Food;
Superior to the sons of men,
They soar'd aloft, and walk'd with God.

O what a flame of sacred love
Was kindled *by the Altar's fire!*
They liv'd on earth like those above,
Glad rivals of the heavenly choir.

Their souls from chains of flesh releas'd,
By tortures from their bodies driven,
With violent faith the kingdom seiz'd,
And fought and forc'd their way to heav'n.

Where is the pure primeval flame
Which in their faithful bosoms glow'd?
Where are the followers of the Lamb,
The dying witnesses for God?

Why is the faithful seed decreas'd,
The life of God extinct and dead?—
The *daily Sacrifice* is ceas'd,
And charity to heaven is fled.

The sacred Signs Thou didst ordain,—
Our pleasant things,—are all laid waste;
To men of lips and hearts profane,
To dogs and swine and heathens cast.

Thine holy Ordinance contemn'd
Hath let the flood of evil in,
And those who by Thy Name are nam'd,
The sinners *unbaptiz'd* outsin.

O wouldst Thou to Thy Church return!
For which the faithful remnant sighs,
For which the drooping nations mourn;—
Restore the daily Sacrifice!

Return, and with Thy servants sit,
Lord of the Sacramental Feast,
And satiate us with heavenly Meat,
And make the *world* Thy happy guest.

Now let the Spouse, reclin'd on Thee,
Come up out of the wilderness,
From every spot and wrinkle free,
And wash'd, and perfected in grace.

Thou hear'st the pleading Spirit's groan,
Thou know'st the groaning Spirit's will:
Come in Thy gracious kingdom down,
And all Thy ransom'd servants seal.

Come quickly, Lord, the Spirit cries,
The number of Thy saints complete;
Come quickly, Lord, the Bride replies,
And make us all for glory meet.

Summaries.

FOREIGN.

Berdmore Compton has sent to the press a document which has caused greater sensation than anything else that has lately occurred, next to the Tooth case. Coming out simultaneously with Archbishop Tait's letter in answer to Canon Carter's paper on Ecclesiastical Jurisdiction, in which Dr. Tait seeks to justify Erastianism, it is quite dismaying to the Archbishop, as showing that on the question of *principle*, the ground taken by Mr. Tooth, as the *Pall Mall Gazette* itself declares, is simply the ground held by all High Churchmen everywhere, and that a mere "tub to the whale" in the shape of a decision in favor of the Eastward position in the Ridsdale case is not going to reconcile them to the enormities of the P. W. R. Act.

The document is as follows, and is signed by Dean Church, of S. Paul's, with three other Deans, eight Archdeacons, Regius Professor King, Bishop MeDougal, Canons Curteis and Ashwell, some ten other Canons, and nearly a hundred other prominent ecclesiastics.

To the Most Reverend and Right Reverend the Archbishops and Bishops of the Church of England:

We, the undersigned Clergy of the Church of England, being anxious to retain the relations of Church and State which have so long existed in this country, venture to express to your Lordships, as our Spiritual Fathers, the great anxiety and distress which we feel at the present position of affairs.

On the one side we see coercive measures resorted to for enforcing uniformity, such as have been happily unknown in this country for centuries; and on the other a determination to endure any suffering rather than submit to a jurisdiction which, rightly or wrongly, is regarded as purely secular.

Moreover, we are much impressed by the unsatisfactory character of the authority and arguments to which appeal is made in the controversies now distracting the Church. For while the Church of England of to-day has the same right to decree rights or ceremonies, and possesses the same authority in controversies of Faith, as the same Church had at any previous period in her history, appeal is now made, not to the living voice of the Church, but to events and documents which have themselves always been matters of controversy.

Believing, as we do, in the Presence in the Church of her Divine Head, we are convinced that what is required is not the mere interpretation, however skillful, of existing law, but the living voice of the Church, clearly laying down what the law shall be in the future.

With this conviction upon our minds, we beg to urge upon your consideration that, in our opinion, no peace can be secured for the Church, nor can her existing relations with the State be long continued, unless laws for the regulation of Divine Service, and for other spiritual matters of primary importance, are made by an authority which both clergy and laity would feel to be binding upon conscience; and we are equally satisfied that no authority will be considered thus binding which does not proceed from the Synods of the Church as well as from Parliament.

In saying this we must add that the legislative action of the Church is now paralyzed by the apprehension that when her Synodical Acts are submitted to Parliament in the constitutional manner, material alterations may be made in them, and that the final result may be seriously at variance with the intentions of the Synods, and may become law without their consent.

We trust that your Lordships will take these representations into your serious consideration, and in your wisdom devise measures to allay the anxiety and distress which is now pressing upon Churchmen.

—It is said Lord Penzance has resigned his new position, on some question of salary. It has been ascertained that he did not technically succeed to the Office of Official Principal of Canterbury, and even Mr. J. G. Hubbard has now withdrawn his previous endorsement of the validity of his decisions. It is reported that Dr. Stephens, the attorney of the Church Association, will take his place —perhaps a king Stork for King Log.

—The Bishop of London, it appears, sanctioned the proceedings against S. Ethelburga's, London. Mr. Rodwell submits under protest, and falls back upon the low scale of the other "city churches," with services only on Sundays. It is another case of a parish greatly scandalized and church work brought to a stop by the new Act.

—Mr. Dawson Burns says the money spent for intoxicating liquors in England in 1876 was £147,000,000. The French chemists say that most of this drink is useless for purposes of nutrition, and only "makes a promenade round the system." The clergy will have to enter the crusade against intemperance. But after all, it is the vice of *discontent.*

—At S. Peter's, Eaton-Square, Mr. Wilkinson held the "Three Hours Service" on Good Friday for the first time. He has lately begun a daily early celebration throughout the year. He has also a series of "Quiet Days," on the plan of Retreats.

—The question is asked but not answered, whether Archbishop Tait has not invited Dr. Colenso to the Lambeth Conference.

—The Archbishop of Dublin, the Bishop of Down and Connor, and the Bishop of Ossory, have become patrons of the London Free and Open Church Association.

—The figures of the four Latin fathers removed from the front of Bristol Cathedral, have been placed on the tower of East Heslerton Church in Yorkshire, just restored under Mr. Street, the architect.

—There is some talk of a new bishopric of Sheffield or of Wakefield, out of York.

—In Edinburgh the Services of Holy Week and Easter were unusually well attended. At S. Paul's there was daily celebration.

—Messrs. Freemantle & Brodrick having edited a volume of Privy Council Judgments with a Preface by Archbishop Tait, a charge is made that the original decision in the Westerton case has been garbled. The *Church Times* says:

> The facts, it will be remembered, stand thus: The Court in enumerating the liturgical changes in 1552 made the following astounding averment. "*The Prayer for the Consecration of the Elements was omitted, though in the present Prayer Book it is restored.*" This is a blunder which runs hard, if it does not beat, that of the *Rack*, where we read the other day that the words "O come let us worship and fall down" occur in the *Magnificat*, and that the people thereupon seat themselves to hear the first Lesson. Mr. T. W. Perry having pointed it out before the judgment was printed, Mr. Pemberton Leigh, a member of the Court, took it upon himself to alter the authorised report, and made it run thus—"Material alterations were introduced in the Prayer of Consecration;" but he honestly added a note, giving the "erroneous passage," as he confessed it to be. Messrs. Freemantle and Brodrick in their edition, to which Archbishop Tait—himself a member of the Judicial Committee which framed the Westerton judgment—contributed a Preface, adopted the alteration, but omitted the note; and it seems they are now shocked to find that their conduct is the subject of animadversion!

—There is a project in France to *buy back* Lorraine from Germany. The Romanists boast of a great revival of zeal and liberality for the Church under adverse legislation. Men formerly indifferent are now attentive to Church duties, and there is no end to the voluntary gifts to the Church in France. In Berlin the great sensation just now is the conversion of Von Dachroden, a man high in Court favor, and Grand Master of the Prussian Lodge of Free Masons, to the Roman Catholic Church.

—The Bishop of Manchester insists that the offertory collection shall be presented on the altar, instead of being carried into the vestry, as some church wardens claim to do.

—There is some talk of making Halifax a bishopric, instead of Wakefield. The "Vicar's Rate" has been bought off for £11,000.

—Holy Week and Easter were never more devoutly observed. Some congregations amounted to 5,000 on Good Friday. At S. Mary's, Paddington, were 1,089 communicants.

—The Church Association says the whole costs of a suit under the P. W. R. Act are about £200.

—Mr. Dale's sentence having expired, without his submission, his benefice of S. Vedast's has been sequestrated. At S. James', Hatcham, some one has painted out the pictures on the chancel screen. A reward has been offered for the detection of the criminal.

—Archbishop Tait does *not* countenance the intrusion of Bishop Beckles into Scotch Episcopal Churches, nor the holding aloof of any such churches from subordination to the Scotch Bishops. We believe the English Office may now be used in any Scotch Church.

—Rev. Samuel Smith, for seventeen years a Primitive Methodist and Superintendent of Wymondham Circuit, has conformed to the Church of England.

—The new diocese of S. Albans is fully equipped. The Bishop of Rochester takes the See, and a new Bishop of Rochester is to be elected. Dr. Benson was to be consecrated for the new diocese of Truro on S. Mark's Day, and to be installed in the Cathedral Church, May 1.

—Mr. Hughes, author of "Tom Brown," has been reading a long paper at Sion College to show that the *State* was always "supreme in ecclesiastical matters," even before the Conquest. Presbyterianism, at least, never could "see it." The Church of Scotland does not see it, and the majority of English Churchmen incline to think there is some mistake about it. The Archbishop seems to suppose that, as American Courts do entertain suits as to church *property*, this is tantamount to being supreme in ecclesiastical matters. The Erastian mind cannot draw the line between spiritual and civil. And yet they all profess to hold the XXXIX Articles. Lord Westbury once found out that the Church was not the "creature of the Law" in the colonies, and that Bishops were not always made by "Letters Patent" or *Congé d'elire.*

—Only 22 communicants were at the early Easter celebration at S. James', Hatcham, and 18 at mid-day. Mr. Tooth's nominee, Mr. Webb, was elected vicar's warden, and Mr. Fry elected by the mob of the late disturbances. The Bishop visited the parish on Good Friday, but with little good effect. The new Protestant congregation hardly like Mr. Dale better than Mr. Tooth. The old congregation still hold aloof.

—Dr Newman completed his seventy-sixth year on Wednesday, the 21 st February.

HOME.

We have received the Nineteenth Report of the *Church Home* and Infirmary of Baltimore, together with the Sixth Annual Report of Parochial Charities and Parish Work, with Parish Almanac of S. Paul's, Baltimore, Dr. Hodges, rector. Our *Church Work* Editor will give them due attention.

—The *Standard of the Cross* has had a bit of a controversy on the use of the *Benedicite* in Lent, which shows at least that the history of our "incomparable Liturgy" might not be an unprofitable study in some quarters. One thinks it is "not in accordance with the solemn thoughts of Lent." Does he see any thing "good" in Good Friday? Another thinks that the *Te Deum* should be *said* in Lent and *sung* at Easter, and the "Hebrew Psalm" ignored on all occasions except perhaps *Thanksgiving*, as if that song originated in a Harvest Festival, instead of a burning fiery furnace of trial! One correspondent astonishes us by quoting Blunt to show that the *Benedicite* was enjoined for use in Lent by the rubric of 1549, "which was in force just *three years*, neither priest nor people being able to stand it longer." Now as Blunt himself shows, the *Benedicite* was imperative during Advent and Lent in the old Sarum Use, just as the *Te Deum* was at other times, and this rule was *retained* in 1549: and the new rubrics of 1552 and 1662 have left the use of the *Te Deum* itself just as optional as that of the *Benedicite.* Besides our friends should remember that the Songs of the Church in the wilderness have been converted into "Christian Hymns" by the lips of our Blessed Lord, and the addition of the *Gloria Patri.*

—We have received A Sermon by the Rev. D. W. Tolford, B. D., rector of Grace Church, Cresco, Iowa, entitled "*The Way of Cain,*" in three parts: 1st, on the scandals of unbelief and anti-Christian practices, both within the Church and without: 2d, on the evils of apathy and indifference; and 3d, on the abuses of the Parochial System, or Congregationalism. He who goeth about to gather the scandals and evils of Christendom will not want occupation, any more than one, as Hooker says, who would persuade men that they are not as well governed as they ought to be, will want listeners. It is vastly easier to recount and to denounce in unsparing terms the offences that must come, than it is to prevent their coming, or to suggest remedies for them.

The "Way of Cain" is doubtless at the bottom of all—but that "way" was simply trying to substitute the subjective for the objective, human choice (heresy) for Divine Command, self-will for obedience, pride of fallen angels for the humility of worship, Reason for Faith, Invention for Tradition, what men "think" for what they have "received." As the *Septuagint* clearly points out, if Cain had "*offered rightly*," he would have "retained his pre-eminence." We fancy none of the abuses of indifferentism as to church attendance will be remedied till men find out the meaning of worship, and where is the Gate of Heaven: and the Congregational or Korah theory can be laid only by preaching the true doctrine of Priest and Sacrifice.

This Sermon might have been more effective with less amplification. The writer fairly labors under a swelling flood of words, not always put together according to the rules of grammar or rhetoric: but it will be of service in leading many to think more seriously of the evils of the day, as they are given here in their popular aspect.

—We are glad to see the *Western Church* apparently prospering and certainly improving in quality and execution. It has put forth a large *Supplement* containing a series of able and useful articles on those points of the Prayer Book in which vulgar prejudice pretends to see certain supposed "Germs of Romanism." The testimonies to these sacramental doctrines drawn from the founders and standards of other religious bodies of the Reformation and subsequent periods, are very clearly and convincingly presented, and constitute a valuable document for preservation and reference. It will be very serviceable, circulated as a tract. We wish to thank the *Western Church* for doing justice to Dr. Chase's most practical article on Cathedrals, in our last.

—The Order of Music for the Second Annual Festival of Parish Choirs, to be held at Trinity Church, Boston, May 2d, published by Rev. Mr. Hutchins, of Medford, contains a choice collection of standard Church Music, among which we find Smart's *Te Deum*, Stainer's Anthem, "I am the Bread," also anthems by Spohr and Gounod, Hopkins' "Abide With Me," and Handel's Hallelujah Chorus. Mr. Hutchins' *Parish Choir* furnishes a ready means for choirs to obtain almost any music they want. (50 cents.)

—We observe that Mr. Whittaker, of New York, advertises a "second volume" of the late Dr. Muhlenberg's Papers, with Lectures and Sermons, and other Writings during the last fifty years. The Doctor had a long and active life, and exerted a great influence upon the Church for her progress in Church Work and practical benevolence. He was a pioneer in Hymnology and Church Music, in Free Churches, Hospitals, Schools, Sisterhoods, &c., &c. In all the obituaries we have seen, we observe no account of his work at College Point, which moulded the spirit of many young men who are now eminent in the Church.

—Littell's *Living Age* for April 21st, has a remarkable article from the *Contemporary* on Spinoza, and also that famous article contributed by Mr. Gladstone to the new *Nineteenth Century* on "The Influence of Authority in Matters of Opinion." We acknowledge that Mr. Gladstone has been a progressive man, but we cannot help feeling that a good share of his mind still lies far back in the "good old days of Port Wine." If authority is only a "crutch," then the whole scheme of salvation is only a crutch—but a crutch that supplies the place of legs altogether to mankind. The cry of "Church without a Bishop" has generally been accompanied by that of a "State without a King," *i. e.* a Chief Magistrate without any authority.

—The Eclectic has lost a valuable friend and patron by the death of Dr. A. H. Washburn, of Cleveland, who lost his life in the fearful calamity at Ashtabula. The clergy of Cleveland, with the Bishop, held Memorial Services at Grace Church, consisting of the Litany, the Lesson of the Burial Office and the Holy Communion, with a Memorial Sermon by the Rev. W. H. Mills of Erie, on Wednesday, Jan. 17. Testimonials to the high character and usefulness of Dr. Washburn came in from all quarters He was a preacher of unusual ability, and we hope a volume of his Sermons may be issued.

—The Catalogue of S Stephen's College, Annandale, for 1876–7, shows the Institution to be full to its capacity. The work here accomplished already under the excellent President, Dr. Fairbairn, fully warrants immediate efforts of the Church to enlarge its facilities by providing additional buildings.

DE MYSTERIO ASCENSIONE DOMINI.

[One of the four *Proses* or Sequences.] *

Portas vestras æternales,
Triumphales, principales,
Angeli, attollite.
Eja, tollite actutum,
Venit Dominus virtutum,
Rex æternae gloriæ.

Venit totus lætabundus,
Candidus et rubicundus,
Tinctis claris vestibus.
Nova gloriosus stola,
Gradiens virtute sola,
Multis cinctus millibus.

Solus erat in egressu
Sed ingentem in regressu
Affert multitudinem,
Fructum suae passionis,
Testem resurrectionis,
Novam coeli segetem,

Eja, jubilate Deo,
Jacent hostes, vicit Leo,
Vicit semen Abrahæ,
Jam ruinæ replebuntur,
Coeli cives augebuntur,
Salvabuntur animæ.

Regnet Christus triumphator
Hominumque liberator,
Rex misericordiæ,
Princeps pacis, Deus fortis
Vitæ dator, victor mortis,
Laus coelestis curiæ.

Tu, qui coelum reservasti,
Et in illo præparasti
Locum tuis famulis,
Fac me tibi famulari
Et te piis venerari
Hic in terra jubilis,

Ut post actum vitæ cursum,
Ego quoque scandens sursum
Te videre valeam,
Juxta Patrem considentem,
Triumphantem et regentem
Omnia per gloriam.

Translation of Hymn.

DE MYSTERIO-ASCENSIONE DOMINI.

Ye Angels, raise your gates on high,
Triumphal inlets of the sky,
Haste, lift them up, for lo the Lord,
Of power and might entire possessed,
Of glory King forever blessed,
Comes to enjoy His great reward.

Comes He in full, abounding joy,
All white yet reddened with the dye
Which all His shining vesture paints
Glorious in His new garb is He,
Marching in His sole majesty,
Girt by His many thousand Saints.

In going out He went alone,
In His return a mighty throng
Of saved ones marches He before;
The fruit they of His suffering,
New harvest they of heaven's King,
Proofs of His resurrection's power.

Come, joy in God: before Him fall
His foes, the Lion conquers all
And Victor now is Abraham's Seed.
His City's ruins He will build:
Her streets with citizens shall be filled,
Saved souls from Satan's bondage freed.

Let Christ triumphant ever reign!
Reign He, enfranchiser of men!
Reign He, the King of matchless pity!
Reign Prince of peace and God of strength
Life Giver Victor of death at length,
Reign, Praise of the Celestial City!

Thou who hast oped the gates again
Of heaven and there prepared for men
Thy household servants a sure place,
Even me, thy household servant claim;
Give me on earth to own Thy Name
And sing with joy Thy deeds of grace:

That when my course of life is done,
I too may climb up towards Thy throne
And Lord, have strength to see Thee then
Next to the Father, with Him seated,
In glory ruling all created,
Triumphant in the heavens again.

Wm. E. Snowden.

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* Author unknown. Use of the Sequences in the 9th Century. *Circa* 811.

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WORSHIP AND UNITY.

Habitual participation in the APOSTOLIC WORSHIP, *one of the necessary conditions of Christian unity.*

On the first Christian Pentecost there were joined to the infant Church three thousand persons, as the immediate result of the outpouring of the SPIRIT and the preaching of S. Peter. It appears from the narrative in Acts II, that this multitude were composed largely, if not entirely, of strangers, from nearly all parts of the known world—most of them dwelling at Jerusalem. "Jews," and "devout men," they are said to have been; and most probably known to some extent by the Apostles, as a class of people worthy of confidence, else they would hardly have been baptized with so little preparation. Whatever their religious beliefs, there was a sincerity and conscientiousness about them which rendered them a fit and easy conquest of the Gospel of CHRIST.

Yet, devout as they were, they were not left to frame each for himself *a mode of worship.* Their devotions were to be *regulated*, and by an authority which commanded their respect and obedience. Hence, after the account of their baptism, we are told as it were in the next breath, that they "continued steadfast" not only "in the Apostles' doctrine and fellowship, and in breaking of bread," but also "in prayers." Through defect of translation the force of these two last expressions is weakened. Referring to the original we read *τῆ κλάσει τοῦ ἄρτοῦ*, "in *the* breaking of *the* bread," and *τᾶις προσευχᾶις*, "in *the* prayers."*

The employment of the article plainly indicates first a prescribed ordinance of which the fraction of the bread was an essential part; and (yet more to our present purpose) declares also the existence of a set form of prayer, or an Apostolic Liturgy. A little later in time, S. Paul, in various passages of his Epistles, strongly confirms this conclusion. For example, 1 Cor. XVI. 1, he speaks of "*the* collection for the saints" (*τῆς λογίας τῆς εἰς τους ἀγίους* as though it were an established (Sunday) Offertory. In 1 Cor. XIV. 40, he enjoins 'decency' and 'order' in the conduct of public worship. In 1 Cor. XI. 2, he commends the Corinthians because they keep τὰς παραδόσεις, "the ordinances," (or traditions) even as he had delivered them. In 1 Tim. II. 1, he refers clearly to the orderly divisions of Divine Service in the words, "I exhort that first of all, supplications, prayers, intercessions and giving of thanks, be made, etc." A high authority* points out that such language proves that "an orderly and formal system of worship" was one of the first things established by the Apostles; and this would seem to be the verdict of a common-sense interpretation of the passage.

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* See S.Luke xxiv–35, Greek Test. also S.Matt. vi–11, Greek *τὸν ἄρτον*, &c., &c.

We are now prepared to come directly to our present subject, viz: One of the necessary conditions of visible Christian Unity is an habitual participation in the Apostolic Worship."

So broad a proposition and one involving so serious a conflict with the many diverse religious systems of our day, should rest upon a solid foundation. This it has; first in that impressive prayer of our Lord for unity, uttered just before His Passion; secondly, in the fact that during the forty days following His Resurrection He remained with the yet *uninspired Disciples*, teaching them "the things pertaining to the Kingdom" which He was about to establish upon them. Surely, after His solemnly expressed wishes concerning unity, it would be a wrong to Him and to them, to doubt that this matter of a *Liturgy*, an orderly, decent, established Form of Worship—as both the safest guide of devotion and an effectual aid to unity—was made one of the chief subjects of His parting instructions. The argument is clinched, and at the same time fully elucidated to a candid mind, by the statement in Acts II., where we read that one of the results of the inspiration of the Twelve by the promised Spirit was, that the whole body of the newly baptized continued "*steadfast* in the Prayers," the *system of worship*, of the Apostles. There can, then, be no reasonable doubt at all, that the Apostles, according to the will of their Lord, and under the guidance of the Holy Spirit, immediately agreed upon a common worship; and further, that this was one of the means by which they not only strengthened the unity of the Apostolic College, but also retained in external union with themselves, as well as in spiritual harmony, those who by their ministration were received into the Church. "The Prayers" made a component part of the cement which held together in compact mass the "living Stones" which the Apostles now began to build "into an holy temple unto the Lord." Thus there is seen to have been an Apostolic Liturgy, existing and in common use, in the very first days of the Church, as an important part of its regimen, and as at once a means and a token of external unity. What it was we do not precisely know. It has not been preserved to us in its original shape; nor, indeed, have any particular parts of it as such, come down to us, so far as we are informed. But the fact is clear, that there was an archetype from which all subsequent Liturgies have descended.

The number and variety of these is great, but in their general structure and main features they are the same. It is beyond the limits of a brief paper to do more than mention the *Apostolic Sources* from which they spring. Of these there are four:—

1. *The* ORIENTAL, which is known as the Liturgy of S. James.
2. *The* ALEXANDRIAN, known as the Liturgy of S. Mark;
3. *The* ROMAN, known as the Liturgy of S. Peter;
4. *The* GALLICAN, known as the Liturgy of S. John.

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* Blunt's Annotated Book of Common Prayer. Ritual Introduction, p. xlviii. (Eng. Ed.)

In the eloquent words of a living writer,* the original, archetypal Liturgy, "like the River of Eden, is divided into four heads. One, reflecting the gorgeous hues of the East, bears the name of the Martyr Bishop and Saint of Jerusalem. Another, warmed by the suns and glowing sands of Africa, and by its genial heat alone keeping the life-blood in cold and decrepit Churches, has come down to us with the character and traditions of the Second Evangelist. The third, a grand impetuous stream, like the great Apostle whose name it bears, is destined to flow down through the Roman civilization, and bathe the shores of Latin Christendom through all their vast extent. The last, rising in the East, peaceful and serene, like the gentle Disciple whom Jesus loved, flows to the distant West. From thence, with the consecration of the Martyr-blood of Gaul, it finds its tranquil way to the British Isles, and mingling at last with the swelling tide which comes pouring down through the Latin Church, in one broad stream, bearing upon its bosom the riches of all the generations through which it has flowed, it sweeps on majestically through the present age to the vast millenial sea:"

This fourfold, liturgical river has flowed on steadily from the first Christian century down to our day; gathering strength and volume as it rolled, and sending out into all lands its countless refreshing waters of prayer and praise and holy aspiration. So unbroken is its course, and so numerous are its branches, penetrating every nation which has received the Gospel, that it is simply impossible for a historical student of ordinary candour and industry to lose sight of the fact, that Liturgical Worship, and "Forms of Prayer," are a part of the Church's heritage from the Apostles: and to admit this, is to allow by necessary consequence, that they are originally a true part of those "teachings" concerning His Kingdom which our Lord imparted to His Disciples during His last forty days on earth. This fact, like another equally disputed in these latter centuries, confronts us in every period of Church History. These *two* facts, an Apostolic Liturgy and a threefold Hierarchy in continuous succession from the Apostles, are as clear in the Ecclesiastical firmament as is the sun in the sky. Lying, as they do, in the same plane, and running parallel through all the Christian ages till now, they must be accepted or rejected together; and to reject them is to be wilfully blind. The burden of proof, however, so clearly lies upon those who reject, that we need not concern ourselves on this point; but resting secure in the possession of a liturgic inheritance, may now briefly consider how it may still, as in the first ages of Christianity, be known as one of the *Outward Manifestations of Christian Unity.*

We have noted that there exists a Typal Liturgy of many varieties—according to their nationalities. But this has no more been left to individual taste or caprice than was the matter of public worship in the Pentecostal age. The same Apostolic authority which was then exerted, has in greater or less degree been ever acknowledged; the same Apostolic model has ever been consciously or unconsciously followed in the services of the Christian Sanctuary, in all parts of the Catholic Historic Church to this day. Wherever an altar has been erected, wherever true Christian worship has been established, there have been heard the notes of praise and thanksgiving, the lowly strains of penitence and confession, the ministration of the Word and Sacraments—and through all varieties of form and administration this holy service is seen to bear unmistakably the main features of the rites practised by the venerable Apostles themselves. A strong family resemblance runs clearly through all the liturgies. The secret of this remarkable likeness lies in the fact that the Typal Liturgy upon which they are framed is not one man's creation; that it is not a merely human creation at all; but that it is originally the joint work of a company of men directly taught of Christ and inspired by the Holy Spirit; and that it has been sifted by such long and varied usage, as also by the prayerful use and study of so many other pious minds, that it contains absolutely no room for the vagaries of individual opinion and feeling. These it does not tolerate, and they have long since been "bolted" out of it, till naught but the fine flour of pure and high devotion is left.

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*The Rev. John Cotton Smith D. D. of New York.

Compare such a mode of worship with that which modern times have devised. Some proportion of individualism, arrogance, familiarity or irreverence is apt to be a part of extemporaneous or unwritten prayer, on the part of those who conduct it; while distraction or inattention, and non-participation, are equally common on the part of the great body of hearers. Those who have ever made a fair comparison of the old and new systems will bear witness to the moderation of this statement.

The manifest superiority of the old system in all those things forming the essentials of true religious worship; that is, in solemnity, dignity, self-abnegation, and devout abstraction from external things—consists in this: that the Typal Liturgy has *Unity*, unity of character and of purpose. Its characert is everywhere alike; in the features of confession, contrition, praise, thanksgiving, instruction. Its purpose is always the same, viz:—to adore and honour the GODHEAD, and in so doing to leave the world and self wholly out of sight.

In these dreadful days of sects and schisms, when devout souls on every hand are growing more and more weary of the strife, and are earnestly crying for Unity in the Christian Family, this question of an Apostolic form of worship takes on larger proportions, and fills a place of growing importance. Men begin to realize that if Christendom is to become one again, *oneness of religious sympathy and substantial faith, is not enough*, important as this is:—but that there *must also be a unity of worship in the Sanctuary.* Nay more—and as one of the few very hopeful signs of the times—a belief is stealing over many minds, and even over entire congregations in certain quarters, that "Common Prayer" is a good thing, and that its only true foundation is the old-time and well-tested Liturgy. What else but this mean those chaunted Psalms, those swelling anthems and elaborate *Te Deums*, in places of worship where a few years since "forms of worship" and "forms of belief" were denounced alike?

Yes—high above the din of sectarian strife, we begin to hear from the very lips of those who have hitherto derided it, the words of the angelic song—"Glory to God on high, and on earth *Peace*, good will toward men!"

May God of His gracious mercy speed the blessed day when all true believers shall hold the Faith in unity of spirit, and profess it with accordant tongues!

THE MYSTERY OF CREATION.

BY S. BARING GOULD.

Apart from the world which God has called into being, God is unknowable, because inconceivable.

I AM that I AM is the only name by which He can be designated apart from creation. Obliterate from your thoughts the existence of the phenomenal world, and try to conceive a notion of God,—it is impossible.

When we say that God is good, is wise, is infinite, is all-powerful, we use expressions to which we have only a right because of the existence of the world; and these expressions are purely relative, they describe the position in which God stands to creation. He is good because the creatures of this world are happy; He is wise, because the laws of this world are admirable; He is infinite, because space predicates infinity; He is all-powerful, because force acting through matter emanates from Him. Destroy matter, and what is force? Remove boundaries, and what is infinity? Destroy the world, and laws cease to rule, wisdom disappears from our horizon, and with it the conception of goodness.

The existence of the world is therefore the revelation of God's nature in relation to phenomena, not in itself, for of that we do, we can know nothing. This truth is well brought out in the book "Zohar," one of the earliest monuments of the Kabala:

"Before God manifested Himself," in creation, "when all beings were yet concealed in Him, among the unknown He was the most unknown. Then the idea of God can be given no name, it can only be indicated by an interrogation. He first formed the imperceptible point, and that point was His thought"—of creation—"and that thought assumed a mysterious and holy form, and He clothed it with a rich and shining vestment; then the universe was, and God was thenceforth nameable." *

"Before God had created form in the world, before He had produced any image, He was alone, resembling nothing, inconceivable. For who could conceive Him as He is, before creation? what was the form by which He could be seen?" †

Now, there is a question which man has often asked, and which will always interest him. What is the origin of the world? As long as man is engrossed only in getting out of the soil what will sustain life, he asks no questions, any more than does the ox or the ass, content with its turnip or thistle. The mind of the Central African negro, of the Australian or Papuan savage, has never done aught but grovel. From time immemorial it has run on all fours, seeing them only with an eye to eating them. There are minds that never hatch, that lie permanently coiled up in their shells, which are to them at once a cradle and a coffin, satisfied with the air-bubble and yelk that nourish embryonic life, without a wish to burst into activity, to the surprises, the contests, aye! and the conquests of real life. But the moment man begins to think, he begins to ask questions about the world he sees. And these are the leading questions that he asks:

1. *How* came the world into being?
2. *Why* does the world exist?

The rudest people who think have asked, How is it that the world we see, the sun, the moon, the solid earth, the plants, the beasts and birds, have come into existence? Why is the sun constant in his course, the moon in her phases, the seasons in their sequence, the birds and beasts in their habits? But it is only after men have cultivated thought, and have learned to look for purposes underlying all action, that they have further asked, Why does the phenomenal world exist? Till we have found some answer to the first question, it is idle to speculate on the second. Let us, then, take this first problem, and seek its solution. How is it that the world came into being? Now, before answering this question, let us see what sources of information we have to go to, on which to base a satisfactory answer.

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* "Zohar," fol. 1 and 2; fol. 105. "Zohar" is a collection of Cabalistic maxims and philosophy, not by one hand, or of one date, but varying from the first to the seventh century. See Frank, "Le Kabale," in the "Mémoirs de l'Académie," Paris, 1839.

† "Zohar," fol. 42.

First: We have Nature herself to question, but Nature may babble to us of her childhood, she can tell us nothing of her nativity; she can, however, reveal to us the laws which govern her, and thence we may deduce a strong presumption as to the processes she has traversed in attaining maturity.

Secondly: We have the answers of different religions, which provide us with accounts of the origin of the world. It is very clear that such accounts cannot be founded on the evidence of men. They must be either guesses or revelations. These revelations or guesses may be subdivided into two classes. They yield us, after sifting, one of two answers. They give us a creation or a cosmogony; they represent the world as *creatura*, κτίσις, or else as *natura*, φύσις. The world was made, or the world was born.

Each answer presents a difficulty. Each possibly contains a truth. Out of each a distinct religious system has emerged, Theism and Pantheism. According to the Theistic view of the universe, the world was created by God. By an act of will He called into being all things that exist. He spake, and they were made He commanded, and they were created. On these created existences God impressed immutable laws. Creation is a marvellous mechanism made and set in motion by the Almighty, who also maintains it in working order. He stands outside, apart from his work, as an artificer who makes and regulates a watch. There is no evolution; no variation, no spontaneity. All moves in predestined order; all beings are struck in their inevitable shapes in inflexible dyes. Prolong this theory into religion, apply it to man, and its infallible, logical result is Augustinian, Calvinistic, Mohammedan predestinarianism falling like a frost upon him. And it is a theory open to grave objection. If God is thus placed outside of, apart from the universe, if God be one, and the universe be another, then God is not infinite, not everywhere present. And it is a theory which contravenes the daily accumulating results of observation, of science. From the lowly fungus, which, under varying circumstances assumes varying forms of organization, up to the tree that grows obliquely if it cannot otherwise reach the light, from the highest human faculty which increases or dwindles to the demands made on it, down to the polype that changes its skin into stomach and its stomach into skin when turned inside out, we see everywhere at work a living intelligent force, adapting its manifestations, modulating its expression, according to accident and circumstance.

Examine the recently laid egg of some common animal, such as a salamander or a newt. It is a minute spheroid, in which the best microscope will reveal nothing but a structureless sac, enclosing a glairy fluid, holding granules in suspension. Let a moderate supply of warmth reach this semi-fluid globule, in its watery cradle, and the plastic matter undergoes changes so rapid, and yet so steady and purposelike in their succession, that one can only compare them to those operated by a skilled modeller upon a formless lump of clay. As with an invisible trowel, the mass is divided and subdivided into smaller and smaller proportions, until it is reduced to an aggregation of granules not too large to build withal the finest fabrics of the nascent organism. And, then, it is as if a delicate finger traced out the line to be occupied by the spinal column, and moulded the contour of the body; pinching up the head at one end, the tail at the other, and fashioning flank and limb into due salamandrine proportions, in so artistic a fashion, that, after watching the process hour by hour, one is almost involuntarily possessed by the notion that some more subtle aid to vision than an achromatic lens would show the hidden artist, with his plan before him, striving with skilful manipulation to perfect his work. Where, what is the power that performs this miracle under our very eyes? Is it without, or is it within? Does an external artificer make that reptile according to immutable design? or is there a spontaneous, intelligent force in that glairy sac, energizing its constituents into form, marshalling the cells, co-ordinating the diverse functions distributed among them? Regard chaos as that egg in which floats purposeless matter. The heathen writers of Greece begin with the dark and formless chaos, in whose womb all beings slumbered in dreaming, fermenting germs, out of which they developed themselves by degrees in a dim, instinctive manner. With them there is birth, but no creation. The kingdoms of Nature fight their way out of the depth of the life of Nature, emancipating themselves, accentuating themselves, by the impulse of some dark forces, incomprehensible, inexplicable,—a world-soul, as Plato called it.

Modern science leans towards a similar theory. Starting from matter as a homogeneous mass, subject to the operation of force in some quite simple form, there must ensue a process of evolution; the mass will be penetrated with force which will act from centres dividing the like from the unlike, and grouping them apart. Thus there will grow up a progressively more and more complex structure of the universe, each portion undergoing its own peculiar changes. Slowly from this embryo universe the universe of to-day is developed. The various existences sprang up, indeed, subject to law, but it was the law of necessity. They were forced to assume their peculiar features, or must have disappeared. Thus law is imposed by the existences in the world. All the forces in the universe act, so to speak, on each solitary germ, and project it into such and such a condition of life, which it must fill or die. The universe is an oligarchy. Is there no truth in this theory? I should be sorry to say so. But that this theory covers the whole of the question I cannot admit. It leaves untouchedthe very heart of the question. It may describe a process, but it does not establish its origin. Underlying that question of the origin of the world is another, a very important one, which must engage our attention before we approach the question that rises out of it.

That question is, What is the world? If we can answer this question aright, unless I mistake, we shall find that what is true in Theism and what is true in Pantheism are capable of conciliation. What, then, is the world? I adopt the definition of the Areopagite;—it is a theophany. It is the manifestation of the thoughts of God. What an act or word is to man that the world is to God. Man's thoughts find expression by muscular action, more or less complex, of the hand, or the foot, or the tongue. By such means he translates an idea into a fact. So the exteriorization of an idea in the mind of God is a creative act. The glorious vision of the universe rose up before the mind of God—I speak as a man—and He converted that wondrous possibility into an actuality. What in eternity was ideal, became in time phenomenal. The universe is, so to speak, the incarnation of the Divine ideal. But what is idea? It is the archetype, the paradigm of things that are to be. The ideas of God formulate themselves in a created vehicle, and become their force. Science declares the indestructibility of matter and of force. Why are they indestructible? Matter, we are told, may change its combinations, force its direction, but neither can cease to exist. Why so? Because the thoughts of God are indestructible. That is the guaranty for their permanence. The creative ideas entering the phenomenal world become subject to the conditions of time. In eternity time is not; time is not an entity, it is a condition of matter.

Cause and effect, origin and end, are all one till matter is created. Then the result detaches itself from the cause, processes unfurl, the chain of effects unwinds. The Divine ideas, having become phenomenal, pass under the categories of time, traverse all the stages from cause to effect. Consequently the idea of a plant or of an animal must needs travel through the periods of development from the first sporule to the last term.

Consequently, also, the world was at once *created and born.* It had a beginning when it passed by creation from the realm of idea into the region of actuality, and from the moment that the Divine idea clothed itself with matter it passed through all the stages of natural evolution. We express our thoughts in words—I recur to the illustration—which we articulate with the tongue, or transcribe with the pen. The tongue and throat are set in motion to produce certain vibrations of the air, the hand to trace certain characters on paper. The instantaneous idea is spread out into a succession of sounds and letters. The doctrine which I am enunciating is not only that of Dionysius, the great Christian philosopher of Alexandria, it is also that of the Kabala:—"Come and see," says the Book "Zohar, "thought is the origin, the principle, of all that is. But the idea is at first undeveloped, it lies enfolded within itself. When the idea begins to expand, it arrives at the degree of spirit; then it takes the name of intelligence, and is no more as before hidden, the idea has exteriorated itself. Spirit in turn developes itself, in the midst of the mysteries which envelop it. Thence emerges the voice, which is the reunion of all the celestial choirs. The voice separates into distinct words and articulate sounds." Thus the procession issues from the idea to creation, which is the complete manifestation of all that is contained in the one idea. "The idea," says the Book "Zohar" "is the principle of all that is, whence all that is derives being." *

It is not a little remarkable to find the discoveries of modern philosophy, of which Germany is justly proud, anticipated and applied to solve the mystery of creation by the early ancient Christian philosopher and the Jewish Kabalist. Nature shows us every species of organism with which we are acquainted begin in a sporadic form. Accordingly we may conclude that the world started from innumerable beginnings, each of the infinitely many germs growing, expanding, ripening, attaining their destined perfection. And what is each of these germs but the living Divine idea, slowly, surely, making its epiphany? Now if this hypothesis be true, we obtain a theory of creation not opposed to the doctrines laid down by modern science. We are told that the primitive germs of all plants and animals are indistinguishable protoplasms, vitalized cells, and that these have been ruled by circumstances to assume here a position in the vegetable realm, there one in the kingdom of animals.

The Divine ideas of the man, the beast, the bird, the flower, the lichen, start from one source, the most rudimentary living cell conceivable. But they advance, gather material, differentiate functions, coordinate their action, from the simple progress to the complex, till each idea accomplishes itself in the perfect lichen, flower, bird, beast, or man. In their course they run parallel for a while, but one halts here, another there; one branches off in this direction, another in that. The various creatures are milestones on the road run by man; letters, syllables, words in the long sentence that ends and finds its signification in man. Has every idea run its course out? is the variety of combinations exhausted? I cannot think so.

Look at a few ideas carried out to perfection here, and see how many are the directions in which perfection is to be found. Take, for instance, the hand in man, that organ so delicate, almost intelligent. In the bat it becomes a leathery wing, in the tiger a clawed foot, in the ruminants a column and hoof, in the walrus an oar, in the fish a fin, in the bird a wing. Take the idea of lungs. If we look to the object designed to be attained by that organ, it seems to us as if it reached its most admirable and effective development in man; in whom it is folded within his breast. But not so. Look at the bee, the butterfly. What are the wings? They are, to some extent, the lungs of the insect, not furled up within the body, but drawn out at the sides, spread, transparent or scaled with gorgeous colours. What infinite variety there is in the bee, the moth, the butterfly! How marvellous is the splendour or the quiet loveliness of their painted or transparent lungs! Look at the variety of shape and of colour,—of colour from the purple emperor flitting about the oak tops, to the ghost moth wandering in the summer night among the apple trees;—of shape from the streamers of the Brazilian swallow-tail to the twenty-four dainty plumes of the polydactyla. Surely this idea cannot be further varied.

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* "Zohar," pt. I., fol. 246. The same notions occur also in Philo's treatises "On the Creation," and "On the Sacred Laws," B. I.

But look under water, and see the wondrous structure of air-bladders and gills in the fish, the delicate fringes that adorn some of the shell-fish, feathery blossom of the serpula, the soft brushes that protrude from the sides of the larva of the day-fly, the frost-flowers adorning the sea-slug. These also are lungs,—lungs marvellously varied and marvellously perfect. Surely in them the idea must be exhausted, so lavish is their variety. But not so. Look at the plant. What are the leaves, what the petals of the flowers? These are the lungs of the plant. Think of the inconceivable variety of leaves, of petals, variety in shape, in disposition, in colour, and you will get some faint notion of the unlimited changes that can be produced in the idea of lungs of this class. And is not each in its way perfect? The indented leaf of the oak, the feathery fern, the sword of the rush, the disk of the penny-wort, the orange petal of the tiger-lily, the blushing cheek of the rose, the blood-tipped rays of the daisy, the heaven's blue lobes of the gentian.

Take, but very briefly, another instance:—the soft down on the human skin. In the hair of the head, in the nails on the fingers, the same idea takes distinct inflexions. But the same idea bursts forth also in the glorious plumage of the bird, makes the little humming-bird flash like an animated gem; the same idea clothes the fish, the lizard, the armadillo, with scales, strong and glistening with prismatic colours.

I have taken but a sample of instances to exemplify the manifoldness of one idea. And if one idea contains in itself so many possibilities, we obtain a view of nature not opposed to the law of evolution observed by natural philosophers. They take an animated cell, and they show how that by altering its circumstances they can alter its direction; they can develop it as a plant or as an animal. Well!—the creative, living idea contains in itself many possibilities, and ripens into that form, expands in that direction which is adapted to the conditions in which it is placed. As the sun's ray falling on the rain-drop on the spray in the morning flashes as a ruby, as an emerald, as a topaz, or as a sapphire, according to the angle at which it is refracted, so is it with creative purpose entering into relations with matter. From this we learn what is the law which governs evolution;—it is the law that the individual is conditioned by the whole. As the integers in a fixed sum may vary from the unit upwards, but as one rises in value, the others correspondingly decrease, as 5+5, 4+6, 3+7, 2+8, 1+9 make up ten, so can the integers which make up the creative ideal vary indefinitely, but can never disturb the balance, never break the unity. The sum of life in the coppice may be equal to the sum of life in the park; but in the former each of the countless saplings that spindles upwards represents but a petty fraction of the unit; whereas in the park the number of trees is diminished, and the amount of life in each is so much the more increased. A square foot of soil will grow, say ten weeds and one meagre mangold. Pull up the weeds, and the mangold becomes comparatively bigger. The sum of life in the square foot is not disturbed. The sum of life in savage Europe and that in civilized Europe may be equal, but in the former it was made up of tangled forest, dense morass, the urochs, the elk, the bear, the wolf, and here and there a group of shivering savages. The integer representing human life was low, that which stood for vegetable and bestial life was proportionately high. But as Europe becomes civilized, the low integer increases, the population becomes denser, and the integers representing animal and vegetable life descend the scale. The forests yield to fields, the morass to meadow; the urochs and the wolf disappear.

And thus we arrive at a reason for the law which we observe; the reason for that law is the unity of the Divine idea of creation, an unity which it is impossible to disturb. When the eye rests on a landscape, the vision forms an image on the brain. But though one, that image contains in itself subsidiary images,—of the trees, the grass, the rocks, the sky. But each of these subsidiary images is itself composite; it is made up of the representations of the leaves, the trunks, the grass-blades, the stones, the tracts of blue, and the patches of cloud.

Now in some analogous manner we may, with reverence, imagine the vision of creation to have stood ideally before God. The idea is one, but divisible, and subdivisible into an infinitude of subsidiary ideas, processions, to use the Dionysian term, all co-ordinated in one. All these ideas enclosed in the one vast idea of creation, inasmuch as they emerge from, and fall back into one idea, must be in perfect accord and unity. The human mind receives ideas, and the ideas are transmitted from the objects to the brain. The illustration therefore is faulty. For in the Divine mind the ideas originate, and proceed from it, as rays from a centre, which differentiate themselves, from the simple break into the composite through a series of processions, each manifestation being an hypostasis of the thought of God.

"Every number," says the Areopagite, "preexists uniformly in the monad and the monad contains uniformly in itself every number, and every number unifies itself in the monad, and the more it departs from the monad the more it divides and multiplies itself.

"So also, all the rays of the circle co-exist in the centre in their one point of union, and this is a point which comprehends in itself these lines uniformly united among themselves, which also perfectly coincide in the centre," to which they converge, and which also generates them, "and as they leave the centre, and separate, the more separable they become, the more also they diverge from one another." Thus in Nature the reasons of all individual and particular existences are in God, all partake of the unity of their origin, all issue forth from the one creative source, drawing from it their nature, their force, their direction.

"Among themselves all things
Have order; and from thence the form, which makes
The universe resemble God. In this
The higher creatures see the printed steps
Of that eternal worth, which is the end
Whither the line is drawn. All natures lean,
In this their order, diversely; some more,
Some less approaching to their primal source."*

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*Dante, "Paradise," I.

From the Church Review.

DR. FARRAR ON SACERDOTALISM.

Although according to Dr. Farrar, when speaking of the *Imitatio*, in one of the St. James Lectures, "the entire book is founded on the erroneous assumption that man's sole work in this world is to work out his own personal salvation—to secure amid universal conflagration his individual safety," though "from beginning to end it does not once catch a glimpse" of the truth that he who loves God loves his brother also, and is in short an exposition of the vulgarest idea of salvation that characterizes what has been called other-worldliness, yet it possesses one supreme excellence, the one truth it "most absolutely realizes is the *direct* and *immediate* access of the soul to God." In this way the book is "an eternal protest against the notion which lies at the very basis of sacerdotalism."

There is something odd here. It will not be denied that the author of the *Imitatio* writes out of his own experience. His was the soul that had enjoyed direct and immediate access to God, and had lived with Christ in almost uninterrupted companionship. What then had he learnt in this Divine silence and separation? He had learnt two things: firstly, that loving God is quite consistent with not loving man; and, secondly, that the highest object of the Christian is to secure his own safety while everyone else goes to hell! Of course we are aware that this is a parody of the *Imitatio*, as unphilosophical as it is unbecoming, for we are familiar with similar parodies played off on the words of Christ and His Apostles. We know that in the passage quoted by Dr. Farrar in order to bear out his parody the author is not deprecating intercourse with others for the purpose of discharging offices of love to them, but intercourse with others for the purpose of consolation to oneself, and other selfregarding ends, but we want to ask a question. Supposing it possible that so good a man as St. Thomas a Kempis, or whoever was the author of the *Imitatio*, could really exhibit the crowning deficiency which Dr. Farrar has discovered, how far may it be probable that if he were not a sacerdotalist "sacerdotalism" was just what he wanted? If a Kempis was as selfish as Dr. Farrar represents, it is fair to presume that this arose from his trusting too much to himself. Certainly on Dr. Farrar's shewing the *Imitatio* is not on the whole a recommendation either of direct and immediate access of the soul to God, or of anti-sacerdotalism. Evidently, so far as—not a Kempis's *Imitatio*, but—Dr. Farrar's *Imitatio* goes both of these principles stand or fall together. If Dr. Farrar's indictment against the *Imitatio* were a just one, its "silent protest" against sacerdotalism would be of very small importance indeed.

But it is all very odd together. Dr. Farrar knows absolutely nothing of "sacerdotalism," except as a theory painted by its adversaries, in which the liabilities to be abused are made to stand for the substance of the picture. He knows it as the *Conservative Growler* knows Radicalism, and as the *Radical Snail* knows Conservatism. Let us treat a recent speech of Mr. John Bright's in Dr. Farrar's fashion. "Mr. Bright is most sensible on the necessity of providing safeguards against the dangers of government by mere numbers, and methods whereby the greatest chance shall be secured of bringing the wisdom and virtue of the nation to its head. The first main value and glory of the speech is the eternal protest which it silently bears against the notion that lies at the very basis of Parliamentary reform." The author of the *Imitatio* keeps himself entirely free from the abuses of what Dr. Farrar would call sacerdotalism, though he would call it so wrongly, but he is as fervent a sacerdotalist as ever lived, just as Mr. Bright is a fervent reformer. There is nothing strange in this. The most admired spiritual works ever written were all written by sacerdotalists. Of the six books criticized by Dr. Farrar and his associates at St. James's, four of them are written by undoubted sacerdotalists, and of the remaining two, one was notoriously drawn from sacerdotalist originals. Faber was a sacerdotalist of sacerdotalists, and yet the "Personal Religion" of Dean Goulburn, an Anglican of the Anglicans, is entirely taken from Faber's spiritual writtings. We should have thought so cultivated a mind as Dr. Farrar's was far above that wretched, jejune, barren stuff, "in spite of his system," which describes the "green-grocer" theology of vulgar organs like the *Rock* newspaper. Grant that a man who is accustomed to resort to a *sacerdos* for spiritual direction has need to be warned against relying too much on his adviser, or giving up his conscience to his keeping, it is certain that the man who never resorts privately to a *sacerdos* has equal need to be warned against absolving himself too easily, and thinking that he has immediate intercourse with God when hidden sins are creating a barrier between God and him. If a pious Protestant who never went to confession in his life is remarkable for his penitence and his scrupulosity, it does not occur to a Catholic to say that he is so in spite of his system. In like manner when a pious Catholic is found to possess a marked sense of close communion with God it is impertinent to tell him that it is in spite of his system. Most likely he knows a great deal more of his system than you do. Take three typical names of men who in this generation have tried to restore confession and direction—Keble, Pusey, and Carter. Are there three anywhere of whom it would be truer to say that "the one truth they absolutely realize is the direct and immediate access of the soul to God." Fancy Dr. Farrar at the feet of so well equipped a saint as St. Francis of Sales—not more distinguished for his personal holiness than for his strong common sense, who himself regularly confessed and was confessor, regularly received direction and directed—gravely moralizing about that of which he knows nothing!

But what is sacerdotalism? If we take Dr. Farrar's account of it, it is something interposed between the soul and God, and by which God is clouded over, darkened, and hidden. This is only a shameful and ridiculous calumny! How is it that the revival of the practice of meditation among us has exactly synchronized with the revival of high notions of priests and sacraments, and the benefit of absolution? Now meditation means mental prayer, the highest form of which is the dispensing even with words, and the reposing of the soul entirely on God to be moved only as the Spirit moves it. Let a man look over his shelf of religious books: are not nine-tenths of those which like the *Imitatio* lay open most powerfully the way of direct approach to God written by sacerdotalists? Are not the remaining tenth which are written by non-sacerdotalists only like them though inferior to them in this crowning characteristic? Does a pious Anglican when preparing for his monthly Communion lay aside the idea of direct access to God on the ground that a sacrament interferes, or does he go to it, as the nearest mode on earth of going to Christ and of Christ coming to him? Pray why should a pious "Ritualist" preparing for his monthly confession lay aside the idea of direct access to God through Christ? In our experience those who go to confession are those who most habitually confess their sins in their own chambers, practise mental prayer, send up their hearts on all occasions in ejaculations to Heaven, and most fruitfully realize the continued presence of God to their own individual souls. In fact, if we were to seek another name for sacerdotalism we should call it the Divine method of realizing the direct communication between God and the soul, and the fact of the ineffable nearness between the two. "Priesthood, ritual, and system" reprobated by Dr. Farrar are in the abstract not only consistent with, but are the whole of, Christianity. For Christ is a priest, His Sacrifice is a ritual, and His Atonement is a system. Now Dr. Farrar's position must be that it is impossible that Christ can have instituted human and material organs whereby His priesthood works its effects among men. Dr. Farrar treats this subject as if he were speaking of Adam in Paradise, and the Lord God walking among the trees of the garden. He forgets that mediation is already the law of religion, and that the sole basis of union with God is the Sacrament of the Incarnation. "Sacerdotalism" adds nothing to the idea of mediation: it is simply ministerialism, and ministerialism cannot possibly conceal its object; it discloses it, and conducts to it, and leaves the soul alone with it. The condition of a profitable confession is that the penitent dismiss as much as possible the thought of the human representative, and fix his soul alone on Christ invisibly present, and on the wounds from which the Precious Blood pours upon the soul. "Yes, but how many who go to confession *don't* dismiss the thought of the human representative?" Good heavens! how many millions who don't go to confession never confess their sins at all, or really pray, or praise or adore, or worship? It is the old story which the priest hears from his typical non-church-going washerwoman: "There's Molly Jones, she goes to Church every Sunday, and I don't see she's any better for it." "My poor woman, how many hundreds are there in this district who never go to church and are a good deal worse than Molly Jones?" Sooth to say that we are getting quite sick of anti-sacerdotalism, and are somewhat surprised to see it installed in the mahogany pulpit of St. James's, Piccadilly, that well-known resort of the devout and pious among the upper ten thousand. It is an argument addressed to children and fools, or by knaves to knaves, or by the world to its votaries, or by Satan to his children. It is not philosophy, and it is not common sense; it is not reason, and it is not revelation; it is not the voice of nature in its better moments and most assuredly it is not the voice of Christ.

However, "sacerdotalists" may be content. No one ever held more exalted notions of priests and sacraments than the author of the *Imitatio* did, the obvious reason of which is that no one ever held more exalted notions of Christ, Who instituted priests and sacraments. Yet this writer absolutely realizes the truth of *direct* and *immediate* access of the soul to God! In other words, what the vulgar deride as sacerdotalism is something else altogether. To rely on something external which is not Christ in the transactions of the soul is not sacerdotalism, but the very reverse; it is as common in Little Salem as in St. Aloysius'. The preacher, the man is admired and followed in himself, the priest and the sacrament are in themselves nothing. Sacerdotalism is the correction of nature, and the elevation of man to God. When it is corrupted it is corrupted by a universal natural tendency, and not by its being exaggerated, but by the violation of its own principle. It is impossible to believe in sacerdotalism without believing in Christ, and in proportion as we banish sacerdotalism for humanism in that proportion Christ is banished for some blurred image which the mind forms of Him.

From the Church Quarterly Review.

PANTHEISM—FROM THE VEDAS TO SPINOZA.

[That which makes certain classes of people in this generation welcome any new system of religion—give their attention to the witchcraft of Spiritualism, or listen with approving zeal to a Chinese lecturer on Confucianism and Buddhism—is simply their impatience of the sense of personal accountability, and their desire to get rid of the uncompromising stringency of Christian morality. Even the fanaticisms of many forms of popular Protestant religion arise from a desire to get out from under the obligation of the Ten Commandments in ordinary life.]

1. *Indian Wisdom, or Examples of the Religious, Philosophical, and Ethical Doctrines of Hindus.* By Monier Williams, M. A., Boden Professor of Sanskrit in the University of Oxford. (London: Allen and Co., 1875.)
2. *Four Lectures delivered in substance to the Brahmos in Bombay and Poona.* By the Rev. Nehemiah Goreh, a converted Brahman of Benares. (Bombay: Education Society's Press, Byculla, 1875.)
3. *The Aryan Witness.* By the Rev. K. M. Bannerjea, Honorary Examining Chaplain to the Lord Bishop of Calcutta, &c. (Calcutta: Thacker, Spink, and Co.; London: Trübner and Co., 1875.)
4. *The Formation of Christendom.* Part Third. By T. W. Allies. (London: Longmans, 1875.)
5. *Pantheism.* By John Downes, M. A. *Encyclopædia Britannica* (Eighth Edition). (Edinburgh: A. and C. Black, 1856.)
6. *An Essay on Pantheism.* By the Rev. John Hunt. (London: Longmans, 1866).
7. *Cartesianism.* By Professor Edward Caird. *Encyclopædia Britannica* (Ninth Edition.) Edinburgh: A. and C. Black, 1877.)
8. *Benedicti de Spinoza Opera quæ supersunt Omnia.* Ed. C. H. Bruder. (Lipsiæ: 1846.)
9. *The Principles of Modern Pantheistic and Atheistic Philosophy, as exemplified in the last Works of Strauss and others.* (A Paper read before the Victoria Institute.) By the Rev. C. A. Row, M. A., Prebendary of St. Paul's. (London: Hardwicke, 1874.)
10. *Essay on Religious Philosophy.* By M. Emile Saisset. Translated, with Critical Essays, marginal Analysis and Notes. Two volumes. (Edinburgh: Clark, 1862.)

Pantheism has been truly described as "that speculative system which, by absolutely identifying the subject and object of thought, reduces all existence, mental and material, to phenomenal modifications of one eternal, selfexistent Substance, which is called by the name of God." * And, for practical purposes in the way of thought and study, we would suggest the following queries concerning any writer who is accused of Pantheism. Does he recognise a *Personal* God, a Father, as an object of adoration and of love? Does he plainly indicate his conviction that the creature can never become of one substance (ὁμοούσιος) with the creator? If these questions concerning a given author can safely be answered in the affirmative, then such author may indeed have used unguarded expressions, may have assigned to external nature functions beyond her power to fulfil, or have employed images respecting the life to come which will not bear a rigid interpretation, but he ought not to be charged with Pantheism.

We agree with the able writer, whose definition we have just cited, and with Mr. Hunt, that if this one substance, into which all things are merged by Pantheism, be proclaimed as matter, we then have materialistic Pantheism, which is only a particular species of materialism, and of which the proper corollary is sheer blank Atheism. But let us suppose—and it is only bare justice to admit that such an hypothesis is that of a vast number of Pantheistic systems—that the one substance is regarded as Spirit. The further question, as Mr. Downes justly observes, will then emerge: "Is this Deity, from whom all things are supposed to spring *as parts of himself*, conceived of as exhausted or unexhausted in the act of producing the universe?" If he is exhausted, then the ultimate result is after all a material Pantheism, which may be summed up in the formula, *All things are God and God is all things.* But if he is regarded as unexhausted in the act of creation, the resultant creed is that of a spiritual Pantheism, of which the proper formula is, *All things are God, but God is not all things.* Sadly erroneous as is this latter form of creed, it is yet far less coarse and grovelling in its character than a purely materialistic Pantheism. Many who have held it in ignorance have not been far from the Kingdom of God; many, who have at one time of their career half unconsciously beleived and taught it, have in later life proclaimed a true and real Monotheism. At least one great doctor of the Church, S. Augustine of Hippo, passed through it on his road from heathenism—for Manichæism may fairly be regarded as a species of Pantheism—and if some among the mystic theologians have been accused of it unjustly, yet the accusation has in other cases been only too well founded.

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* This definition is the one given by Mr. Downes in his excellent article named at the head of this paper.

The devout and cultivated minds of India seem for many ages past to have devoted themselves to a contemplation, based on books revered as sacred, which led them to regard the visible universe as one vast dream. To escape from this dream by death, to become re-united to the Great Soul of the universe by loss of personality and complete absorption into it, and thus to see things in their true and real aspect—this was what the Hindus held to be the one sole object for which the wise should in this life yearn and strive. Such was the condition of Indian thought, as we learn from Megasthenes, at the time of the conquest of Alexander, about B. C. 327; and such has it remained down to a comparatively recent period.

It has been maintained by some, that traces of a real Monotheism may be found in the India of an earlier date. This is quite possible; but the teaching of the Vedas, though often vague and misty, appears to incline towards Pantheism; and a formalisation of such doctrine is ascribed to the sage Sankaràchàrya, who is belived to have flourished about twelve hundred years ago.

The liberation from delusion thus aimed at is to be attained by contemplation, by penance, and by the general performance of duty. The souls of those, who fail to attain to it, suffer a transmigration into the body of some lower animal as a punishment. After passing through several of these, in proportion to the amount of chastisement required, the soul is again permitted to occupy the body of a man. Excepting in the case of the purified spirits, this process is ever being repeated, inasmuch as the individual soul of each is as eternal as the one Great Spirit of the universe. Neither has had any beginning, neither will have any end. The same must be said of the substance, whether real or illusory, out of which visible things were made. *Ex nihilo nihil fit* appears to be an axiom of philosophic Hinduism.

The soul can only act and will, when connected with some bodily form. But this bodily form is a source of bondage and of misery. Moreover, the acts committed by the soul in this condition cling to it, and must receive the due meed of punishment or of reward. And as each soul is clad in two bodies, a gross and a more subtile one, this subtile body abides with the soul in the heaven or hell, where bliss or bale is bestowed, and never leaves the soul until a final emancipation is effected. It is strange, however, that in this condition of transmigrated being, the soul does not recollect what it did in a previous state. Consequently it may frequently be undergoing tribulation for offences utterly outside of its present range of knowledge. The direct road to the attainment of absorption lies in this world through abstinence from action, from love and hatred, and from likes and dislikes.

Now it must, we think, be obvious at a glance that such a creed as the above can only be intended for the few. The abstract character of its teaching is in itself an obstacle to its reception; and as for carrying it out into practice, how can the poor man, who must toil for his living, by any possibility abstain from action? Hindus would, we presume, fully admit the correctness of this statement, and the growth of caste, though it may not have originally formed part of the system, seems a very natural result of the doctrine.

Some approach towards a more concrete divinity is afforded by the following additional tenets. The one great spirit, the only real essence, is known by the neuter noun Brahman. But this spirit has condescended to pass into actual manifested existence; and he then becomes Brahma (noun masculine), the creator. Again, as developed in the world, he is Vishnu; and as again resolving himself into simple being, he is Siva. Yet, further, not only does the one universal spirit manifest himself thus, but he has connected himself with the forms of men and with myriads of intermediate beings, gods and demi-gods. These last are but finite beings; they are portions of a perishing universe; they feed on oblations, are liable to passions, and accordingly need penances. They have bodies dissoluble like those of men; and their souls must need suffer the like absorption into the supreme soul of all. Thus Hinduism may be described as spiritual Pantheism with a system of Polytheism annexed to it.

And hence arises a strange, and, so far as we can make out, an unique phenomenon in Hinduism. We have seen that the neuter spirit of the universe may become manifested as Brahmah, or as Vishnu. But in certain emergencies, Vishnu has condescended, for the sake of mankind, to take upon himself the body of an animal or a man. Thus we have (to employ the language of a distinguished convert from Hinduism to Christianity) "a sort of incarnation of an incarnation." Such a descent is known, as our readers are probably aware, as an Avatar. Nine Avatars have occurred already; a tenth and last is yet to come. Vishnu has appeared as a fish, as a tortoise, as a boar, as a man-lion, as a dwarf, as a member of the Brahmin (the priestly) caste; a member of the Kshatriya (the warrior) caste; as "the dark god" Krishna—a sort of Indian Phœbus-Apollo, very popular as an object of worship, and by some held to be not an incarnation of Vishnu, but Vishnu himself;—as Buddha, regarded by Brahmins as a sceptical philosopher sent by way of chastisement. The latest Avatar yet in store is to be Vishnu, who will appear as the god Kalki, or Kalkin, when the world is sunk in depravity, to destroy the wicked, to re-establish righteousness, and to renew the earth by the inauguration of a fresh age of purity.

Buddhism, arising some six centuries before the Christian era, was a protest against the caste system of Hinduism. It proclaimed a gentler and more kindly, perhaps we may say, a purer morality. On the other hand, it can scarcely be said to have had a *cultus* or special theology; and its doctrine of Nirvana, as the end and aim of all true wisdom—whether Nirvana be regarded only as absolute quietism in the bosom of the soul of the universe, or actual annihilation—must be recognised as a form of Pantheism. For a long time Buddhism was looked upon by the Hindus as a school of philosophy rather than a rival creed. But its progress weakened the powers of the Brahmins, as indeed was inevitable. A life-and-death struggle ensued, and Buddhism was effectually banished from its original home in India to take refuge in Thibet and Mongolia, in China and Ceylon.

Pantheism, though taught by so many great and able thinkers among the founders of Greek philosophy, yet never acquired in Greece that dominant position which it won in India. Aristotle is decidedly anti-materialistic. He would not have listened with patience to any such statement as that "matter contains the promise and potency of life." * His idea of Deity is that of an immaterial intellect, ever active, and yet ever unchanging, who contemplates himself. It certainly would not require any great violence to accommodate to the Christian idea of God the language of the eleventh book of the Stagirite's *Metaphysica*. But accommodation there would still need to be. Aristotle does not, more than any other heathen sage, rise to the idea of an Eternal Spirit creating a universe out of nothing. Nor does the Deity, in his scheme, exercise a real providence over creation, inasmuch as knowledge of the world would contaminate him with the evil that is in it. His influence on it is an unconscious influence, like that of a magnet upon iron. On the whole, if we must not charge Aristotle with a formalised Pantheism, it seems impossible to deny that he does often mention God and the universe as something very like co-ordinate powers; and that such personality as does allow to his Supreme Being † does not involve the possession of the attributes of personal justice, personal freedom, personal relation to the good and evil in human nature, or in nature at large.

Moreover, philosophy in Greece owned one teacher—and he probably the greatest of all—who, amidst many defects, and many inconsistencies, both moral and intellectual, must, on the whole, we conceive, be considered in his highest moments to come nearer to the teaching of revelation concerning God and the universe than any other heathen sage. On this theme, it seems only fair to lay most stress on that remarkable dialogue, the *Timæus*, which is expressly concerned with its discussion. And if, in the *Phædrus*, there is an apparent recognition of that doctrine of transmigration, which has often been allied with pantheistic systems—if here and there expressions may be found which look in the direction of an *anima mundi*, and forbid us to think that even Plato ever thoroughly realised the sublime conception of the formation of the world out of nothing; yet undoubtedly, he does soar above, not only the semi-materialism of so many teachers in Asia Minor, but even the spiritual Pantheism of an Anaxagoras, and does describe the world as being, in truth, the production of a rational, and wise, and benevolent architect. *

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* Compare Sir A. Grant. "The bold materialism of the last few years offers conclusions utterly irreconcilable with the philosophy of Aristotle"—*The Ethics of Aristotle*, vol. i. p. 387. Third edition, (London: Longmans, 1874.)

† *e.g.* God and the universe (θεὸς ϰαὶ πάς ό ϰόσμος) are named in one breath, in a passage in the *Politics* (vii. 3. ed. Bekker) as conceivable instances of happiness arising out of intercourse between their component parts. Similarly too, in the *Ethics*, "the obvious phenomena" out of which the universe is composed (ἐξ ὧν δ ϰόσμος συνέστηϰεν) are assumed to be of a far diviner nature than man. But Endemus, as Grant and others maintain, may be responsible for the latter quotation. Others are given in the *British Critic* (vol. xxxi. page 348), and we believe in M. Jules Simon's *Theodicée de Platon et d' Aristote*.

It remains a fact in favour of Greece, that on so vital a point as the relation of the Creator to created things she nurtured sons, who kept alive the truth. More than 400 years after the publication of the *Timœus*, an orator on Mars' Hill was able to appeal to the noble hymn of Cleanthus, which repeats, and perhaps even transcends the teaching of Plato, in support of those great doctrines of natural religion on which Christian faith was to be built up.†

Of Rome we must speak very briefly. The famous poem of Lucretius, though in many points, as Professor Williams shows, resembling at least one of the Hindu schools of philosophy, must be set on one side as essentially atheistic. What excuses there may have been for Lucretius, and how his philanthropy and sense of the infinite have endowed his melodious strains (despite the rampant and vicious grossness displayed in portions of the poem) with an attraction and a charm for even religious minds, we must not pause to discuss. But it is to our purpose to observe, that Virgil has, as is well known, set forth, in at least two passages of great beauty, the primary tenets of Pantheism; and (like Plato and the Hindus) has combined with them the ideas of a penance to be worked out entirely through transmigration. We can only remind our readers of the earlier and less elaborate one. Its general sense is fairly retained in the vigorous, if somewhat paraphrastic version of Dryden. The poet is speaking of the wonderful sagacity displayed by the bees; and the consequent inference, which had been drawn by some, that a share of the divine intelligence—

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* This is, we think, the impression left upon all students of the *Timœus e.g.* Mr. Davis, translator in Bohn's version, Mr. Rowland Williams and others. It must suffice here to cite a few broken sentences, *e.g.* "To discover then the Creator and Father of this universe *τὸν ποιητὴν καὶ πατέρα τοῦδε τοῦ παντός* is difficult, and that he who has discovered Him should announce Him to all men, is impossible"—p. 29. "Let us declare now for what cause He who framed it wrought creation and this universe" *δι' ἣν τινα αἰτίαν γένεσιν καὶ τὸ πᾶν τόδε ὁ ξυνιστὰς ξυνέστησεν*)—p. 30: "But when the Creative Father(*ὁ γεννήσας πατὴρ*)perceived that this created image of the eternal gods was endued with motion and life (*κινηθὲν αὐτὸ καὶ ζῶν ἐνενόησε*)he was delighted, and from his joy sought to render it still more like to its pattern"—p. 37. Mr. Rowland Williams appeals especially to a passage in pp. 47, 48, on the gift of sight and the other senses as imparted by God to man.

† Since writing the above, we find that Father Gratry, though perhaps more favourable to Aristotle than the present writer, lends support to the above remarks. The following passage occurs in his *Logique* (tome i. 378, cinquiéme èdit. Paris: Douniol):—'De lá le nihilisme et le panthéisme; le nihilisme qui, depuis trois mille ans, forme la philosophie principale d'un tiers du genre humain, la Chine; le panthéisme qui, depuis trois mille ans, forme la principale religion du monde Indien. Les Grecs ont connu tout celá, et au milieu de leur ploythéisme et de leur fétichisme populaire, ils ont eu des philosophies nihilistes et panthéistes. Cependant il faut reconnaître que la saine raison n'a jamais perdu tous ses droits dans le monde, même en dehors du peuple de Dieu. Il y a eu des déistes en Chine, aux Indes, surtout en Gréce. En Gréce, Socrate, Platon et Aristote ont ètè rèellement dèistes, et c'est la grande glorie de la Grèce (quelle que soit la cause de cette glorie) que sa philosophie principale n'ait ètè ni panthèiste ni nihiliste, et que Platon et Aristote aient rèellement ècrasè ces deux sectes, ainsi que nous avons montrè. L'histoire vèrifie ainsi la doctrine Catholique; savoir, que l,ètincelle de saine raison subsiste dans l'homme dèchu,'

partem divinæ mentis—had been assigned to these small creatures. He then proceeds:—

"For God the whole created mass inspires;
Through heaven and earth and ocean's depths He throws
His influence round, and kindles as He goes.
Hence flocks and herds, and men and beasts and fowls,
With breath are quickened and attract their souls;
Hence take the forms His prescience did ordain,
And into Him at length resolve again,
No room is left for death, they mount the sky,
And to their own congenial planets fly." *

The Stoics in Rome come before us rather as moralists, and as the fashioners of the grand fabric of Roman law, than as theologians. Yet it is evident that such men as Seneca, Epictetus, and the Emperor Marcus Aurelius ("with whom stoicism expired on a throne"†) had a theology, and that that theology—though its professors, with a happy inconsistency, appear at times to believe in a personal Father exercising a divine providence over man and all creation—is in all its leading features pantheistic.

[*To be Continued.*]

CONTEMPORARY MOHAMMEDANISM.

1. *Mohammed and Mohammedanism:* Lectures delivered at the Royal Institution of Great Britian, in February and March, 1874. By R. Bosworth Smith, M. A., Assistant Master in Harrow School; late Fellow of Trinity College, Oxford. Second Edition, Revised and Enlarged. London: Smith, Elder and Co., 15 Waterloo-place. 1876. Pp. 368.
2. *The Christians of Turkey.* Their Condition under Mussulman Rule. By Rev. W. Denton, M. A., Author of "Servia and the Servians." London: Daldy, Isbister, and Co., 56 Ludgate-hill. 1876. Pp. 240.
3. *Slavs and Turks.* The Border Lands of Islam in Europe. With a Sketch Map. London: *The Leisure Hour* Office, 56 Paternoster-row. Pp. 143. Price One Shilling.

[Second Notice.]

In our former article we considered the religion of Mahomet in the claims made on behalf of its one authoritative document, the Koran, by uch a thoroughgoing admirer of it as Mr. Bosworth Smith. We have now to inquire how far these claims are justified in the light of history.

The two works named above apply a suggestive commentary upon the lofty claims which we lately recorded. It will seem to most readers that the Turkish Empire affords a palmary instance by which to judge of the tendency of Islam. It is the thing itself embodied; the very centre and heart of the Mohammedan religion—to it the leadership of the world of Mussulman powers has descended as heir to the defunct Seljukian dynasty of Sultans—and thus it is by direct devolution the Empire founded by Mahomed. This power has possessed for more than four hundred years some of the finest provinces of the earth's surface.‡

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* *Georg* iv. 219 *et seq.* We agree with Conington that Virgil does not here commit himself to this teaching. Keble seems to hold otherwise (*Prælect. Academ.* vol. ii. p. 783). The passage in the *Æneid* (vi. 724) does, however, look more like acceptance of it, and of the Pythagorean and Stoic tenets in general. It contains the famous words, "totamque infusa per artus Mens agitat molem, et magno se corpore miscet."

† De Broglie.

‡ *I. e.*, if we reckon from the capture of Constantinople, in 1453; but as an Asiatic power, it dates back to the conquest of Othman, in 1299.

It is, therefore, perfectly fair (1) to take the Turkish Empire as a typical representative of Islam; and (2) to judge the Turkish Government by the condition of its dominions.

It is to the latter of these two questions that Mr. Denton has addressed himself; and his pamphlet (for the book is only a pamphlet swelled beyond its natural proportions) is a striking one. We venture to say that no more complete and appalling indictment was ever delivered before the bar of humanity against any nation; and unquestionably a considerable part of it can be substantiated. We suspect a certain amount of exaggeration from the nature of the case. It is manifestly easy to pick out cases of exceptional cruelty and rapacity and to represent them as specimens of the average life of a people. We fear an accusation against the British peoples might be made out by perusing certain of our weekly newspapers, which lay themselves out to purvey "blood and garbage" for their readers, which should give the impression that these islands are a second Sodom. But *we* know that the vast majority of the population are peaceful, law-abiding, and, after their measure, Christian; and that this mass of (comparatively) right living people swamps completely the ruffian and atheist element, however large in itself.

And we apply the same rule to the Turkish Empire, and conclude that there is a considerable amount of manly and human virtue in the governing race, or the Turkish dominion could not endure for a week.

So much we say in mitigation of Mr. Denton's judgment; and now we come to the actual facts as he details them:—

1. The Turkish race (he explains) is rapidly dying out. It is only the subject races who are increasing. Some examples of this are given. "In 1830," says the Consul at Smyrna, "Smyrna contained 80,000 Turkish inhabitants and 20,000 Christians. In 1850 the Turks numbered 41,000 and the Christians 75,000. This increase (of Christians) has been almost neutralised by the great decline of the Turkish part of the inhabitants in the same period of time; and the decline is even greater in the smaller towns and villages than in Smyrna." Similar testimony is given by other Consuls; one living in Palestine says: "The Mahometan population is dying out; I 'can scarcely say slowly.'" Another reports that in nearly all the towns, streets—entire quarters—have passed into the hands of the Christians. We cannot go on to quote more; but we must remark as a defect in this republication, that we get no *later* testimonies to what, if these accounts were literally true, would be a rapidly accelerating process. This depopulation is ascribed to various causes. Polygamy has in all ages and races proved infertile at length, if pursued for any time. The wide spread practice of infanticide among all classes (of Turks) "is a reason why the Turkish part of the population should not merely be stationary, but diminish." Then the conscription for the army falls wholly on the Mussulman part of the population. The ruling classes are afraid to enlist the Christians, lest these, when accustomed to the use of arms, should turn upon themselves. But then this course tends to the thinning of their own numbers by the withdrawal of great numbers of young men from marriage for a certain number of years, in addition to the losses among them in time of war. But, insists Mr. Denton, the evil lies far deeper. "The hideous, revolting profligacy of all classes, and almost every individual in every class, is the main cause for the diminution."—(Page 62.) And this, he says, "has taken so loathsome a form that no pen dares describe it." The vices at which he darkly hints are, indeed, as they have been for ages, the characteristic vices of corrupt, ennuch-haunted Eastern

Courts. But we hesitate to believe that they can have penetrated so far as he describes the mass of Turkish society.*

His calculation is that the Turkish element in the population will be extinct within sixty years; "and should the present rate of decrease continue, within less than one generation the Ottoman power will necessarily have ceased to exist."—(Page 69.) We do not think events have quite justified this prediction; but we pass on to another part of the indictment.†

2. All the provinces of the Empire, we are told, are decaying and going back to semi-barbarism. The land is going out of cultivation; nomadic tribes wander over large districts of Asia Minor, where formerly the land was watered like a garden; it is said, on respectable authority, that *ninety-nine hundredths* of the land of Asia Minor is uncultivated; and that in certain parts of the country you "may ride ten hours through fine land without seeing a single habitation." Of the whole province of Palestine it is reported by H. M's. Consul at Jerusalem, that "large tracts lie waste;" and this is simply because of bad government and the insecurity of the country, for during the short occupation of Syria by Mehemet Ali order and equity, protection and law, were gradually introduced, the peasantry were not oppressed, and immediately the country began to be repeopled, cultivation was increased, and the whole of Syria was gradually advancing in prosperity. But *England expelled Mehemet Ali*, and immediately Turkish dishonesty and fanaticism threw back the country into its former desolation.‡

They settled on the soil as conquerors; they have never rooted in it. Useful occupation of every kind they hold in high disdain. The fatalist tendency of Islamism combines with the lulling influences of the climate and the natural immobility of purely Eastern races to conduce to his adopting a lazy sybaritic life, marked by occasional bursts of fitful and ferocious energy, justly dreaded by the unarmed and defenceless population whose unhappy lot it is to be at his mercy. Thus, we are assured, that "on the continent, in the islands, it is the Greek peasant who works and thrives; it is the Turk who reclines, smokes his pipe, and decays. The Greek village increases in population, and teems with children; in the Turkish village you find roofless walls and crumbling mosques."—(Page 58.) So it comes to pass that all through the Empire the industrious agriculturists or prosperous traders are Greeks; the bankers Armenians; it is only the ruling class who are Turkish.

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* "Two in a hundred innocent," says one witness (page 66); "two in a thousand," says another (*ib*).

† We omit the numerous instances of oppression practiced upon the peasantry, who are of course, in most instances, Christians. But here is an example of almost incredible *official* scorn and contempt expressed towards Christians. It is, we are told, the "burial certificate which is given when a Christian dies." "*We certify to the priest of the Church of* Mary *that the impure*, putrified, *stinking corpse of Saideh, damned this day, may be concealed underground.*

El Said Mehemed Faizi."

But there is only one such case adduced, and it is twenty-one years ago. It is to be hoped that this is merely an isolated case of some peculiarly brutal official, lording it over the Christian population, whom centuries of oppression has rendered, we are told, submissive as sheep.

‡ Mr. Senior reports that it was said to him, "When you are at Smyrna visit Ephesus. You will ride through fifty miles of the most fertile soil, blessed with the finest climate in the world. *You will not see an inhabitant nor a cultivated field.*" And Mr. Skene, H. M. Consul, declares in his report that around Aleppo *one hundred villages* had been obliterated during the previous twenty years. In fact over vast tracts of Western Asia cultivation has entirely ceased, and the land is going back to desert.

And of what nature is that rule, the preceding statement will have prepared the reader to be told. Their dominions are, perhaps, the worst governed upon the face of the earth. Four hundred years of their rule have reduced their fairest provinces well-nigh to a desert. Asia Minor, Roumelia, and Bulgaria, when the Turkish hordes first swept over them, were thickly populated and rich with the accumulations of the agricultural and realised wealth of ages. For all the centuries of their occupation they have been wearing out that population, and living utterly unproductively upon that wealth. And now they have come pretty nearly to the end of their tether. The revenue is constantly decreasing, as land goes more and more out of cultivation; of what is received the corrupt and improvident *employés* plunder or waste a great part. To quote Mr. Senior again:—

> If a Turk wanted a house or a garden, he turned out a Rayah; if he wanted money, he put a bullet into a handkerchief, tied it into a knot, and sent it to the nearest opulent Greek or Armenian. At last, having lived for three centuries and a half on their capital of things and of man, having reduced that rich and well peopled country to the desert which you now see it, they find themselves poor. They use the most mischievous means to prevent large families; they kill their female children, the conscription takes off the males, and they disappear. The only memorial of what fifty years ago was a popular Turkish village is a crowded burial-ground, now unused.—(Page 54.)

As to these *employés*, the testimony is all on one side. Scarcely ever do we hear of an upright Pasha. "The officials throughout the Empire are more depraved even than the Mussulmans whom they govern. The poorer, the humbler a Turk is," we are told, "the better he is; as he mixes with the world, and as he gets money and power, he deteriorates. . . . . The rich Turk is always an oppressor."—(Pp. 182, 183.)

But we can hardly transcribe the multiplied testimonies to the degradation of the ruling class of the Turkish Empire, and the unhappy, oppressed condition of its provinces. A perusal of these pages gives the impression of the substantial truth, amidst some possible exaggeration, of the allegations made. Then, besides the grievances common to the whole Empire, the Christian Rayah has his special complaints. He is defenceless against his Mussulman neighbours. His testimony is not accepted in a court of justice; so that wrongs against him go entirely unpunished. He is subjected to a special tax. He is not permitted to acquire land by purchase—if it be the property of a Mussulman; and as the greater portion of the land is of course in the hands of the ruling race, this amounts to an absolute prohibition. Christians are not admitted to the ranks of the army. And all this is persisted in, in spite of the constant and repeated and most fully-worded engagements into which the Porte has entered to redress these wrongs. The broken promises of the Sultan—administrative as well as monetary—are the scandal of Europe; and have made it abundantly manifest to all that no more pledges—to be broken like the others—will be of any avail, and that no improvement is to be looked for in the condition of the Christian provinces of Turkey from the administrative action of the Porte itself.

Upon other topics of much interest and importance treated or suggested by Mr. Denton's book time forbids us to enter. We can only characterise it further as a most skillful, eloquent, and convincing statement of the wrongs of the Christian subjects of the Turkish Empire, and the entire hopelessness of their being remedied by ordinary or peaceful methods. If the mere statement of a wrong was sufficient to ensure its being righted, then, after the wrong of the Rayah had been stated so powerfully and so well by Mr. Denton, we should be sure that it would be rectified, as far as it lay in the power of England to rectify it. But we have so often seen with wonder how the mind of the nation seems sometimes to refuse to appreciate the enormity of some great crime perpetrated in its midst; and that in spite of the most earnest and repeated statements of it, which seem to be taken

> "As a tale of little meaning, though the words be strong."

Look at the opium trade! And so we are not too confident about the effect of Mr. Denton's book. But we know what effect it ought to have; and at least the English public, if they suffer a corrupt and decaying Empire to be propped up longer by the national power, can no longer plead ignorance of what manner of thing it is they are supporting.

The little *brochure* which we have named third at the head of the article gives us the other side of the picture. Though it is entitled "Slavs and Turks," it deals almost wholly with the Slav nations, by a ring of which, happily for the future destinies of those provinces, the Turkish Empire is surrounded. The contrast is great; and, after studying the condition of the Turks, it strikes us with increased force. Here all is youth, vigour, energy; simple homely virtues, rude and almost savage manners; but astonishingly little vice, and in most respects the hopefulness and vitality of races which have a future before them. Anything differing more strongly from the tottering, worn-out old *roué*, Turkey, it is impossible to imagine.

Though a mere compilation, this pamphlet gives an intelligent and lively picture of these border races; and may be recommended to those who wish to read up the subject. We cannot approve of the proselytising efforts which a vague Protestantism is carrying on, apparently with small success, in Bulgaria; nor can we wonder at the opposition of the clergy to it.—*Literary Churchman.*

From the Literary Churchman.

THE S. JAMES' LECTURES FOR 1876.

Companions for the Devout Life: Seven Lectures delivered in S. James' Church, Piccadilly, A.D. 1876. Second Series. London: John Murray. 1876. 8vo. Pp. 161.

This is a volume thoroughly worth buying, if it were only for the two elaborate critiques upon Fénelon's "Spiritual Works" and on Mr. Keble's "Christian Year." We single out these two at once for the extreme interest of their subjects, for the careful thoroughness with which they are worked out, and for the essential value of their contents. In saying this we imply no depreciation of the others. Indeed, we think it quite possible that any one who heard the whole course might have been more impressed with some of the others. Our remark is intended solely to apply to what we have now before us as printed essays. It is, indeed, somewhat difficult to imagine how either of the two we have singled out for special consideration could have been delivered as they stand within any ordinary limits of time. But be that as it may, we are sure that all our readers will agree with us that whatever circumstance has led to our receiving such appreciative, such suggestive, and such well-considered papers as those we specify is matter of congratulation.

The volume, as the title shows, contains a second series of Sunday Afternoon Lectures, delivered at S. James', Piccadilly. The subjects and the lecturers this year have been as follows: "The Theologia Germanica," Canon Ashwell; Fénelon's "Œuvres Spirituelles," Mr. T. T. Carter; Bishop Andrewes' "Devotions," Bishop Woodford; "The Christian Year," Canon Barry; "Paradise Lost," Mr. E. H. Bickersteth; "Pilgrim's Progress," Dean Howson; and the "Book of Common Prayer," Dean Bnrgon.

So far as the first lecture is concerned, perhaps the most useful thing is the terse and vigorous appraisement, first of the value, and next of the corresponding danger of mystical devotion. The "Theologia Germanica" was the great book of mystical devotion in the troubled days of the fourteenth century, and Canon Ashwell takes occasion from this to exhibit the *rationale* of all such spiritual movements as issue in the production of books like this. He might have illustrated his theme almost *ad infinitum;* but it is evident that he limited himself strictly both to time and also to his exact subject, and hurried on to devote what time he had to a few weighty paragraphs on the mischief which results when a mystical theology is allowed to reign unbalanced. Here in a few sentences of epigrammatic force he enunciates principles which would have well borne further development. For example:

> Independence of God is the very definition of sin. To desire it is sin: to seek it is sin: to *attain* it is the very definition of eternal death; for as union with God is the definition of Life, so severance from God is the definition of Death; and it is on this principle that sin and death are almost convertible terms in the spiritual vocabulary.
>
> But individuality is not independence; and it is this which the writer of the "Theologia," in common with so many mystic writers, fails to note. Rightly does he declare that when the human will exercises independence of the Divine, that moment sin is extant. But to crush individuality is not the way to rectify independence. . . . Individuality is one thing, and independence of God is another. Individuality may be maintained without running into independence. It is by *rectifying* our individuality first, and then *after* it has been rectified exalting it to the uttermost that God is truly served, and we become what God created us to be.
>
> I rejoice in my individuality, I rejoice in that prerogative of free individual choice, not that I want to please myself in sinful independence of God, but because that individuality gives me something, poor unit though I be in God's great universe, which I may freely offer to that God who made me, and whom I desire and rejoice to serve. I rejoice in that individuality, because when I speak of God who made me I speak of One who made me in His image; and as personality is a part of His being, so a personality must be a part of mine, and therein I resemble Him; and in offering Him the service of an individual freedom, I am offering Him the best thing He has given me. I do not wish for independence,—that were *sin;* but I must never sacrifice my individuality,—that were *suicide,*" &c., &c.—(Pp. 13, 15.)

Far more complete, as occupying nearly twice the space, but moving upon essentially the same lines of thought, is Mr. T. T. Carter's lecture on "Fénelon," which follows that we have just noticed; and we have read few essays of its kind which we should wish to see so widely read and pondered as this. Not so much for its cautions, though these are valnable, but for those points in which it draws out the positive value of Fénelon's teaching:

> His powerful and unsparing warnings against the secret self-partiality to which we owe the chief guilt and misery of our present state. . . . He casts the light of his searching scrutiny, by a thorough vivisection, on parts where the evil lurks least suspected: as *e.g.*, the failing to rejoice in another's good or another's sanctification as in our own; the annoyance at a fault being often worse than the fault itself; the dislike of what is moderate, and the tendency to be extreme; the scruples, so often a mere anxiety as to satisfaction with one's self; the austerities, often a very refinement of self-love; the restless reflections in justification of what we have done; the impatience at others' faults or defects; the unsparing censure of others' self-love. And with such searching exposures of a corrupted self, we find the simplest common sense and thorough practical truth as to the correction of our faults and the mortification of one's self: as *e. g.*, "that nothing is more false than that one ought always to choose what most mortifies one's self;" that "health, temperament, reputation, worldly affairs, are to be considered;" that "one not faithful to the mortifications of Providence is to be suspected as to any other self-

chosen mortifications;" that "an easy manner, accommodating one's self to circumstances and even to the amusements common to one's state (he is addressing a courtier) to make piety acceptable" is a part of holiness; that "God uses our defects to deliver us from self-esteem before delivering us from the defects themselves;" that "seeking friendships is often but another form of self-love;" and that "the cravings of self-love are such that infiniteness would not satisfy them."—(Pp. 35, 36.)

The Bishop of Ely follows with a very beautiful sketch of Bishop Andrewes' life, character, sermons, and devotions; drawing out the fact—a matter for which we thank him—that this great Bishop, while so rigorous in devoting his forenoon to study and so strict in his observance of all Church rules, was yet one who "mingled freely in society . . . a man of courts and cities taking an active part in public affairs" (page 52), and who in many other points, even in respect of special charm of voice and manner resembled him whom all the Church still mourns, the last deceased Bishop of Andrewes' own See of Winchester.

From Bishop Woodford's compact lecture on Bishop Andrewes, which is of about the same length as Canon Ashwell's, we pass on to Canon Barry's elaborate paper on "The Christian Year," which is as long as Mr. Carter's, and of which it is difficult to speak too highly. Here and there we should like to discuss a point or two with the writer. Here and there we do not think his insight is complete. But taking it as a whole it is a remarkably complete and comprehensive analytical survey of what is really a large and important subject. Canon Barry evidently gives himself the trouble to study the book analytically as well as appreciatively, and the result is that he has given us an essay which, if not rising to that sort of level occupied by Mr. Carter's lecture on Fénelon or Dean Church's of last year on Pascal, is yet one which will well repay careful and repeated reading. We will quote one paragraph, which is really very beautiful as well as true, and show that Dr. Barry has drank deeply of the spirit of his subject. Speaking of the prevailing tone of half-sadness throughout "The Christian Year," he writes:

> A sadness not wholly painful, and capable of coëxisting with an intense sense of all the various elements of beauty and sweetness of life, is characteristic of most of our modern art and literature, and perhaps not unconnected with the high culture and complex civilisation, which at once suggest a lofty ideal, and bring home to us the defects in our actual attainment of it. Possibly in this lies some part of the magic which has given to a book that hardly seemed likely to be popular so wonderful a popularity with all educated minds. But that sadness expresses itself in widely different ways.
>
> The great fundamental difference, which is one of principle, is the difference between the sadness of a plaintive or definite despair, and the sadness which in Keble it calmed by faith and lit up by hope,—the other difference, which is one of artistic and philosophic insight, is the difference between the representation of life with those alternate bands (so to speak) of light and darkness which we so often gaze upon in a stormy sunset, and a picture of such as Keble draws, where light and darkness interpenetrate each other, and yield a soft calmness of beauty which at first may seem pale and colourless, but which soothes the eye and quietly sinks down into the heart.—(Pp. 78, 79)

This last contrast between the "band of light and darkness in a stormy sunset," and the equable shading off in a calm one when the light and dark interpenetrate, is just what Mr. Keble himself would have delighted in. To have been quite complete Dr. Barry should have touched on the relation between the *motif* of "The Christian Year" and the peculiar social and political condition of England at the date of its composition, but space was wanting.

For the rest we have short space left. Mr. Bickersteth gives a pleasant essay on "Paradise Lost," in which there is nothing much to notice except his own theory that Satan's temptation of our first parents was his first overt act of rebellion. In Dean Howson's lecture on "Pilgrim's Progress," we see that he has got up his subject very thoroughly, and a very interesting one it is. We only regret that he did not go more at length into the subject of Bunyan's shrewd humour and marvellous power of tearing off the masks of self-deception. He notices it as coming out "especially in the dialogues"—a portion of the book which to our thinking exhibits Bunyan's peculiar power to the greatest advantage, and which has never yet, so far as we know, received due attention. We scarcely know any form of self-deception or hypocrisy, and we might say also a good many forms of erroneous teaching—which does not come in for some lash or other in the course of these wonderful dialogues. The Dean says truly:

> In this respect Bunyan is like Shakespeare. He is equal to the great casuists in his power of drawing fine distinctions; while he is better than they, in that a genial, pure stream of manly honesty is poured over all his discussions on such subjects, so as to render them wholesome. And this is to be added that casuistry in the concrete is apt to be more healthy and instructive than casuistry in the abstract.—(Page 126.)

This last remark is uncommonly true; but along with many things which would rouse discussion, there are many such keen and clever remarks in Dr. Howson's paper; as, for example, that the main feature of its ethical teaching is the need of watchfulness against temptation—that the several characters are *really* distinct personalities with diverse characteristics, diverse "experiences," and differently dealt with by God, &c.

We have left ourselves no space for the concluding lecture, which is by Dean Burgon, who in lecturing on the Prayer Book is careful to tell us that he recurs continually to the Church Catechism for guidance, and that in the xxxix. Articles he finds "constant comfort as well as guidance."

From the Christian Apologist.

TENNYSON'S INFLUENCE ON THE FORMATION OF THE CHRISTIAN CHARACTER.

It is only in the long lapse of time that the relative position of a great poet is likely to be fixed. Tennyson, like Byron and unlike Wordsworth and Shelley and Keats, has succeeded in obtaining a recognition of his genius in some degree proportioned to its merit during his lifetime; but it is possible and, as many believe, probable that a still higher place will be awarded to him by posterity. His Arthurian epic was given to his contemporaries in parts, and even those who have studied it most have a difficulty in regarding it as a whole. But it will not be so with those who come after him. They will measure it in its length and breadth as a compact and perfect whole, and as such they will compare it with the great classic epics of the past. There is an undercurrent of philosophy running through his verse which has not yet been fully discovered, and for which we have not yet perhaps been furnished with the key. Writing, however, as he does, the son of a Christian clergyman, addressing a Christian audience, professing his belief in Christ, and even recording in verse his own prayers to the Son of God, it is but natural that we should inquire what are the effects of his poems on the religious mind, and what have they specially to do with the formation of the Christian character. This is a question of no mean importance, considering the immense influence he has acquired as a poet, and the number of those of every age and in every condition of educated life whom he leads along, by the irresistible charm of his musical utterance and the loveliness of his original images and ideas, with a power that rivals the fabulous lute of Amphion.

Now in order to assist materially in the formation of the Christian character, I take it that a poet of a high order should neither habitually write religious verses nor inculcate Christian principles in a frigid and conventional style. It is enough that he be never irreligious, and that occasionally there should burst from him, as it were involuntarily, passages full of deep intense Christian feeling—passages which at once find their way to the heart, and fasten themselves in the memory of those who have based their hopes of happiness in life and after-life on the preaching, the passion, and the person of the Son of God. And this is precisely what we see in the Laureate's works. Profanity and scepticism never intrude, and not only the immutable bases of natural religion are always recognised, but when he really treats a religious theme, he moves on a higher level than unassisted human reason and imagination have ever reached.

In proof of the generally Christian tone of Tennyson's poetry, it will be sufficient to glance through the volume of miscellaneous pieces first published separately in 1830, 1832, and 1842. There, are scattered numerous allusions to revealed truths which prevent the mind of the reader from flying off into spheres of fancy unhallowed by faith. Such, for example, are "St. Simeon Stylites," "The Eve of St. Agnes," "The Vision of Sin" and "The Two Voices." The last of these is the most successful controversy in a poetic form I have ever seen. It is a dialogue of the subtlest description between Faith and Infidelity, and triumph and peace are on the side of the former. There too, in the same volume, we see "the grand old gardener and his wife" smiling from yon blue heavens "at the claims of long descent;" there the "Queen o' the May" calls us to her bedside, as did Addison, to see how a Christian can die; there "St. Agnes" bursts into what we might almost call a passion of devotion, and her departing spirit prepares to spring into the arms of "the Heavenly Bridegroom" in an ecstacy of love; there "the sweet church bells begin to peal" while the people press to the house of God on the Sabbath morn; and there the "happy sails" are invited to bear the Press across the seas, and to "fly happy with the mission of the Cross."

How many there are, still in the dew of their youth, who know all these passages to which I have alluded by heart, and how many precious lessons of the Gospel are thus laid up in the storehouse of their memory! Poetry is the divinest instrument in the formation of character, because it is the most charming vehicle of truth. Tennyson has never in his later years written anything more original than "St. Simeon Stylites." In that poem he penetrated to the very core a Syrian saint of the ascetic type, and set forth with marvellous particularity the spectacle of the hermit of the desert, making the solitary pillar his home, scourging his flesh with thorns, deploring his exceeding sinfulness, and declaring that Pontius Pilate and Iscariot by his side "show'd like fair seraphs." But in King Arthur he chose a less questionable type of human virtue. There are those who think he made Arthur a type of the Soul at war with Sense, and if this view were correct, we should ascribe an allegorical meaning to those whom the King gathers round him. They would be helpful influences and powers for the soul crowned with conscience; the knights would symbolize strength of body; Merlin the force of understanding; and the Lady of the Lake the Church giving the sword of the Spirit; while the three Queens would stand for Faith, Hope, and Charity. But without resorting to this mystic interpretation and fastening upon Tennyson, as the later Platonists did on Homer, a symbolism the author scarcely intended, every thoughtful reader will find in his version of the Arthurian legends a large amount of genuine, though often indirect, Christian teaching.

The bases of the great epic are laid in human passions, and its gorgeous structure is reared in unrivalled splendours by human action and events, but its top reaches to heaven and loses itself in the Divine. The sad story of King Arthur's life, a life embittered and bent from its purpose by the infidelity of his Queen and moral perfidy of Launcelot, the knight whom he most loved and honoured,—this story, with all its vicissitudes and marvels, moves upon a Christian plane, and all its morality, expressed or implied, is related to the standard of the Gospel. Never was a poem written in which the abominableness of vice and the loveliness of virtue were made more apparent without sermonizing or didactic common-place. Not even the *Inferno* and the *Paradiso* of the great Tuscan impress the mind with a deeper sense of the subordination of every act and word to a system of punishment and reward. Queen Guinevere has taught repentance to many a peccant daughter of Eve, and "the little maid" in the sanctuary at Almesbury has touched many hearts with salutary fear lest they should find the door of repentance closed and be unable to enter in and kiss the Bridegroom's feet. As a curious instance of the influence of Tennyson's poems on the Christian mind in remote parts of the world, I may mention that a friend once told me he heard the song of the little maid who thawed the Queen's frozen tears sung in a Catholic Chapel in Kingston, Jamaica, when the Communion was being administered. This was in 1867.

Again, how nobly and accurately does Arthur distinguish, in the closing scene of the "Holy Grail," between those who were fired by a pardonable enthusiasm in the vain pursuit of the sacred phantom—

For every fiery prophet in old times
And all the sacred madness of the bard,
When God made music through them, could but speak
His music by the framework and the chord—

and those who, forsaking their obvious duty and allured by a morbid curiosity and superstitious imagination, followed "wandering fires" and were "lost in the quagmire," as he had predicted they would be. I know of nothing grander and more Christian in the whole range of poetry than when he repels the charge that if he had once seen the Holy Grail he, too, would have followed in its pursuit. No, he says, he is but as a hind to whom a space of land is allotted which he must plough, and he may not wander from it till his work is done. Then when it is accomplished let visions come as they will. And often they do come,

Until this earth he walks on seems not earth,
This light that strikes his eyeball is not light,
This air that smites his forehead is not air
But vision—yea, his very hand and foot—
In moments when he feels he cannot die,
And knows himself no vision to himself,
Nor the high God a vision, nor that One
Who rose again.

Nor is King Arthur less a preacher of righteousness when with his dying lips he requests Sir Belvidere's prayers. More things, he reminds him, than the world dreams of are wrought by prayer. Let thy voice, he cries, rise like a fountain for me night and day. For what are men better than sheep or goats that nourish a blind life within the brain, if they lift not hands of prayer continually for themselves and those who call them friends. The whole world is bound about the feet of God by the golden chains of prayer. Such is the dying testimony of the blameless King; and the

Christian who can read the immortal epic of which he is the hero, and not improve his character by it, must be strangely deficient in some important quality of heart or mind. Mrs. E. B. Browning in one of her letters spoke of Tennyson as a divine poet. "I have found it difficult," she added, "to analyse his divinity and to determine, even to myself, his particular aspect as a writer. What is the reason of it? It never struck me before. A true and divine poet nevertheless." When Mrs. Browning wrote thus, Tennyson's genius and character had not developed itself as it has done since, otherwise she might have discovered the secret of his divinity in the fact of his philosophy of life and after-life being founded on Revelation.

Sir Gareth, one of Arthur's knights, is certainly both a real character and an allegory. He reminds us sometimes of "Christian" in John Bunyan's famous parable. He fights his way boldly through the temptations and assaults incident to youth, manhood, decline of life and the last enemy that shall be destroyed, Death. He cleaves the skull of the monster on the night-black horse, and out from this issues the bright face of a blooming boy fresh as a new-born flower; for indeed death is but new life—life under altered conditions.

It would not be difficult to discover from Tennyson's works, without any biographical notice, what form of Christianity he professes. His father's Church and rectory, with the garden lawn, are alluded to in his matchless Elegy on Arthur Hallam, and by the verses addressed to the Rev. F. D. Maurice we learn that the latter was godfather to one of his children. But in fact his religious tone rises above all provincial modes of speech, and is uniformly Christian in the widest acceptation of the term.

> In the vast cathedral leave him
> God accept him; Christ receive him,

are the last words of his Ode on the death of the Duke of Wellington. Little stress can be laid on any of the speeches in Queen Mary, whether coming from the Tudor Queen herself, her unpopular husband, Cardinal Pole, or Cranmer, because there he is essentially dramatic, but in *In Memoriam*, the inmost thoughts of his heart reveal themselves and his influence on the Christian mind and character reaches its height. Never, so far as I know, has any Elegy appeared so fraught with genuine feeling and profound thought, so rich in varied images, and musical in versification. The Idyll of Bion on Adonis and the Elegy of Shelley on Keats, the verses by Byron commencing, "And thou art dead as young and fair," and the Lines by Cowper on the receipt of his mother's picture out of Norfolk, are all exquisite specimens of poetry in tears; but *In Memoriam* combines poetry, philosophy and religion in a measure of unequalled fulness. Among all his poems, it is the most personal, and for this very reason, among others, the most likely to tend to form the character of those who study and learn it. It will not, I think, be labour wasted if we analyse it carefully, to see what are the religious lessons which it more especially imparts, and what are the outlines of the religious system which it sketches.

In the prefatory lines to this Poem no vague abstraction like Urania is invoked, but the "Strong Son of God" Himself, the "immortal Love," of whom in *Alymer's Field*, the eloquent preacher speaks as the "Wonderful, Prince of Peace, the Mighty God, the Lord from heaven. born of a village girl, carpenter's son." It is Christ, in short, the manifestation of the Father, who "seems" to be what he really is, "human and divine." The attitude of mind in which the poet bows before this adorable Teacher is that which the entire body of Apostolic doctrine tends to produce—an attitude of profoundest reverence, of deep humility and of confident hope.

He professes a deep conviction in Christ being the Creator, the Resurrection and the Life, and he craves forgiveness even for the best he has done, for his grief on account of his departed friend and the "wild and wandering cries," as he calls the sweetest elegy man was ever known to sing. It is in the wisdom of Christ that he asks to be made wise and not in the wisdom of mortal teacher or any philosophy of human origin. The mind that surrenders itself to the influences of his verse on the character will take "Excelsior:" as its motto, and be ever seeking to rise on stepping-stones of its dead self to higher things (i.); it will crush sorrow as a vice of blood upon its very threshold when sorrow becomes a lying priestess in the vaults of Death, and suggests distrust in the good providence of God (iii.); it will hold it sometimes half a sin to put the grief it feels into words, for spoken grief is nearly allied to complaint (v.); and it will learn to reconcile sorrow for the natural loss of the departed with a lively affection and deep reverence for them as living unto God (viii. ix).

Tennyson delays long over the mortal remains of his friend, as if unwilling to take a last view, presenting the subject in all its most touching and poetic aspects before he proceeds to those views of after-existence which concern more closely the formation of Christian character. That which distinguishes the Christian from other men is the habitual recognition of a world unseen. Though the men of this world may acknowledge God with their lips, it is the Christian alone who by opening his mind to the divine influx establishes for himself a direct communication with the unseen world. Being made a partaker, through the spirit, of the divine nature, he is brought into relation with other spiritual spheres in which angels and the souls of the departed find their suitable abodes. In proportion as he has the mind of Christ, he realises this connection with things unseen, and has communion with other spirits beside men, spirits released from the organism of matter, but invested with a finer organism subject to the laws of the spiritual world. The Christian who is come unto Mount Zion is come also to the spirits of just men made perfect, and communes with them in that way which is most agreeable to his modes of thought and habits of early life. There are those who directly invoke the departed and the angelic hosts; others who meditate so frequently on their condition that they partly enter into it themselves even while here in the body; and others who endeavour by means which are often of questionable propriety to enter into correspondence with them, to hear their voices, to feel their touch and to see their shape. Now it is remarkable that Tennyson's *In Memoriam* discourages none of these means of approach, but sanctions them in so far as they are lawful and void of superstition by his own teaching. In this way he has contributed towards the spirituality of many minds and aided a movement opposed to materialism. He has assisted also, perhaps, without intending it, in raising some of the Christian Churches from a life of form and ceremonial to the level of the life of faith. Poets influence mankind more than many persons suppose, and Tennyson has been especially influential among leaders of public opinion.

After thirty or forty pages in which the greatest of elegiac poets rings changes on the sad theme—changes always new and always lovely—he rises into a higher region and tracks the footprints of the soul of Arthur Hallam—the man he held as half divine (xiv.)—into that place where the dead lose not their mortal sympathy, "nor change to us, although they change," and where "the keen seraphic flame pierces from orb to orb, from veil to veil" (xxx). He pauses awhile to contend with all the certitude of faith, that "life is life forevermore," and that if it were not so earth would be darkness at the core, and all that is would be dust and ashes. What would God in such a case be to any of us? It would scarcely be worth while to choose between any perishing objects; it would be better to sink at once in peace, and, like birds drawn by "the charming serpent," drop head foremost into the jaws of vacant darkness.

After many subtle arguments in favour of revealed religion—arguments set forth in the richest poetry—Tennyson ventures to hope that the songs he is singing over the grave of his friend may be not all ungrateful to his ear (xxxviii.), and then (xxxix.) declares that "doubtless" there is given unto Arthur a life bearing immortal fruit in great offices adapted to "the full-grown energies of Heaven." He looks forward to the time when Arthur Hallam may be his instructor and Place still retain them both—the teacher and the taught (xli). He thinks nothing will be lost to man, and even if an intervital gloom and trance followed death, the spirit would sleep like a folded figured leaf in the garden of souls, and unfold and rewaken at the spiritual prime (xlii). But he does not believe in this "intervital gloom." He holds rather that the happy dead have at least some memory of earthly years, and he trusts that his own guardian angel will quicken and inform the recollection of his friend (xliii).

As far as I know, this highly spiritual aspect of Tennyson's marvellous elegy has, notwithstanding its immense popularity, never been drawn out and exhibited in words; and this is owing, no doubt, in great measure to the widespread indifference to this subject, and still more to the ignorance which prevails with regard to the posthumous organism of the soul. Even the resurrection body of our Lord Himself is grossly misunderstood, and, in spite of all that we learn in Scripture of its subjection to spiritual laws, it is commonly invested with the carnal and material attributes of the natural body, in which (in its unaltered conditions) He has not had, and cannot have, any existence, real or sacramental, since his resurrection. We shall see more clearly what kind of body He has carried into Heaven, if we can see by faith, as Tennyson has seen, what kind of body is given to the members of Christ after they are delivered from the burden of the flesh. That body is identical with the mortal body, but under altered conditions; it can be materialised and dematerialised at will, like the body of Christ after His resurrection. It can be recognised by those who know it in its earthly state. Hence the poet lays down as a first principle—

Eternal form shall still divide
The eternal soul from all beside,
And I shall know him when we meet. (xlvi.)

Hence the dead can, as he believes, "look us through and through," and "still be near us at our side." They watch the changes in our spiritual life, and "make allowance for us all" (l.); they can turn to the doubtful shore where their "first form" was made a man (lx.); they can watch us while we weep and while the circuit of their orbit rounds a higher height and a deeper depth (lxii.); they can look with fair faces through a lattice on the soul and make it still (lxix.); Death makes his darkness beautiful with them, and Tennyson declares that now his friend is dead he sees him as he really is, and recognises his likeness to the wise below, and his kindred with the great of old (lxxiii). He is sure that whatever Arthur's hands are set to do far from human sight "is wrought with tumult of acclaim" (lxxiv.), and that sudden frost has given "all ripeness to the grain, it might have drawn from after-heat" (lxxx). He knows that the spirit set free moves on "from state to state," and that the earthly form and face were "but the shattered stalks and ruined chrysalis of one" condition (lxxxi).

Perhaps it may be objected that these expressions are vague and general, and that similar feelings and expectations have been shared by many poets and philosophers not remarkable for their orthodoxy—that Rousseau, Dr. Johnson and Napoleon Bonaparte, for example, expressed the like hopes and confident anticipations. And the objection would not be without weight if the passages hitherto cited were not accompanied by others more definite as to the organism of the soul. He had hoped that the path of his friend and himself would have run side by side, for many, many years; that they might have hovered together over "the dolorous strait," have arrived together at the blessed goal, and been taken as a single soul by Him Who died in Jerusalem, and Who should reach them out "the shining hand" (lxxxiii). But it was ordered otherwise. God's finger touched Arthur in Vienna's fatal walls, and he slept—his natural body fell asleep, but as to his spiritual form—

> The great Intelligences fair
> That range above our mortal state,
> In circle round the blessed gate,
> Received and gave him welcome there;
>
> And led him through the blissful climes,
> And showed him in the fountain fresh
> All knowledge that the sons of flesh
> Shall gather in the cycled times. . . .
> O friendship, equal-poised control,
> O heart, with kindliest motion warm,
> O sacred essence, other form,
> O solemn ghost, O crowned soul! (lxxxiv.)

Hence the poet does not scruple to invoke his friend's actual presence in the organic, visible and tangible, spirituality of a departed brother:

> Come, wear the form by which I know
> Thy spirit in time among thy peers;
> The hope of unaccomplished years
> Be large and lucid round thy brow.
> Come, not in watches of the night,
> But where the sunbeam broodeth warm,
> Come, beauteous in thine after-form,
> And like a finer light in light. (xc.)
>
> O, therefore from thy sightless range
> With gods in unconjectured bliss,
> O, from the distance of the abyss
> Of tenfold-complicated change,
> Descend, and touch and enter; hear
> The wish too strong for words to name;
> That in this blindness of the frame
> My ghost may feel that thine is near. (xcii.)
>
> Be near me when my light is low,
> When the blood creeps, and the nerves prick
> And tingle; and the heart is sick,
> And all the wheels of Being slow. . . .
> Be near me when I fade away,
> To point the term of human strife
> And on the low dark verge of life
> The twilight of eternal day. (xlix.)

If ever there was poetic inspiration it is here, and those who will may compare with it Dr. Johnson's prayer for the "attention and ministration" of his late wife as given by Boswell.* Each of the writers was in advance of the time in which he lived. But a quarter of a century has wrought a chance in English thought and feeling; and though materialism has undoubtedly been on the increase of late years, there has, on the other hand, been a counter-tide of spirituality largely conducive to the formation of Christian character, and of this increased spirituality Tennyson has been one little suspected but really powerful cause. It is not in one of his works but in all that we find an under-current of religious thought, of deeply philosophical views of life and death and immortality. Then if he does speak on these sacred themes, it is not in the conventional language of the schools or the pulpit, but in phraseology far more likely to influence for good the minds of thoughtful men. He does not attempt to be didactic, yet what teaching can be more efficacious than that which flows spontaneously from the depths of a true poet's intellect and heart? What picture, for example, can be more touching than that of Enoch Arden in the far, beautiful, but lonely island girt by the ocean never whitened by a sail? Once he hears in imagination the pealing of his parish bells. He hears, starts up and shudders, and when "the beauteous hateful isle" returns upon his consciousness, "surely the man had died of solitude" if his poor heart had not spoken with That which, being everywhere, lets none who speaks with Him seem all alone. If I were asked for an ideal of the Christian character Tennyson would be likely to form, or aid in forming, I should point to the lines concerning Enoch Arden:—

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* Life. An. 1752.

> He was not all unhappy. His resolve
> Upbore him, and firm faith, and evermore
> Prayer from a living source within the will,
> And beating up through all the bitter world,
> Like fountains of sweet water in the sea
> Kept him a living soul.

Critics, that is according to *Lothair*, "disappointed authors," have complained of "Aylmer's Field" as common-place in its design and inferior in execution to the greater number of Tennyson's poems. To me it appears one of the Laureate's happiest productions whether regarded in its general scope or in its details. As to its closing lines, which I will not quote as they do not bear on the special purpose of this essay, I never read them without thinking of Cowper's remark on the conclusion of the "Iliad":—"I cannot take my leave of this noble poem without expressing how much I am struck with this plain conclusion of it. It is like the exit of a great man out of company whom he has entertained magnificently, neither pompous nor familiar, yet without much ceremony. I recollect nothing, among the works of mere man, that exemplifies so strongly the true style of great antiquity." But it is to the sermon in "Aylmer's Field" that I would particularly draw attention—that flood of indignant rebuke in which Averill, the Rector, from his height and loneliness of grief, dashed his angry heart against the abominations of caste. It is eloquence itself, high-toned morality, worthy of a prophet, an apostle, or a seer. The time is coming when it will be appreciated more highly than it is at present, for many of the factitious social distinctions are crumbling into dust, and the high as well as the low are beginning to be measured by their usefulness to society. There is in "Sea Dreams" a lovely picture of a forgiving Christian wife (Enoch Arden, &c., p.98), but it yields in beauty to the portrait given by the preacher Averill of the heroine of the piece, Edith Aylmer, a typical Christian high-born maid—

> Wearing the light yoke of that Lord of love,
> Who stilled the rolling wave of Galilee.
> (Enoch Arden, &c. p. 8.)

Enough, however, has here been brought forward to prove that the purely Christian portions of his writings are very numerous and very effective. Many of those who admire, and not a few who strive (how vainly!) to imitate his work are insufficiently aware of those attributes of his verse which impart to it so much of its beauty and power. There is a school among us that make an idol of the Vague; it is Tennyson's glory to be distinct, and he is so partly in virtue of a defined religious system in his head, and a definite purpose of promoting Christian morality and a Christian order of thought. I have heard of young people in some places of education being forbidden to read his poems on account of their being occasionally sensuous in many of their expressions, but this seems to me a short-sighted policy. Breadth of colour must be allowed to a great artist, and, considering the order of minds to whom his writings are addressed, I think he is neither to be censured nor feared because he describes the most powerful of all human passions in language which is no doubt often intense but never even bordering upon indelicate. JOHN CHARLES EARLE.

OUR UNHAPPY DIVISIONS.

"That they all may be one."—S. John xvii. 21.

Alas! that that sweet work,
The holy worship of the God of Love,
Should be so marred by earth's dis-unity;
Unmeet to rise above!

That they who with one hope
"Press towards the mark," counting all gain but loss,
Lifting with holy hands, for Christ's great host,
The Banner of the Cross.—

That they should stand apart,
Who surely trust to meet for aye, at length;
Wasting in scattered bands, with strife of words,
The glory of their strength.

Behold the works of God!
The incense-breathing flowers: the voiceful sea:
The minstrel birds, and all earth's blessed things,
The beautiful and free;

Not in one tone, one strain,
But manifold, each blending with the rest,
And all with Heaven:—so swells Creation's hymn,
Unto the Holiest.

And is it, is it meet,
That ours, a nobler, loftier harmony,
With one discordant note should reach the throne
Beyond the crystal sea?

O Brethren! we who stand
In presence of great Death, and greater Life,
With the night coming in which none may work,
What time is there for strife?

O Brethren: pray for peace;
If but to prove us *His* Who gave this sign,
To a hard, keen-eyed world:—"By love all men
Shall know that ye are Mine."

O Brethren! pray that rest
From our unhappy warfare be at hand,
Lest even the holy "House, against itself
Divided," fail to stand!

C. T. P.

Miscellanea.

MANICHÆISM AND TOTAL ABSTINENCE.

Sir,—It is sad to think that the strongest opposition to total abstinence comes not from the debased and degraded victim of drunkenness, but from respectable God-fearing people, who think it their duty to hold a brief for our social drinking customs, and plead for and palliate the very root of the evil—*moderation.* The letter of your correspondent "Digby D'A. Daunt," is a fair specimen.

In the very face of our terrible national evil, in the knowledge that the Holy Church is yearly robbed of immortal souls by strong drink, yet your correspondent says: "I do not believe that the doctrine of 'total abstinence' is a manly or Christian one." *Unmanly*, *unchristian*, to endeavour to stem a mighty evil that carries a vast number of members of Christ onward with it to perdition every year! Again he says, "Neither do I believe it can ever have any lasting influence in checking the intemperance so sadly prevalent in this country."

It needs no stretch of belief, it is a fact beyond dispute, that it has done it, and your correspondent's knowledge of total abstinence must be meagre indeed not to know how wonderfully that movement has spread. Like the great Catholic movement, amidst opposition, prejudice, and misrepresentation, it has been silently, yet surely, fermenting society, until its principles are gradually accepted in a more or less degree by all classes, until peers and prelates are not ashamed now publicly to plead its cause.

Your correspondent acknowledges that intemperance is "sadly prevalent in this country." From whence are its votaries drawn? From abstainers or moderate drinkers? It needs no logic to settle the question; the use and not abuse theory is slippery ground, albeit neither "Christian" nor "manly."

"Bring the masses," says your correspondent, "under the wholesome teaching and discipline of the Catholic Church, and you will further the cause of temperance more than all the so-called 'temperance societies' can ever do. What effect has Catholic teaching, &c., when you have three or four flaunting gin-palaces close by the church door, and you teach the 'masses,'" "Come here and be taught, then go there and drink in moderation, those are God's gifts sold there!" Are you not sowing with one hand and uprooting with the other--nay more, are you not creating an appetite, kindling a craving that may soon be master in the end? Moderation is the prolific source of the drinking population. Destroy that, and you may call it interfering with the liberty of the subject if you will, but it is also the true way to stop drunkenness. The Catholic Church ever seeks the elevation of her children, and when required becomes all things to all men. Expediency, therefore, calls upon every good Catholic, in the face of the spread of drunkenness at the present day, to deny himself and abstain from the appearance of evil, whether "manly" or no, whether "Christian," or no.

But up goes this Manichæan scarecrow—a very old invention to aid "moderation." Heresy is the cry, and the drink demon makes a haul. "If thy right eye offend thee pluck it out," says the Divine Master. "Manichæan heresy," again shrieks the moderationist, then placidly sips in his comfortable parlour his genteel drink, while following his pious example his poorer brother seeks the gin-shop for something more vulgar and much stronger; and why not? He has as much right to eschew Manichæism as his betters.

How many a youth just stepping out into life, fortified with this letter of "Digby D'A. Daunt's," will enjoy his social glass, and qualify himself for his place among those who each year fill up the gaps in the great army of drunkards. "Take heed lest by any means this liberty of yours become a stumbling block to them that are weak."

Was St. Paul a Manichæan? Yet he said, "Therefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."

"Digby D'A. Daunt," may stand frightening Catholics with his Manichæan bogie, but Catholic abstainers—and there are many such—will be content to follow such an one as "Paul the aged," and dare to say to their fellow Catholics, "Come thou with us and we will do thee good."

W. Inglis.

Sir,—Your correspondent, "W. Inglis," has happily "turned up," as an illustration of the truth of what I asserted in my former letter—viz., that the charge of Manichæism, which it was alleged "is too often hastily launched at the heads of those who support the practice of total abstinence," is nevertheless fully sustained by the language and action of a vast majority of the supporters of this practice. But, leaving Manichæism out of the question, allow me to make a few comments on some of the strange assertions, and stranger reasoning, which characterize your correspondent's letter. In the first place I would notice the unfair way in which he seeks to make me responsible for what I neither said nor implied. For example, commenting on what I wrote as to the doctrine of total abstinence, *as a general principle*, being neither a manly nor a Christian one, "W. Inglis" writes, "*Unmanly, unchristian*, to endeavour to stem a mighty evil that carries a vast number of members of Christ to perdition every year;" whereas it is obvious that I was condemning as unmanly and unchristian *not* the *object*, but the essentially *human mean* employed to attain this object. The vivisectionist, if told that the practice he upholds is neither manly nor Christian, may with like reasoning to that of your correspondent retort, "*Unmanly, unchristian*, to endeavor to stem the tide of human suffering which carries many a fellow creature *every day* to an untimely death!"

When will men learn that the *object* desired and the *means* employed for its furtherance are not *necessarily* of equal merit?

"W. Inglis," like most of his total abstinence *confréres*, has an *immoderate* hatred for "*moderation*;" his reasoning suffers in consequence.

Speaking of intemperance, your correspondent asks, "From whom are its votaries drawn? from abstainers or moderate drinkers?" This "catch" question is the product of reasoning which is more subtle than sound. As well might he ask, "From whence does crime emanate? From those who enjoy their liberty in moderation, hence without abuse, or from those who, thanks to a prison wall, have no liberty to abuse?"

The answer to both questions is the same—from neither—*so long as their respective positions are maintained.* It is as true to assert that the "votaries" of intemperance are drawn from "moderate drinkers"—those who are true to such principles of moderation as their manhood recognises, and their Church and Bible enjoin—as it would be true to assert that they are drawn from "abstainers," those who are true to the principles of their "temperance society."

But says your correspondent, "Moderation is the prolific source of the drinking population." In other words, "moderation is the prolific source" of immoderation! temperance of intemperance! With equal truth may it be said that Christianity is the prolific source of all heresy.

I feel I have said more than enough to show the fallacy which underlies the line of argument adopted by "W. Inglis."

The total abstinence supporters have my best wishes and strongest sympathy so long as in their endeavours to reclaim the drunkard they do not arbitrarily demand the incarceration, by means of total abstinence, of wills sufficiently disciplined by Catholic and Bible teaching to recognise the all-importance of the Apostolic injunction, "Be temperate in all things."

Vigil of All Saints, 1876. DIGBY D'A. DAUNT.

—*Church Review.*

WOMANKIND.*

Those persons who regard Miss Yonge as merely—or even as chiefly—a writer of admirable tales adapted for young readers, do the greatest injustice to her remarkable and varied powers. There is, probably, no living writer who has achieved equal success in so many paths of literature. Leaving altogether on one side the very numerous fictions with which she has delighted the present generation, she has contributed, in the "History of Christian Names," a work of great research on a most interesting subject; many valuable educational works; besides several of a devotional character, as the "Musings on the Christian year," the "Keynotes of the Lessons," and so on. Her "Life of Bishop Patteson" was very warmly received by the reading public, and has gone far to make her powers more widely known; but it may be doubted whether any previous work of hers is so perfectly admirable, so entirely fulfilling the purpose for which it is designed, as the book under our present consideration. "Womankind" is a series of essays on the different periods of woman's life, beginning with "Nursery Training" and ending with "Old Age." There is scarcely a phase of the existence of a modern lady which is not dealt with here. We have several papers on Education, beginning with a chapter called Lessons, and concluding with one on "Culture." Then come Society, Courtship, Wives—all written with such earnestness, such common sense, and. withal, such exquisite refinement and delicacy, that we feel as if the authoress had never found her true vocation until now. The opinions broached by Miss Yonge will not be very popular among some of her own sex. She begins her book by avowing her belief in the inferiority of woman, and also that she has brought it on herself. Of dress, she says that, "take it for all in all, dress is the greatest temptation to the greatest number of women in existence." But she does not therefore teach that women should be careless or unlovely in their apparel, still less that they should refrain from cultivating such intelligence as they have with all diligence. Rather does she dwell on the advisability of culture in taste as in everything else, seeing that female influence depends for so much of its power on outward charm. Taking her stand on Revealed Religion, Miss Yonge declares woman's vocation to be that of an helpmeet for man; and she goes on to show how she may fill that position wisely, discreetly, without loss of individuality, and yet without ever forgetting her distinctly subordinate position. Some of her remarks on education should be remembered by every teacher and by every learner. For instance: "I believe," she says, "that we do not really know anything till it becomes the means of learning something else.

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* *Womankind.* By C. M. Yonge.—London: Mozley and Smith, 1877.

Our last acquisition may always fly away till it has been rammed down with something above it." Again, she dwells on "that vast difference in culture which renders instruction so very shallow in those who do not belong to families where matters of art or literature come into daily life." It is very possible that some of her views may be disapproved, even by sensible and large-minded women,—we are ourselves inclined to differ from her opinions on Spiritual Direction;—but it may be affirmed unhesitatingly that no mother anxious to bring up her children well, no maiden desirous to mould her future after highest and worthiest models, indeed no woman, be her status what it may, who longs to live a noble and useful life, can fail to learn much from these earnest words of one of her own sex. In our opinion, no household containing daughters, should be without this book on "Womankind." A few characters formed on such hints as its author gives, would go far indeed—even if they diverged in details from the original—to redeem our generation from the reproach that fast, frivolous, shallow women have brought upon it.—*John Bull.*

THE CLERGY SUPPLY.

"The Clergy Supply" question, it seems, by the following remarks, is becoming a serious matter in England also. The best way to get an abundant supply of the best clergy, is to nourish enthusiasm and love for the Church as Christ's Body—"His Very Self below"—

The efficiency of the Church depends, if not wholly, at least to a very large extent, *on her being well and abundantly officered.* In these days if the Church is to hold her own, she must be something more than merely efficient. We no longer see among the "upper classes" that, as a matter of course, in a large family of sons, one at least is devoted to "the Church." Yet at one time this was almost a rule. We are pretty sure that the supply of candidates for the priesthood from the upper classes will continue to steadily decrease. Nor do we see how the Church is to regain her former supply from this source unless she again become lazy and rich, which God forbid.

How is the conclusion to be avoided that henceforth the Church must look to a humbler social scale than formerly for the supply of her priests? While the upper classes have lost their interest in the sacred ministry the great revival of Church feeling has created a tolerably widespread desire for holy orders among classes who formerly looked on the priesthood as a thing with which they had nothing to do. We suppose that there is not a congregation where any real Church life exists, from among which its pastor could not pick out at least half-a-dozen young men who would make excellent priests, if they had only the chance of becoming such. The Church must definitely acknowledge that she must in some such way as this, expect her clergy supply to be kept up, and if she confess it and act upon this method it will not fail her. It is almost wholly in this way that the Church of Rome obtains her vast supply of priests and Religious. When the nobles and gentry failed her she turned to the people and was not disappointed. Let the Anglican Church do the same and the like result will follow we are confident.

We are forced to anticipate that the social grade of the priesthood must originally be lower than heretofore; but we do not see that this is a thing to go into fits of despair about. Mere social rank counts, as an influence among men, for less and less every day, and we are not aware that either brains or good morals are confined to the upper classes. But while we quite contentedly look forward to a humbler derivation for our future priesthood, we vehemently deprecate the idea that there should be the least lowering of the hitherto required educational standard. It would be a criminal blunder for the Church in these days, when there is an enthusiasm for teaching gutter children to speak good English, to flood the ranks of her clergy with illiterate priests. Because a man is of humble birth, there is no reason why he should be underbred, ignorant, or ill-educated. Only it must be remembered that formerly the Church secured the services of those who could pay for their own education, now she must ask for the services of those who cannot afford to do so. To take these uneducated she must not dream of, but *she must pay for their education herself.* And this is all fair enough. When a place in the priesthood meant little work and plenty of play and pay, it was only reasonable that candidates for it should be expected to pay handsomely. Now that it means hard work, little pay, and less play, it is only decent that the Church should at least bear the expenses of fitting men for so (financially and socially) unremunerative a post.—*Church Review.*

THE BISHOP OF PETERBOROUGH IN THE CHAPEL ROYAL, WHITEHALL.

The following are a few notes, taken by a correspondent, of the powerful sermon preached last Sunday, in Whitehall Chapel, by the Bishop of Peterborough.

> And when the people saw that Moses delayed to come down out of the Mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods which shall go before us, for as for this Moses, the man that brought us out of the land of Egypt, we wot not what is become of him.—*Exodus xxxii.* 1.

After comparing Jewish history with secular histories, and most lucidly explaining the difference between sacred history and profane, his lordship went on to show the wickedness of the Jews in compelling Aaron, to set up an idol for them, pointing out their want of faith in God because they could not see Moses; this want of faith ending in the idolatry of their worshipping the golden calf; which God immediately punished by a war among themselves, in which 3,000 perished.

He then asked the question, Is there not an "idol" being set up and worshipped in England at this hour? Yes, most undoubtedly—and this idol is "public opinion." Aaron, as the chapter shows from which my text is chosen, yielded to the idol of "public opinion." Pilate did the same, when the Jews cried out "Not this Man but Barabbas." And now the priesthood of the Church of England are expected to worship the same idol, and give the people a religion that will suit the tastes of the present day, instead of the Revelation of God in all its clearness and truth without wavering; but if "public opinion" thinks the priesthood will prove unfaithful, they will be mistaken; if the people cannot accept God's truth because it convicts them of sin, they reject it at their own hazard, and set up each their own idol in its place.

First, there is the idolatry of "party;" the world holds it to be immoral for a man to vote against his party; yet he is expected to do this although his conscience tells him he is doing a great wrong, if not committing a sin, by so acting. Secondly, there is the "Idolatry of Fashion." But, above all, is the "Idolatry of Self." Men and women seem only to live for the self-gratification of the moment, as if their existence ended in death; the same spirit pervades all classes of society from the highest to the lowest. What do you see among the working classes? that every rise in wages in this country seems only to end in increased drunkenness, licentiousness, and crime. What does all history show such a state of society as this to end in? Fire and blood: in fratricidal strife, as we have but lately seen in Europe, and may see again. When men have forgotten the Divine Fatherhood of God, and the priesthood of the Church pander to "public opinion," and preach a gospel of their own invention to suit their hearers, and not God's Revelation, lawlessness and anarchy, as a judgment from God, are sure to follow. and there are not wanting signs in our own country that the storm of revolution is rising which can only be put down by fire and sword.

The following important petition from a number of Peers and other laymen was presented to the Convocation of York, by the Dean of York (Prolocutor), at its meeting on Tuesday. We understand that similar petitions will be presented to the two Houses of the Convocation of Canterbury, by the Bishop of Lincoln and Canon Gregory.

To the Right Reverend and Reverend the Convocation of the Province of York in Synod assembled,—

The humble petition of the undersigned, laymen of the Church of England, respectfully submitting to your Right Reverend and Reverend Synod that we, in common with many other members, both clergy and laity, of that Church, are much distressed at the unsatisfactory relations at present existing between the spirituality and the civil authorities of the realm.

We believe that these unsatisfactory relations arise partly from causes of long standing and partly from recent occurrences.

We therefore humbly pray your Right Reverend and Reverend Synod to take into your consideration how the existing distress may be most effectually relieved, to the glory of Almighty God, the peace and prosperity of His Church in England, and the good estate of the whole realm; and in particular we pray the attention of your Right Reverend and Reverend Synod to the question of the Ecclesiastical Judicature, as one which requires grave and immediate consideration, so as most firmly to secure the spiritual liberties of the Church of England.

The signatures attached are those of the Marquis of Bath, the Marquis of Londonderry, the Earl of Devon, the Earl of Haddington, the Earl of Glasgow, the Earl of Limerick, Earl Nelson, the Earl of Harewood, the Earl of Wharncliffe, Lord Claud Hamilton, Lord Charles Bruce, Lord Ashley, Lord Clinton, Lord Willoughby de Broke, Lord Colville, of Culross, Lord Skelmersdale, Lord Lurgan, Lord Chelmsford, Hon. C. L. Wood, and 100 other laymen of distinction.

This address, though less definite and outspoken than that of the clergy to the Bishops, takes exactly the same line, and obviously points to the same remedy as that of Dean Church and his brethren.

The sentiments expressed are, as might have been expected from the high rank and familiarity with public affairs of its promoters, in the highest degree able and statesmanlike. The movement is of most hopeful augury. We regard it as indicating that the right method for the cure of the present jarring between Church and State has at length been pointed out.

Two things now are needful; the first, a well-considered plan for legislative action about Church affairs, to be allowed, within certain limits, to a combined Convocation; and second, a strong and combined effort to bring this suggestion before the Government in the first instance, and then before Parliament.

These appear to be the next steps that should be taken.

We are glad to see that the President of the Northern Convocation has announced a joint Committee of the two Convocations to consider the entire subject. Doubtless their wisdom will be directed to elaborating such a plan as we refer to. May success attend their labours!—*Literary Churchman.*

THE CRISIS IN THE CHURCH.

The announcement made in the Convocation of York of a joint Grand Committee of both Provinces to consider the state of the Church, is a welcome sign of the effect produced by the address of the Dean of St. Paul's, and other such remonstrances, on the minds of the Archbishops. Their Graces have at last opened their eyes to the anxiety and distress resulting from recent legislation. The Archbishop of York very solemnly engaged himself before God and man duly to consider the objections about to be brought to his notice. It is unfortunate that in qualifying these objections beforehand as "scruples," and by the warmth of his defence of the measures against which they are directed, his Grace's remarks tended, as the Bishop of Carlisle observed, to irritate rather than to conciliate. But the Most Reverend Prelate, if an eager and outspoken debater, is also a clear-sighted and candid judge: one who may be trusted to understand the point and force of an opposition that knows its mind and has the courage to speak it. We look upon this Grand Committee as the most important step that has been taken in the Church of England since the Reformation. If it should abate the strain which the *Times* seems desirous of intensifying, between Church and State, much will be gained. Nothing is so mischievous as the insolent tone assumed by the *Times*, as if the remonstrants are simply rebels against the law, and must be compelled to submit or retire. The Establishment cannot bear another Nonjuring Secession; nor is there any opening for secession in the questions at issue. It being admitted that God and Cæsar have their respective rights, the objection that Cæsar takes too much cannot be satisfied by giving him all. When the State advances on the province of the Church, a loyal Churchman feels called on to resist, not to retire; "*la garde meurt mais ne se rend pas.*"

Dealing with men whom you cannot terrify, and do not want to lose, the object must be to convince and conciliate. It was the threatening policy adopted by the Archbishop of Canterbury, which made the Public Worship Act so much more offensive than it need have been. There was no occasion for a new Judge, and any attempt to defend his spiritual authority, after the publication of the instrument of appointment, can only indicate a determination to suppress the Ecclesiastical Jurisdiction. Again, it will only inflame the sore to represent it as the natural result of previous encroachments. If it were true that the Church Discipline Act of 1840 contained the germs of all that is objected to in the Public Worship Act—which it does not—it would be mischievous to adduce the precedent. The quickened life of the Church in our day is the result of a profounder appreciation of their spiritual call on the part of the clergy. It pervades and elevates their whole work. You cannot have the work or the men, without the intensely spiritual character which makes them what they are. To tell such men that the Apostolical Commission is a delusion, and the Church a department of the State, only dressed up with spiritual forms of no real importance, is to drive them into revolt. The principle laid down in the Act of Submission, and acknowledged by all the best lawyers, that the right of interpreting and determining causes of Divine Scripture and spiritual learning belongs to the Spiritualty, is not to be held cancelled by the inconsistencies of later Acts of Parliament. If the Bishops have conceded too much before, there is now a call to reclaim and uphold the inheritance of Christ. We trust the Archbishops will be prepared to meet it with respect and sympathy. It is the very point of the crisis to which they have brought us. We know and deplore the existence of a Romanising tendency in some not very numerous or formidable quarters. We know also of an opposite extreme, labouring to confound all genuine Churchmanship with Romanism, and root it out of the vineyard by the wild boar of the law. We of the middle way can hold our own between both, so long as the foundations are respected. The question which Lord Penzance forces upon us is whether there be any true Church of God in this kingdom? Any higher authority than that of Parliament? Any priesthood? any Sacraments? These are the questions which occasion the present distress. If the Archbishops can answer them in a way to relieve our anxieties, their Grand Committee will be of inestimable value. We hope and trust the Primates will not go into the discussion with a predetermined contempt of "scruples" they cannot share, and a resolution to hold by all they have done.—*John Bull.*

Church Work.

CHURCH HOME AND INFIRMARY, BALTIMORE, MD.

The *Nineteenth Report* of this Institution covers a period of nearly eighteen months. Since the last Report, October, 1875, there have been 186 inmates, of whom 52 remain at this present. Of the whole number 119 have been discharged, cured or relieved, and 15 have died. These figures speak well for the good medical attention and the nursing. The Home has been modestly pursuing its benevolent work for nearly twenty years, and is now entitled by its success to a wider recognition among us as one of our best charities. It is wisely and economically administered, and its large Board of Trustees embraces the most prominent clerical and lay names of the Church in Baltimore; the Bishop of the Diocese being Visitor. The Home occupies one of the most commanding sites in Baltimore, and from various parts of the building can be had extended views of the fair city and its environs, as also of the Patapsco, and the blue waters of the famed Chesapeake Bay in the distance. It fronts on a broad, handsome street (Broadway), in a quiet portion of the city, and looks out upon green, well kept grounds where the patients can enjoy fresh air and sunshine with due privacy.

The internal economy is well adapted to the purposes of the Institution, and a conspicuous feature is the handsome convenient Chapel, with its oratory adjoining. By means of galleries connecting with the main corridors of the building, invalids too feeble to sit or stand through the services can be easily placed within hearing of them. Though the Home is open to all without regard to beliefs, its religious influence and worship are those of the Church exclusively. There is, withal, a domestic air and a repose about the place which make it attractive. Yet with all its advantages and its success, the *Report* complains that it is not well sustained. If "in the multitude of counsellors there is safety," it would seem that the numerous trustees, representing all our principal Churches in Baltimore, ought to ensure its prosperity. But it may be the old story of "too many cooks," &c. Too much management may prove as bad as none.

The Report tells of the recent addition of a *Ward for Children*, which must greatly enlarge the sphere of the Institution. One child's bed has been generously endowed. $200 a year will establish a bed in this ward, the donor having the nomination of the occupant.

ST. PAUL'S PARISH, BALTIMORE.

This venerable Mother-Parish of the city issues its *Sixth Annual Réport of the Parochial Charities Committee*, with reports of the various departments of Parish Work, and a Parish Almanac for 1877—all in one full, neat pamphlet.

The Clerical Staff consists of five members, the Rev. Dr. J. S. B. Hodges being Rector. The Rev. Charles R. Hale, D.D.,widely known in connection with the *Russo-Greek Committee*, has lately been included in the list. The two Wardens and the Vestry of eight, including Registrar and Treasurer, complete the "organisation" of the Parish according to our "American ideas." The Vestry are probably not more obstructive than most vestries, especially in the Diocese of Maryland—much less than some. They generally sustain the energetic and highly esteemed Rector in carrying out the thorough, Catholic work inaugurated by his predecessor, the lamented Dr. Mahan, by whom, it is said, he was nominated to succeed him.

The Services in the Parish Church are numerous, and reverently conducted. The Morning and Evening Offices are said daily; there is an early Communion on every Sunday, Wednesday, Friday and Holy Day; and also at mid-day on the first Sunday of the month, on Thursdays, and on the major Festivals. During Lent and Advent there is a daily Celebration. Thus a long step has been taken towards a daily Eucharist throughout the year. It is specially worthy of note, that the Church is *open every day, and all day, for private devotion*. Indeed, within twenty years, and especially within the last ten, a great advance has been made in this venerable Parish, both in aggressive work and in Catholic teaching and ritual, as also in devotional spirit.

Of the Works of the Parish, the *Boys' School* is first on the list. It has a board of thirteen trustees, of whom the Rector is one, *ex officio;* and provides eighteen free scholarships, besides receiving a number of boys at varying low prices.

The *Orphan Asylum for Girls* has a board of nine trustees, of whom the Rector is one *ex officio;* and a board of twelve lady managers. This Orphanage was conducted last year at an expenditure of nearly $4,000.

The *Provident Society* prepares comforts and clothing for the poor. Its "officers" are women, and consist of a President, Treasurer and Secretary. It meets for work once a week from Advent to Easter.

The *Ladies' Missionary Aid Association* has for its *Object* the increase of interest in the Missionary Work of the Church, and the diffusion of information concerning it. It also does a *Work* of its own in preparing and sending boxes of clothing to Missionary Clergy, and in giving pecuniary aid to struggling Churches and Missions.

The *Indian Aid Association* renders efficient help to the Missions among the Red Men.

The *Parish Association for Work among the Poor* consists entirely of women, or "ladies" (as the Report has it). The Officers are a President, Vice President, three Secretaries and a Treasurer; and there is an Executive Committee of twelve. Is it impertinent to ask parenthetically why

American ladies are so averse to being called *women?* for it is notorious that they are averse; and hence the word "woman" is so often made conspicuous, both in conversation and in writing, by its absence, or rather by its banishment. It is to be feared that the reason for this lies in the real distinction which too commonly prevails between a "woman" and a "lady." In other words, the modern lady is often very unwomanly! In this fact is contained very serious food for reflection, for our generation.

We are told in the Report that the charitable association before us is "only beginning work, and is not therefore completely organised." But *twelve committees* look like plenty of organisation, at least; while the record of work and active benevolence during the past winter may stand beside that of some older societies.

The *Special Offerings* to be made in S. Paul's this year indicate a large and enlarging liberality, as also a general interest in Church work and extension. They are twenty in number, and embrace all departments.

The Parish sustains two important Missions in Baltimore:

(1.) The *Wyatt Memorial,* as its name shows, a monument to the virtues and prolonged usefulness of a former Rector, the Rev. Dr. Wyatt,—has done a good work among the poor; but owing to the stress in money matters, the regular services are temporarily suspended. Meantime a fund is quietly accumulating for the future erection of a Chapel; and the work of relief, instruction and ministration among the poor still goes on efficiently.

(1.) *S. James' Church for Coloured People* reports 101 Communicants, 32 Baptisms, 70 S. S. Pupils, 55 Pupils in Day School, and $897.97 in Offerings, as the work of the year 1876. There are three services on Sundays, and a weekly Eucharist, except the last Sunday of the month; as also a celebration on the major Festivals. The Mission embraces a Sewing Society, two Beneficial Societies, one for men, one for women, and the Guild of S. James.

The Parish Church is quite remarkable for the contrast between its exteriour and interiour. From whatever direction it is approached, it seems completely overshadowed, and its red brick discredited, by the huge "Masonic Temple" which rears its costly and elaborate white marble front alongside of and far above it; and this effect is enhanced by the unfinished condition of the Church tower, which hardly attains the height of the roof. But upon entering, one is greatly impressed by the size and stateliness, as well as the rich but subdued ornamentation of the Temple of God. It is of the Byzantine style, with lofty clerestory rising from arches sustained by massive columns; and it has North and South aisles. Its full seating capacity is about one thousand. The Church, especially the fine recess Chancel, is perhaps one of the very best specimens of decoration in polychrome in this country. The Altar is beautifully carved in fine white marble; but is wanting in height. The Altar window contains a very imposing, full-length figure of S. Paul, of heroic size. It is a sad pity to have to state that this noble Church is, like so many others, conducted on the "club" system. It is sustained by rented pews. If the wish of the Rector could be realised, it would not only be made free, but would speedily be given up to the Bishop for his Cathedral Church. Its age and relative position among our Baltimore Churches, as the Mother of them all, point it out as the proper recipient of this honour. And is it not high time that the venerable and distinguished Bishop of Maryland, the unswerving champion of the Church and of his Order, should receive this crowning recognition of his services? †

Correspondence.

ROME, Easter Tide, 1877.

MY DEAR DOCTOR:—Our first sight of snow this year was caught on entering "Sunny Italy." The railroad to Turin through Mount Cenis, is a wonderful piece of engineering, and passes through most magnificent scenery. There were occasional patches of snow on the French side of the Alps, but everything was wintry on the Italian side. Nothing could surpass the beauty of the snow-clad peaks seen through the clouds that enveloped them. They looked like floating vapours, rather than the substantial masses of rock and earth that they are. The ground was covered with snow, and rain and sleet were falling fast. High up on the hillsides and down in deep valleys were villages, each with its church tower, and the sides of the mountains were terraced and cultivated. As we descended into the plains the snow ceased to appear, and when the rain was over we realized how true is all that has been said of the climate of Italy.

Our route from Turin lay through Alessandria and the broad level plains of Liguria, skirted by distant mountains. These plains narrowed as we approached Novi, and we entered Genoa through a tunnel at the foot of lofty hills crowned with fortifications. The road to Pisa runs close to the shore of the Mediterranean for a long distance. The appearance of Pisa is that of a once wealthy and famous, but now decayed city, from which wealth and greatness have removed to more favoured rivals. But her Cathedral, Baptistry, Campanile and Campo Santo are there, grand and wonderful as ever. The bronze doors at the west entrance of the church are wonderfully beautiful in their design and execution. Each panel contains a subject from the life of Christ, illustrated by a type from the Old Testament, so that one could narrate the whole story of the Gospels from them. But while Madonnas and crucifixes have plenty of votaries, none but a few travellers seem to trouble themselves to read the history set forth to them on those marvellous doors.

HOLY WEEK IN ROME.

Holy Week used to be the great attraction for all visitors to the Eternal City in the palmy days of the Papacy, but since the farce of the "Illustrious Prisoner of the Vatican" has been brought out, it has been shorn of its glories. The Pope never goes to St. Peter's, and the famous ceremonies which were celebrated there are seen no longer in their accustomed place. But we were attracted thither on Maundy Thursday, by the report that the *Tenebrae* would be sung by the choir in the Capella del Coro. It was a strange scene, in the grandest and most magnificent church in Christendom, and one never to be forgotten. The high altar was stripped of all its ornaments, crowds of people were moving about the church, as on a holiday, without the least appearance of devotion; a stream of devotees was passing the statue of St. Peter, kissing the well-worn toe, after carefully wiping off the saliva of the preceding worshipper. In witnessing this degrading "superstitious vanity," one could not but recall the testimony of the great apostle himself, when Cornelius, the first fruits of the Gentiles, "fell down at his feet and worshipped him;" "Stand up; I myself also am a man." But those memorable words seem to have been forgotten by his so-called "successors." Certainly they might have been inscribed on the base of this statue. Some worshippers were kneeling before the altar of the chapel of the Colonna, which was all ablaze with multitudinous candles. The confessionals were in full cperation, and the view of the proceedings, with the appearance and demeanour of the confessors, was not likely to fascinate those who have any knowledge of "the more excellent way." A great crowd filled the chapel of the choir, and extended out into the aisle, and there was so much movement and noise that, standing on the outskirts, as we were obliged to do, we could not hear much of the music, though I caught one Gregorian tone which was beautifully rendered. But what struck us most forcibly, was the utter absence of seriousness and devotion in the bystanders, including ourselves. The solemn strains of the penitential mnsic were listened to, like any other musical performance, apparently. I saw a few near me with books of devotion in their hands, but they evidently could not use them, so many were going and coming, and there was so much conversation. Of course we could not tell what was going on within the chapel, for all that we saw and heard was in the consecrated building.

The next day was Good Friday, and we realised, by the contrast, what our privileges are. If any one supposes that this solemn day of humiliation is observed in this country, by abstaining from traffic any more than in America, he is much mistaken. The shops were all open, and buying and selling going on as usual. The day was beautiful, and the city was gay with equipages and crowds, and brilliant with flowers, gold and silver, cameos and mosiacs, which fill the shop windows. The Rev. Dr. Nevin has introduced the practice of an early Communion on Good Friday, and by his invitation I enjoyed the high privilege of celebrating on that morning. Here, where St. Peter and St. Paul had preached, and celebrated, and been put to death, where the faith of Christ has been confessed from the beginning; where saints have lived and worshipped, and martyrs suffered; where the testimonials of the Gospel meet you on every side, surviving the corruptions which, though they cloud, can never destroy it; it was a source of inexpressible satisfaction to celebrate the Holy Sacrament according to our undefiled Catholic Liturgy. Its pure and unsullied beauties seem more beautiful, if possible, by contrast with the Roman Mass. Its close conformity to the solemn words of our Lord, and to the primitive use, make you realise your communion with the early saints who are sleeping in the catacombs. Its communion in both kinds, as Christ Himself ordained it, is a privilege so great as to make one marvel how any one can be willing to surrender it for the mutilated communion which is all that Rome vouchsafes to her people. Its sacred words never sounded more sweet and solemn than on that occasion, when comemmorating the Lord's death, on the day on which He died; and it was a joy to feel that we have come from the far-off regions of the West to revive the light and fervour of ancient worship. For that is surely what the churches of England and America are planted here for, if their members will do their duty and appreciate their responsibility in the crisis. St. Paul's Church should be sustained by us at home with the most liberal endowments, and furnished with every instrumentality for the work which is opening up before it. It should have a competent staff of clergy, and be equipped with schools, hospitals, and a clergy house. Now is the critical time, when the minds of these people are beginning to move, and they are losing their faith in all which hitherto has represented religion to them. Shall they fall back into infidelity, or shall they find their way again to the pure faith which the apostles taught, and which was professed and practised in the catacombs? But the latter cannot be expected unless they have teachers; and who shall send these except those who have themselves received the Light?

There was a very solemn service in the English chapel on Good Friday, which I had the privilege of attending. In the good old days, when the Pope ruled "Urbem et Orbem," (the former much and the latter little, however,) he conceded to the English the privilege of worshipping outside the walls, at the Porta del Popolo, hard by the Monastery, where Luther sojourned on his famous visit to Rome. It is wonderful how patient and acquiescent that irascible people are under all the slights and indignities put upon their CHURCH, and they are the only ones they will submit to. So the nation who had conquered peace and security for the princes and nations of Europe, and established the Pope in safety on his throne, by the victory of Waterloo, consented to plant their "Established Church" in a *stable loft*, where they have continued to worship for nearly sixty years! The gates of Rome are not the cleanest places in the world, and it requires some careful stepping to reach the vestibule in a pleasant condition for entering the place of worship. When you are inside, however, you find the arrangements very churchly. There is a nave with transepts, separated by three noble Roman arches, and the altar and chancel adornments are simple and impressive. It will hold about five hundred persons, and was entirely filled at Morning Prayer on Good Friday. After the sermon a large number remained for the three hours service, consisting of a hymn, a discourse, and a meditation on the Seven Last Words of our Lord. Seven clergymen conducted it, with most appropriate and moving sermons, and time for silent meditation was given after each. This service has taken great hold in the English Church, and supplies a want which a great many must feel on Good Friday. Its propriety cannot be questioned, and its subduing and edifying influence cannot be overestimated. I feel it to be one of the greatest privileges to have taken part in it here, where St. Paul preached "Jesus Christ and Him Crucified," and I hope to see it adopted at home, at least in the cities, where a union of congregations would make the labour of the service comparatively easy.

I ought to add that the congregation of the English Chapel have secured a lot and are about to build a church near their present position. There is another Church of England congregation in the heart of the city. Thus, in the wonderful orderings of Providence, the descendants of those Angli for whose conversion St. Gregory yearned and travailled repeat in Rome, in the tongue in which they were born, the collects which he composed and offered for the Roman Church. "What hath God wrought?" How it fills one with wonder and amazement to stand here and see and hear those "signs of the times!" How they rebuke those impatient and unreasoning souls, who would limit the operations of the Almighty to their own conception of times, occasions, and instruments!

I am not prepared to say much about Rome yet. It is too great a subject to be written about hastily. It requires some time to realise its vastness, not, of course, its material extent, but the wealth of instruction in every conceivable department, which it furnishes, and the stores which lie buried beneath it. Here is the place to learn humility, for it requires so much knowledge to appreciate what is spread before your eyes, that one is overpowered by the consciousness of his ignorance. It is a great university, which every one must enter as a humble learner, if he would profit by the instruction. It is the tomb of eighty generations of men, every one of which has left its impress on its history, and its remains in enduring structures on the soil. You see walls which history attributes to Romulus, to Ancus Martius, to Servius Tullius, to Tarquinius, standing amid the habitations of to-day. Cæsar, Cicero, Augustus, Titus, Trajan, Hadrian, Septimus Severus, Constantine, seem like moderns here. The walls of Romulus were seven centuries old when the earliest of them flourished, and they are uncovered for your inspection on Mount Palestine, and proved genuine by undoubted marks. Here are Egyptian obelisks too, older than those walls; one of them from Heliopolis, upon which Moses probably looked, which Augustus brought here after the battle of Actium, to commemorate his triumph. But the two most interesting objects to me are the Roman Forum and the Christian Catacombs. There is an impressive grandeur in the former, filled though it is with ruins, and given up to silence and desolation. There the heart of the Roman people once beat with all its fiery energy, unswerving purpose, and undying devotion to the service of their country, while their orators kindled them with words whose fire still lives. There the consuls gathered their legions after Cannæ, and the matrons devoted their gold, and silver, and precious things, to save Rome from the invader. Thence the laws were given to allies and tributary nations, and the system of jurisprudence was established, which is the grandest monument of the Roman people. And there too was the scene of many a base, bloody, and unworthy deed, the memory of which survives to sully the fame of a great nation, and to point out to all Republics their especial dangers. The sites of the great buildings that surrounded it have been excavated, the pavement of the ancient streets that traversed it have been laid bare, and you see the Via Sacra by which the Triumphs mounted to the Capitol. The amount of excavation that has been going on here, and is still going on, is prodigious, and the remains of buildings and treasures of art brought to light are invaluable; and the two names most conspicuous in the work up to the present time of the "Italian Occupation," are Pius IX. and Louis Napoleon, under the able advice of Commendatore de Rossi.

But to the Christian visitor the Catacombs present the greatest attraction, with their touching memorials of the days when to confess Christ meant to live in the presence of Death; and the howlings and shouts from the Colosseum were a perpetual reminder to the Christian of what the whim of a tyrant or "the madness of the people," might bring upon his head. There is no mistaking what early Christianity was, as exhibited in its remains in those humble sepulchres of the saints. As you pass through their narrow alleys, look upon the wasted bones of the dead in their narrow cells, read the devout and loving inscriptions, and study the simple, pious emblems on the slabs that cover them, survey the cells to which they retreated in times of persecution for worship; when you see where the bishops were buried among their flocks, and find nothing but Scriptural expressions, both in word and picture, of faith and trust in Christ alone, you are filled with amazement at the portentous system above ground which claims to be the legitimate successor of primitive Christianity. The early inscriptions and sarcophagi from the Catacombs, preserved in the Vatican and Lateran Galleries, are a living protest from the dead against that claim. The contrast between them and all that is seen in the Roman Church at this day is wonderful, and would be startling if its defenders had not stultified themselves by pronouncing it a heresy to appeal to history. In the long arrays of early Christian inscriptions, emblems, and sarcophagi, there is nothing to establish any distinctively Romish doctrine or practice. On the contrary, there are multitudes of witnesses that the early church knew nothing of them, and that they are the growth of later days. Upwards of sixty catacombs have been discovered, and if they were placed in a continuous line, their total length would be about 545 miles. They were used for Christian burial for four centuries, and many a Christian martyr was laid to rest in their gloomy recesses. The rage for relics has caused multitudes of tombs to be opened, and the sleep of the dead to be disturbed by "translations;" and it has not ceased in our day. But while the ashes of their persecutors are scattered, and their proud mausoleums turned to the basest uses, the remains of the persecuted Christians in countless numbers rest in peace, as they were laid in hope of the resurrection. And it is wonderful to see, in contrast especially with the pagan emblems and inscriptions, how firm a hold this hope had taken of them. It is represented in every form—the sacrifice of Isaac, the raising of Joseph, the story of Jonah, the three children in the fiery furnace, the first fruits, and the raising of Lazarus. The last seems to have been always used as the great emblem of the final resurrection.

Easter day was bright and glorious in Rome, and our churches were decked with the most beautiful flowers which this delicious climate furnishes, and filled with large congregations. The number of communicants at the 7 A. M. celebration in the English chapel, and at the 8:30 and 11 A. M. celebrations in St. Paul's, was a proof that the Lent work was bearing fruit. Let us hope that it may be a token of the resurrection of the Body of Christ to a new life in this, the dwelling place of Apostles, Saints, and Martyrs. Let us pray that GOD will raise up His power, and come to His Church, and with great might succour her, delivering her from false apostles, and the terrible superstitions and heresies that choke and strangle her. If there be any virtue in intercession, let us intercede for this Church at Rome, that she may cast off the works of darkness, and arraying herself in the light and truth of the Gospel of Christ, and not in vain counterfeits of it, may be made the blessed means of restoring the Unity of Christians which her rulers have been so successful in rending.

M. V. R.

For the Church Eclectic.

A LIVING CHURCH.

The Centennial Year of 1876 closed with the third session of the Church Congress in Boston; a Congress delighting not only churchly hearts, but drawing upon itself the favourable notice of the secular press. A Congress composed of minds representing all parties and all shades of party within the church; men coming to the front and grappling with the question, "How shall we reach the masses of the people." A Congress discussing the live questions and the live interests of to-day. Men like Dr. DeKoven reading a paper on "Relation of the Church to Freedom of Religious Thought," a paper containing some broad truths, indeed, doubly precious at this time—"that minds far apart will be drawn together by mutual work, by united sacraments, by the loving rivalry to be foremost in self-surrender and in work for God."

"That it is better to bring wanderers to Holy Baptism, than to be exactly accurate as to the nature of regeneration." "That it is better to plead before God in the Holy Eucharist, the Passion of Jesus, and to feed His people with His Body and Blood, than even to be clear and distinct on the doctrine of the Real Presence."

But alas, before the joyful echoes of this Congress had died away, before its members had fairly reached their homes, comes this same Centennial year, the dismal wail from New York. The humiliating spectacle of a Missionary Board out of funds, in debt, embarrassed on every hand, with unpaid Bishops, unpaid missionaries, and the awful question to put before a people calling themselves Christian, "shall we call home our Bishops, our missionaries, and let those in distant lands take care of themselves, or shall we contrive some new expedients of raising money to bridge over the river once more?" Such a state of things in one season as the Congress in Boston, and the lamentations of Dr. Twing and the Missionary Board in New York, may seem at first sight paradoxical; but we believe that they exactly explain and support each other. The main question propounded at the Congress was, "How to reach the people? How to bring them within the Church's fold?" The revelations in New York show that the time has come when this question must be met or the Church's work must cease.

And while all this was going on in the Church, the secular world has been occupying itself with a like puzzling problem, no less than that of Russia and the Ottoman Empire. "Why did not Russia declare war? Why was not the one opportune moment improved? Why did she not sweep Turkey out of existence?" * Russia, that great nation! so big on the map! so difficult to get into and so hard to get out of on Nicholas' day, that people felt about it as children do about the dark, that it was a quarter out of which terrible things might any day come. The Crimean war helped to strip off the vail, and showed that Russia, with all her pretentions, was without the resources to enter into any war. That although she could keep up a great standing army in time of peace, she had no reserve strength wherewith to meet the drain of a long war, and so in consequence could no longer be considered formidable by any first-class power. Recent investigations show that Russia has no *people*, no *common middle class*, and that hitherto her army has been composed of Nobles for Officers and Serfs for Soldiers, and that it must be a work of time to reorganise such an army, because there is in Russia no intelligent middle class, whereas England had a numerous, well educated middle class, with good social training, and on the whole, high sense of honour, to draw on for the army and civil service in India, or she could never have assumed any better relation to the people than that occupied by the East Indian Company in its earlier days, and could have done little or nothing towards the improvement of Hindoo civilization.

Russia with its high pretensions, and our own Church with its sounding Congress, seem alike to remind us of French society under the old regime, *head and tail, but no body*. And we contend that it is because of the absence of this class, known as the *common* people in our Church, that we are so crippled in all our financial affairs. And this for a double reason; passing by the first and most important, that this very absence of the common people shows a radical defect in our whole system, we come to the second; it is the masses who *give*; the *people* on whom you must depend for those small sums regularly paid, that constitute real financial strength. The very poor cannot give; the rich cannot give. There are some noble exceptions to this latter rule, and the Church boasts to-day and has ever boasted, princely donors among her members, but as a principle the sad truth must ever hold, "How hardly shall they who have riches enter into the kingdom of Heaven." How hardly shall they whose every want is supplied, who fare softly every day, who deny themselves no luxury, no gratification; how hardly shall such enter into that inner kingdom, that spiritual life, that membership with the Crucified, which alone enables a man to feel keenly the wants of his fellow men, and deny himself that he may have to give to others, and extend Christs Kingdom on the earth. The Roman Catholic Church, with its marvellous powers of adaptation, makes no mistake on this score. In a lecture delivered by one of her western Bishops in New Bedford, we find this remark: "We are of the people, and have their love and sympathy De Tocqueville has truly declared the tendency of Catholicism to be democratic, and that of Protestantism to be aristocratic!"

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* Nation 603.

We hold the *theory* that the Church is a purely democratic institution; "that all her members are equal; that if one of her members suffer all the members suffer with it." In theory we are as sound as the Roman Catholic Church, or any other church under the sun. But look at the facts; go through the churches of New England to-day, and see if you find the people within her walls. Take one of our country churches; the *best* people in the place attend it, of course; the best people in point of position and family, if not of means, are almost always represented; a few poor, for the Church is behind no body in the land in her loving care for the poor, the very poor; and these you will find; but where are the common people? If you call attention to the fact, you are answered with, "Well, you can't expect such people to like our church, they don't; it's too refined and cultivated!" And you see, moreover, that both pastor and people *like* to have it so. All this being as it is, there must be some reason for such a state of things; some reason why the moment your foot has crossed the entrance to a Roman Catholic Church distinctions vanish, and the noble and the peasant can kneel side by side! Some reason why the Methodists have had such hold on the masses, and somehow have always money and means for carrying on their work. A secondary reason, we believe to be, the *miserable individualism* of the dry doctrinal sermons of our clergy. The Methodists have a fashion of talking about matters pertaining o- the Body, and consequently of interest to the Body; so have the preacth ers among the Roman Catholics. We have a fashion of ignoring the Body, its wants, its claims, almost its existence, and preaching instead this particular doctrine or that.

With one man it is "Baptismal Regeneration." No matter what the text or whither he starts, the congregation know very well that "Baptismal Regeneration" will be in at the close. Another delights himself with "Justification by Faith." With another it is the "Apostolic Succession," and this latter is always an incurable; with him "all roads lead to Rome." With another it is the "Real Presence," and with another, "The Creeds the true basis of Unity!" Whatever else these sermons lack, they seldom lack for *dryness*! In listening to them one is reminded of Legh Hunt's famous 'dry book;' a book *so* dry that a man had only to carry a copy about under his arm and he need never possess himself of an umbrella! Make any remonstrance, and who does not know the answer? "Take away doctrines! not preach doctrine! we must preach doctrine; doctrinal sermons if you please. We shonld be false to our ordination vows if we did not preach them." "Morality has taken the place in men's minds of sound doctrine." "Sentiment and feeling have well nigh displaced the Church's true teaching." "Personality, Individualism! you will find these among the sects; the Church abhors them!" "We must preach the Church!" Not long since we heard it announced from the pulpit "that the Church recognized no *Individual*, only the Body! The *Church* says this and that."

We could not help wondering what had become of Abraham, and Isaac, and Jacob, and why it was the Gospels of SS. Mathew and Mark, Luke and John? It seemed to us that to recognise the Individual was just precisely what the Church does do. Like Her Lord, she calleth them all by their names. From the very beginning the Church has taken the greatest care to recognise personalities, and to give us Individual names. Men are not wont to be interested in *abstractions*; the deeds of the living men and women have a mighty power to influence us for good or evil. And if you come to doctrines, where in God's Holy Word or in our own blessed Prayer Book, have we such a thing as an *abstract* doctrine? Where, from Advent to Trinity, have we a doctrine that does not rest wholly and entirely upon the warm, living Personality of the living Man, Christ Jesus? In the early days Christ seems to have been made known in the Breaking of Bread, and here we take it is *Personality*. And in the days of Breaking of Bread the Church grew and was multiplied, and there was a place for common people within her walls, and circulars showing their communicants how small sums they could give and never feel it, were things unknown; those possessed of goods *brought* their gifts and laid them at the Apostles feet!

Preach Christ, and sound doctrine is always preached, preach sound doctrine and Christ is preached; preach Christ and the people are satisfied indeed. To leave out doctrine from sermons is to build a house of cards, and such sermons go nowhither; but the doctrine of the Bible and Prayer Book, and the doctrine of this or that individual man, we take it, are two very different things. In the one we have the closest possible connection with the Life Giving Centre, with the warm throbbing heart of the Man, Christ Jesus, and with the living members of this same head and heart. The doctrine that proceeds from the heart must ever touch the heart, but doctrine, dogma, evolved from the intellect has power to reach the intellect; this and no more. A system like the latter answers very well for the rich and cultivated. With the aesthetics of music, and with a fine service, these do very well. Living for this world they have no great craving to be reminded of the next. Comfortable and at ease themselves, they have no particular desire to be reminded of the Body to which they belong, to listen to unvarnished tales of the sufferings of this member or that, and their own obligations to relieve them. Give them the service (with the Breaking of Bread left out) and the routine to which they have been accustomed, and on the whole they prefer these good doctrinal sermons, that always leave them just what they are; this top-scratching of the ground of their hearts is really preferable to that sub-soil ploughing, that going down deep, which brings to the surface much that is not pleasant for the natural man to behold. With the common labouring man all this is reversed. Burdened with cares six days of the week, anxious and toiling, he goes to church, if he goes at all, to be refreshed and strengthened for the coming six days. Dry dogma is not the most nourishing food to the anxious, toiling man or woman, hard pressed with the stern necessities of their every day existence. But talk to such of the Man of sorrows, talk to such of the deeds of living men; and picture to them the work that is being done in missionary lands; talk to living men of living things and see if they do not care. It is your common mechanic, who never owned a house in his life, who feels for the missionary moving hither and thither, with no home he may call his own. It is your common man who looks to his hands alone for support for himself and little ones, who feels for the missionary cut off from his miserable stipend of $300 a year. He knows what it all means. This is a man who will give out of an understanding heart. People are not wont to be interested in that of which they *know* nothing. There was hardly a man, woman, or child, among the Baptists, but knew all about Dr. Judson and his work in India. Anna Judson, toiling over the burning sands, carrying her little one in her arms, to minister to her husband, as he lay sweltering in the Indian prison, was a household tale among those who sent him forth, and they would have scouted the idea of being unable to support such a man and such a work. With us Dr. Judson would have been an unknown individual; he might have given his life thrice over for the Church before we should have condescended to notice the deed. The clergy would have been, perhaps, acquainted with the fact, and a newspaper paragraph might have conveyed further intelligence.

Within a few years we have had, within our own Church, one of the holiest martyrdoms the world has ever seen; even the busy world could pause long enough to cry out, "truly this man was a Bishop indeed, worthy to be called an Apostle"—but from Maine to California we do not believe there were half a dozen pulpits where the deed was so much as alluded to. Are we the people to prate so much about Apostolic Succession, Organic Unity? Strange successors to the Apostles! Strange way of showing our fellowship to the world. St. Paul fighting with beasts at Ephesus, and St. James too busy at Jerusalem to speak to his people of the fact!

And so we lose, by failing to nourish, the very people we cannot afford to lose. We cut off our main artery, and wonder why the work suffers. All over the land comes the sad, awful cry, "Fields white unto the harvest, Reapers all ready to enter in—but no money, no means, no interest! What does it all mean? Are the people dead that they do not care? What is the trouble? Alas! we believe the trouble is that we have lost the people, and those whom we have not lost we fail to interest.

In Bishop Williams' anniversary address, we find these sad words: "One thing in the working of the Diocese weighs upon me continually, as I think hardly anything else does. I mean our Diocesan Missionary work. For some reason or other, I know not what, it neither awakens the interest nor receives the support to which it is entitled. I feel discouraged and disheartened, when I see missionaries unpaid, who have proved themselves "labourers worthy of their hire," and fields untouched which would abundantly repay all the care that we can give them." Farther on we find that out of 150 parishes fifty have not reported themselves at all! One third going on its way without so much as one offering in the whole year, for the poorer members of that Body to which they themselves belong! With such appalling statistics as these would there not seem to be some failure in our manner of carrying on our missionary work? More than a quarter of a century ago, in the Eastern part of the diocese, a convocation was formed calling itself "The Eastern Convocation," whose direct and sole object was to extend the Church, plant missions, and support the work in feeble parishes. Two counties are represented, and the meetings held monthly in the various churches, and in all these years we have never so much as heard an allusion to the work going on. There were present at the last meeting we attended, some eight or nine of the clergy and fourteen or fifteen of the laity, (the latter the ingathering of two parishes.) There was the regular service, and the sermon was on the good old topic, "The Creeds the true basis of Unity." How well we all knew it, why, if the good man had lost his place, not one of us but could have supplied the missing word! And then came the collection, a few quarters and half dollars from the fifteen laity who had troubled themselves to remember there was a collection, the clergy giving all they could spare from their slender store. The Holy Communion, a nice social dinner at the rectory, and all was over, and everything remained just precisely as it was.

The Bishop sighing over the want of interest, the funds coming in just as slowly, and the Church making just as little progress. Four or five struggling, half-supported missionary parishes, the result of more than a quarter of a century of organized work! "A want of interest in the *people*!" Why, the people know as little and care as little about any missionary work going on in the Eastern part of Connecticut, as they do about the inhabitants of Boolaba. We take it missionary meetings will have to be conducted after a somewhat different style, before there will be a very profound interest taken by the people.

(*To be continued.*)

DEPARTURE.

It was not like your great and gracious ways!
Do you, that have nought other to lament,
Never, my Love, repent
Of how, that July afternoon,
You went,
With sudden, unintelligible phrase,
And frighten'd eye,
Upon your journey of so many days,
Without a single kiss or a good-bye?
I knew, indeed, that you were parting soon;
And so we sate, within the low sun's rays,
You whispering to me, for your voice was weak,
Your harrowing praise.
Well, it was well, my Wife,
To hear you such things speak,
And see your love
Make of your eyes a growing gloom of life,
As a warm South wind sombres a March grove.
And it was like your great and gracious ways
To turn your talk on daily things, my Dear,
Lifting the luminous, pathetic lash
To let the laughter flash,
Whilst I drew near,
Because you spoke so low that I could scarcely hear.
But all at once to leave me at the last
More at the wonder than the loss aghast,
With huddled, unintelligible phrase,
And frighten'd eye,
And go your journey of all days
With not one kiss or a good-bye,
And the only loveless look the look with which you pass'd,
'Twas all unlike your great and gracious ways.

PATMORE.

O there are evils in this reckless world
That cry to Heaven, tho' they cannot reach
The unsusceptible and blunted ear
Of cheated man: oppression grim and dark,
That ever secretly its crushing hand
Lays hard on helpless, unresisting souls,
And the free motions of the immortal spirit,
Its noblest aspirations after good
And seekings for true happiness and peace—
Controls to its own vulgar aims and ends,
And in the pride of accidental power
Churlishly throws its bitter, low restraint
On minds of angel temper—to itself.
Oh, not alone where iron fetters ring
And tearful bondage drags its clanking chain—
Not only where the sighing prisoner views
The dingy blackness of his dungeon walls,
Is tyranny.

G.

"TOYS."

My little son, who look'd from thoughtful eyes,
And moved and spoke in quiet grown-up wise,
Having my law the seventh time disobey'd,
I struck him, and dismiss'd
With hard words and unkiss'd,
His mother, who was patient, being dead.
Then, fearing lest his grief should hinder sleep,
I visited his bed,
But found him slumbering deep,
With darken'd eyelids, and their lashes yet
From his late sobbing wet.
And I, with moan,
Kissing away his tears, left others of my own;
For, on a table drawn beside his head,
He had put, within his reach,
A box of counters, and a red-vein'd stone,
A piece of glass abraded by the beach,
And six or seven shells,
A bottle with the bells,
And two French copper coins, ranged there with careful art
To comfort his sad heart.
So when that night I prayed
To God, I wept and said:
Ah, when at last we lie with tranced breath
Not vexing Thee in death,
And Thou rememberest of what toys
We made our joys,
How weakly understood
The great commanded good,
Then, fatherly, not less
Than I whom Thou hast moulded from the clay,
Thou'lt leave thy wrath, and say,
"I will be sorry for their childishness."

PATMORE.

Literary Notes.

Two Dissertations.—I. On *Monogenes Theos* in Scripture and tradition II. On the Constantinopolitan Creed and other Earlier Creeds of the Fourth Century. By Fenton J. A. Hort, D.D., Fellow and Divinity Lecturer of Emmanuel College, Cambridge.—Cambridge and London; Macmillan and Co., 1876.

The conclusion drawn by Dr. Hort after a long and laborious investigation of the evidence, internal and external, against as well as in favour of such a reading, has been to accept *μονογενῆς θεός* as the true reading of St. John i. 18, in preference to the commonly-accepted reading *ὁ μονογενὴς υἱός*, on the grounds of documentary evidence, of probabilities of transcription, and of intrinsic fitness. The most authenticated and the oldest manuscripts, such as the Sinaitic and Vatican, with some of the most trustworthy versions, such as the Revised Syriac and the Memphitic, support this view; which has also the support of Clement of Alexandria, Irenæus, Epiphanius, Basil, Gregory of Nyssa, and Cyril of Alexandria. Our learned author, after a most minute and critical examination, says:

> Thus it comes out with perfect clearness that *υἱός* is one of the numerous Ante-Nicene readings of a "Western" type (in the technical not the strictly geographical sense of the word) which were adopted into the eclectic fourth century text that forms the basis of later texts generally. As far as external testimony goes, *υἱός* and *θεός* are of equal antiquity: both can be traced far back into the second century. But if we examine together any considerable number of readings having the same pedigree as *υἱός*, certain peculiar omissions always excepted, we find none that on careful consideration approve themselves as original in comparison with the alternative readings, many that are evident corrections. No like suspiciousness attaches to the combination of authorities which read *θεός*. Analysis of their texts completely dissipates the conjecture, for it is nothing more, that they proceed from an imagined Egyptian recension. The wrong readings which they singly or in groups attest can be traced to various distant origins, and their concordance marks a primitive transmission uncorrupted by local alterations. Such being the case, *θεός* is commended to us as the true reading, alike by the higher character of the authorities which support it, taken separately, and by the analogy of readings having a similar history in ancient times."

Whether we look at the distinct aim of the Prologue of St. John's Gospel, or at the harmony of the context of the special text (i. 18), we are inclined with Dr. Hort to take *θεός* rather than *υἱός* as the original and correct reading. St John's main purpose is, beyond all doubt, to vindicate the *divinity* of our Lord, not only as having had a pre-existence as God in the bosom of the Father before Creation, and as the Divine Maker of the world at Creation, but further as the *manifestation of God in the flesh*; so that Jesus Christ, though *born a man*, was *a begotten God*, the only *begotten God*, God begotten from God; as many of the earliest creeds in succession put it, *θεόν ἐκ θεοῦ*· (see the Creeds of Cæsarea, the Nicene, the Constantinopolitan, the earlier Creed of Jerusalem, the Athanasian, and others). Now, when we read "the only begotten *God*, who is in the bosom of God the Father," we are reading a text in perfect harmony of thought and expression of thought with a text about which there is no manner of doubt or dispute, the very opening words of St John's Prologue, "And the *Word* was *with God* [equal to *in the bosom of the Father*], and the *Word* was *God*," where the analogy comes home more closely as we read, "No one *as yet* [up to this time—*πώποτε*] has seen *God*, but the *only begotten God*, He it is that has revealed Him [God in *the flesh*], and so fulfilling his office as the *Word* of God." In point of fact, the words, "God no one has *at any time as* yet seen," coming as they do a little after the declaration that "the Word *became flesh*, and *tabernacled* amongst us, and we beheld His glory—His glory as of the only begotten of the Father," are robbed of their most natural significance, unless we read "the only begotten God, who in the bosom of the Father has declared the *Godhead*" (which none has hitherto seen, but which we have seen when he *tabernacled* in the flesh). Here three points are further to be noted:—(1.) If we read, "*God* no one as yet has seen; the only begotten *God*," here we find a reading, by the repetition of the term "*God*" in harmony with St. John's *iterative* usage of terms, as for example, "In the beginning was the *Word*, and the *Word* was with *God*, and the *Word* was *God*. All things were made *by Him*, and without *Him* was not anything *made* which has been *made*. In Him was *Life*, and the *Life* was the *Light* of man, and the *light* shineth in darkness." Further, at ver. 18, we have not only the *iteration* of the *θεός* in St. John's style, but we have a direct evidence that, in the opinion of the Jews who sought to kill our Lord. He claimed God to be his Father in the *special sense* which would make him *equal to God* (*πατέρα ἴδιων ἔλεγε τὸν θεὸν, ἴσον ἑαυτο͂ν ποιῶν τῷ θεῷ*),in other words, that the Christ claimed to be not so much *μονογενὴς ὑιός*,but *μονογενὴς θεὸς*. (2.) By reading "onlybegotten God" instead of "only begotten Son" in ver. 18. we better preserve the consistency and colour of thought started in ver. 16. where St. John introduces "*the pleroma*," or *the sum total of the Divine attributes*. Here the principal notion is not that of *Sonship*, for that is dwelt on in ver. 14, but that of *Deity*, by whose attributes we are blessed in the coming of Christ, as the only begotten God, whose Divine graces are imparted to His Church, which is said to be His fulness. Now it is impossible to read the Epistles to the Colossians and Ephesians without feeling that the term *πληρωμα*(in full,*πλήρωμα της θεότητος*) meant nothing short of the *fulness of our Lord's Divinity*, and that the term was technical even before St. John wrote the Gospel. Now if St. John dwells in the early part of the Prologue on the Christ, on the technical term *Logos*, to enforce His Divinity, not his Sonship, what more natural than he should dwell on another recognised technical term, the *pleroma*, to assert, not his Sonship, but His Divinity? (3.) Further, we think the notion of Deity is far more naturally described than that of Sonship in the term "who has entered into and(*ὢν*)now is(*εἰς*)"in the bosom of the Father" as he is "*one* with the Father." If the notion of Sonship had been principal, we should have had as at ver. 14, *παρὰ πατρὸς*,not *εἰς τὸν κὸλπον τοῦ πατρος*. For these reasons we fully concur with Professor Hort that "without *μονογενὴς θεός*, the end of the Prologue brings no clear recollection of the beginning: *θεός* is the luminous word which recites a fresh the first verse in the last, and in its combination with *μονογενὴς* crowns and illustrates the intervening steps." As incidental evidence in confirmation of Professor Hort's views we may note that the term applied by the early Church to the Blessed Virgin, was "the mother of God," *θεοτόχος*, *Dei Genetrix*, whose son was God, God who took her flesh—a term which received the sanction of the Church at the Council of Ephesus, which condemned Nestorius for denying the correctness of the term. We have only space to add that, starting with evidence in the early Creeds in favour of the reading he advocates, Professor Hort gives us a most learned survey of the history of those early Creeds.—*Jno. Bull.*

Unity of Natural and Supernatural Faith.—Belief in the Eucharistic Presence stands on the same footing as belief in God and in the Incarnation, it is an "evidence of things not seen," a realization of the soul, supernaturally, of something beyond reason. The soul of a little child believes in God by a process wholly inexplicable, without seeing God, knowing much about Him, without any intellectual or imaginative effort, it believes firmly. Precisely in the same manner does the soul of the Catholic believe in the Presence in the Holy Eucharist—

> Visus, tactus, gustus in Te fallitur,
> Sed auditu solo tuto creditur.

It is said that blind men can tell on entering a room whether there be a human being in it, though his presence be not betrayed by any movement or sound, by a mysterious instinct. It is by a somewhat similar instinct, a divine, supernatural gift that the Catholic knows the Presence of his blessed Lord in the Sacrament of the Altar. It is this sixth sense which makes him feel that a church which contains the blessed Sacrament is altogether different from one where it is not observed.

We do not say that it is not possible for a Catholic to lose his faith in the Real Presence, but if that faith has once been a living one, and not a dead intellectual acceptance, in all probability his faith in all the other verities of the Christian creed will fall with it, for they stand on exactly the same foundation, a supernatural divine revelation to the human soul. An accident, destroying the sight of one eye imperils the loss of the other, so closely are they bound together in sympathy. A man who has once believed and realised the Eucharistic Presence, and known what a fountain of comfort everflowing it is, and what is the joy and peace of believing, if he abandon this belief is tolerably sure to abandon Christianity altogether.

—We noticed sometime back, with qualified approval, a volume of sermons on "Law and God" by the Rev. W. Page Roberts, vicar of Eye, which has attained a certain measure of popularity. The same writer has now issued a companion volume, which he names *Reasonable Service* (Smith and Elder), containing twelve discourses, addressed primarily to persons who are disquieted by the current objections against the truth of Christianity. We cannot but think it a very healthy and valuable fact that men of the Broad Church school should set themselves, just as Paley did, a century back, to the task of apology for belief. The school itself, collectively, is *apt to raise more ghosts than it lays*, but it is much that it should even try to lay them, and ally itself in the main with Christianity. The *Roman Church* is not so fortunate. *Its Broad Churchmen*, in reaction from the effort to make them Ultramontanes, *became Voltairian*, and eagerly pull down what our *noble savages* build up. Mr. Roberts, in France or Italy, would probably be a sceptic, while here in England, he is a Christian who can pass muster pretty well, and who has said some really clever and pungent things in this new volume in defence of the old truths.

—We hear that a Bishop has referred to the Archbishop the solution of the following question: A dispute has arisen in his diocese respecting the origin and interpretation of the well known adjuration "*By the piper that played before Moses.*" One party asserts that it arose *before* the time of Moses: another that the piper was a musician who attended Moses' feasts and played at them: another that he was employed to precede him in processions and *lead* the music: a fourth that he was, like the piper of a Highland chief, employed to arouse the warlike propensities of his people, and stimulate their enthusiasm: but another party, recently sprung up asserts that he played not *before*, but at the *north end* of Moses! The Archbishop has referred the question to the Privy Council.—*Ch. Review.*

The Mystery of Suffering. Six Lectures. By the Rev. S. Baring Gould, M A. London: Skeffington and Son, 163 Piccadilly. 1877. Pp. 112.

Mr. Baring Gould's writings, whatever be their subject, have always a degree of originality which renders them specially fascinating. His imagination suggests so many analogies to the matter in hand, his wide reading furnishes him with such apposite historical parallels, that their combined force converges upon the mind of the reader with constraining effect.

The present small volume is no exception to the rule. They are concerned with that which is one of the darkest problems of human life, as it is also one of the oldest. Accordingly, it is very natural that the author should begin by analysing what is probably the most ancient discussion of the mystery of suffering extant, viz., the Book of Job. He lays down, with perfect correctness, that the solution propounded in it is not exactly mistaken, but inadequate; that it does not go much further than to protest against the view of the Divine Creator which fancied him vindictive and revengeful; and that it does not reach to the true solution, which cannot be attained except from a Christian standpoint.

Lecture II. is devoted to (1st), an exhibition of the universal prevalence of suffering. Seldom has the universal suffering and death of which the universe is full been exhibited with greater vividness and picturesque force. The tiger killing in the forest, the fish in the water, the bird in the air—and man impartially destroying them all. Then the question occurs, why? And our author answers truly that *Death is one of the conditions of Life*—their suffering flows necessarily from the dualism established in man's nature from the first:

"He had two centres, the physical and the immaterial, the animal and the spiritual, around which to rotate; his life could no longer run in a circular orbit of natural sequences without disturbing influences; like the moon, his center of gravity was displaced."—(Page 33.)

This goes rather far in the direction of making the Fall inevitable and necessary; and we think the author has allowed himself to be carried somewhat too far by the influence of the metaphors which he employs so freely.

He might have gone on (as he does not) to show how perfectly possible it was that the two centres of force should coincide, by their being obedient to the attraction of the Will of God, and being drawn into its path.

Lecture III., "The Capacity for Suffering," is striking, but less original; whilst IV. and V., "Suffering Educative" and "Suffering Evidential," are apparently concerned with what is practically the same division of the subject.

Finally, in Lecture VI. the author takes up the great theme of "Suffering Sacrificial," and shows (1), That all suffering has traces of this vicarious atoning element, which culminates and is summed up in that which we rightly as κατ' εξοχήν call THE Atonement; the Life and Passion of our Lord. It is but tentatively and inadequately that he seems to make this application, with which his very beautifnl Lectures find their fitting close. We must think this a great omission. This exemplification of the Law of Sacrifice should have had an added Lecture to itself, and the series would have been far better thereby. As it is, the lectures are *one short of seven;* and Mr. B. Gould knows the mystical meaning which attaches to the number six.

The Lectures are, therefore, in a measure imperfect; and it need hardly be said that they are fragmentary, as probably any treatment of their vast and difficult subject must necessarily be. But they are nevertheless striking and admirable in a very high degree. If any reader desires to find this great problem treated with boldness and yet with reverence; with scientific knowledge of fact and with the happy perspicuity that amounts to poetic genius, he cannot do better than seek it in these Lectures.—*The Literary Churchman.*

Spiritual Letters of Archbishop Fenelon. Letters to Men. London: Rivingtons. 1877. Pp. 352.

A very few persons have a genius for translating; and of these the accomplished translator of these letters is apparently one. To compare the finished workmanship of one of these artists in words with the hobbling constructions and distant caricatures of the meaning of their original of ordinary aspirants, is sufficient to show the vast difference between the two. And the edition of Fenelon's "Letters" put forth in the pretty volume before us is quite one of those renderings which, by faithfulness to their original, and the idiomatic beauty of their style, are real works of art in their way. It is not too much to say that these Letters read as if they had been first written in English, and that by some master hand. As for their subject-matter, we have only to say that we have gone through them from beginning to end. The great Archbishop's piety was pure, simple, and singularly free from fanaticism; and he never seemed desirous to stray into those doubtful paths of speculative dogmatism which have apparently had so much attraction for the followers of that Ultramontanism which has risen upon the ruins of the great Gallican school of Fleury and Bossuet. There is nothing here which would be other than wholesome spiritual food to Anglicans, and we hope they will duly appreciate it. Of the whole book it would be difficult to speak too highly.—*The Literary Churchman.*

—Any of our readers who may like to enjoy the luxury of a hearty laugh, may assuredly find it in the perusal of some very clever and amusing Latin elegiacs, entitled "Ecclesiæ Instauratio," by Mr. Henry W. Phillott, Prælector of Hereford. He describes with much humor the tribulations of the "Parochus," who has set about restoring his church. His modest request for "stamps":

Quidlibet audendum est mendico, si dare nummos
Non vis, pauca tamen 'signa' referre potes."

And the fate of the multitudinous circulars he sends forth:

"Quam multa in cophino indigesta mole quiescit,
Cras matutino conjicienda rogo."

On the failure of "circulars" he tries a "bazaar":

"Auctio fiat, ubi collata merce, supellex
Nullius pretii præmia magna ferat?
Illic fraude pia, pia per perjuria linguæ,
Pellicit emturos scita puella viros."

Though we are afraid that *supellex* will hardly do for such *nugæ inanæ* as are acquired (we can hardly say *sold*) at bazaars. *Auctio* hardly fits, and *pia pia per per* is a desperate collocation of sounds. The description of the public meeting, with Bishop, Archdeacon, Dean and county magnates, is humorous, and the scramble of the reporters and the company in general for the fragments of information likewise. It consists altogether of some hundred lines, and a more amusing *jeu d'esprit* we have seldom read.

—*Mayfair* is responsible for the following story about Pope Pius IX.:—During the French occupation of Rome he was obliged to request the recall of a French colonel on account of a gross affront to the papal authority. Colonel ——, who seems not to have been a very wise man, surprised the Pope by going to the palace to take leave, and by improving the opportunity to ask a great many small favors. No allusion was made to the unpleasant circumstances which led to his recall; but when the colonel presented a picture and asked for an autograph, the Pope wrote the words which Christ used to Judas in the garden: "Amice, ad quid venisti?"—"Friend, wherefore hast thou come hither?" The delighted colonel showed the picture to all his acquaintances as a *souvenir* of the Pontiff's kind regard, until somebody cruelly translated the Latin for him, when he put it away.

—We hear that it has been proposed to hold the Church Congress for 1877 in the Crystal Palace at Sydenham, instead of erecting a building at Croydon itself.

—Spiritual authority to rule over us in the Lord cannot be exercised by any Bishop *unconditionally*, but only according to the Canons or Rules of the Church. The express condition of the Presence of the Divine Head of the Church is, "*where two or three are gathered together.*" (S. Matt. xviii. 18-20.) The authority of the Rulers of the Church can be exercised only in union one with another. In making Canons or Laws for the Church, the authority of the Church can be exercised only by the Church assembled together in representation; just as the authority of the State can be exercised in making laws for the State only by the State assembled together in representation.

The royal supremacy can no more be rightfully exercised over the Church in spiritual matters, *apart from the Convocatian of the Church*, than it can be rightfully exercised over the Nation, *apart from the Parliament of the Nation.* As any Englishman may lawfully refuse to obey a law made for the nation without

Parliament, so also any Churchman may lawfully refuse to obey a law made for the Church in spiritual matters without the Convocation. Who now calls John Hampden a rebel, and does not rather call him a brave Englishman; although the King did then put him into prison. *From a Tract by J. R. West.*

—Ecclesiastical discipline has long since been corrupted in some parts of Christendom, while in others it has fallen into abeyance. In some churches the power of the keys is fearfully abused; in others there is none at all. Both Papists and Protestant sectaries well understand the importance of their several disciplinary systems, which enable them to present a recognized front to their opponents. The Rationalists, Materialists, *et hoc genus omne,* whose respective philosophies are ultimately resolvable into *pure individualism, regard all discipline as slavery,* and accordingly reject it. The Church of England is suffering from the diseases that are afflicting both of these extremes—from the abuse and the disuse of discipline. She will neither have it nor do without it; or, more explicitly, she insists on a novel and unwarrantably rigorous discipline for the clergy, *while she absolves the laity from all control.*

Archdeacon Denison, in his address to the Lower House of Convocation on "The Position, Ecclesiastical and Civil," has a passage on this subject that is worth remembering. After explaining the unfortunate course adopted by the bishops, "who do not suffer in their own persons by loss of discipline," and who "are fighting the battle of 'no discipline of lay people' as against the priests who do so suffer," with regard to a proposed new "rubric about burial of any that die unbaptized," he says, "Now in what does all this issue and take its real shape? In the desire and endeavour to be 'large-minded' and 'liberal' at the expense of the Church of Christ. In the vital discarding, as against the Church, of so much as the idea of the discipline of the lay people. Discipline clergy as much as you please, provided always that you do not include bishops. Lay it upon the clergy tenfold to make up for the abolition of it in the lay case. Make the priest's office a mockery by way of 'godly discipline.' Compel him to admit to Holy Communion under penalty of law a man known to him to be a heretic and a hinderer and slanderer of God's Word. Inhibit him for keeping the law of the Church's worship here in England. Deprive him, in the end, of his benefice with cure of souls. Do anything you like to him, 'fearing the people and obeying their voice' Do all this to the priest. Is it not 'godly discipline'? . . . . But for the lay people (as indeed for the *immoral* or negligent priest) beware of thinking of, much more of attempting, anything particular by way of discipline."

—The London correspondent of the *Western Morning News* tells the following story of a certain dean at Chester, but not the Dean of Chester. He had been asked to preach at the re-opening of the Cathedral; and as he was known to be lengthy as he was eloquent, it was thought advisable to alter the arrangement of the service. The sermon was to be preached first, and then prayers and anthems to follow, members of some of the neighbouring cathedral choirs being in attendance to assist in the musical part of the service. They were to leave by a certain train, and, having that fact in his mind, at the expiration of forty-five minutes the precentor quietly passed the word, "Omit the next anthem." The Dean continued, and when he had preached an hour, another whispered message was passed to the choir—"Omit the two anthems." Still the Dean kept on. A third message at the end of seventy-five minutes—"Miss the prayers." The end of this remarkable state of things was that the Dean monopolised so much of the time that even the collection was omitted. But almost the best thing, perhaps, was the *bon mot* with reference to it made by a Bishop who was present. After the service had at last concluded, friendly critics were reviewing the very reverend preacher's style. One characterised it as very "broad." "Yes," replied the Bishop, "almost as broad as it was long."

PAPAL INFALLIBILITY.—In the eighth century there was an Irishman, named Virgilius, who removed to Bavaria, and there taught that the earth is a globe, that there are antipodes, and that such places may possibly be inhabited. Pope Zachary, before the celebrated Boniface brought an accusation against Virgilius for heresy, decided judicially that these theories were heretical and wicked. "*Perversa et iniqua doctrina ejus, qui contra Deum et animam suam locutus est.*" He ordered that a council should be held, and that if Virgilius should still maintain his wicked errors, he should be deprived of the priesthood and cast out of the Church. "*Hunc habito concilio ab ecclesiâ pelli, sacerdotii honore privatum.*" (Hardouin tom iii, p. 1912.) The unlucky Virgilius was afterwards excommunicated by Pope Zachary himself, if Schlegel's statement be true. Other historians assert that he was burnt at Salzburg for contumacy. Whatever became of him, it is quite certain that the Pope decided that his scientific theories were within the domain of faith, and that they were condemned *ex cathedrâ.*

Prefixed to the Third Book of Newton's *Principia*, in the edition and commentary published at Rome in 1742 by the Jesuit Fathers, Thomas Le Seur and Francis Jacquier, is this declaration in their name :—

"Newtonus in hoc Tertio Libro telluris motæ hypothesim assumit. Auctoris propositiones aliter explicari non poterant, nisi eadem quoque facta hypothesi. Hinc alienam coacti sumus gerere personam. Cæterum latis a summis Pontificibus contra telluris motum Decretis nos obsequi profitemur."

Hoping to give no offence to learned readers by offering a translation, or by the translation offered, I venture to supply the following as the English equivalent of the above :—

"Newton in his Third Book assumes the hypothesis of the motion of the earth. The author's propositions could not be explained otherwise than by making the same hypothesis. Hence we have been compelled to appear in a fictitious character. However, we declare that we yield assent to the Decrees passed by the Sovereign Pontiffs which deny the motion of the earth."

This proves two things ; first, that successive Popes have, by their infallible authority, contradicted the fact of the earth's motion ; and secondly, that all Roman Catholics are bound to submit to their authority, and to profess to disbelieve this most certain fact. There is no escape for them. No Roman Catholic in the world can pretend to be a better judge than these two learned men of what is required of him as a Roman Catholic. This is the dilemma :—If the Popes are infallible, the earth neither turns on its axis nor moves round the sun. If the earth does so turn and move, the Popes are not infallible. But no person can be a true and sincere Roman Catholic now who does not believe in the infallibility of every Pope when he makes and publishes a solemn decree. And let me ask, how are these acknowledged decrees, which compelled Newton's chief disciples to abjure his system of astronomy, consistent with the declaration of the present Pope, that the decrees of the Sovereign Pontiffs do not fetter the progress of science?

The *Morning Post* states that the Holy Synod of Russia has published a translation of the whole Bible into the vernacular, which is the fruit of twenty years' labours. It is to be sold at three roubles a copy.

—The *Boston Advertiser* gives the following epitaph on a maid-of-all-work :—

Hic jacet ancilla
Quae omnia egit,
Et nihil tetigit
Quod non fregit

—The *Nineteenth Century* for May has a powerful article by Mr. Carter on the present Crisis in the Church.

—Baring Gould's *Lives of the Saints* is placed on the *Index Expurgatorius* at Rome.

—Mr. McColl has written a strong book on the Eastern question, showing up the execrable nature of the Turkish government.

Summaries.

FOREIGN.

The new vicar's Church Warden of S. James, Hatcham, Mr. Webb, has in behalf of the old Congregation requested the Bishop of Rochester to allow Mr. Tooth, who is still abroad for his health to nominate three or four clergymen out of whom the Bishop might appoint one to serve as curate, with the understanding that he should "obey the law." But his 'lordship" *refuses*, saying only he "has reasons."

—The Rev. Edward Stuart, of S. Mary Magdalene, Munster Square has died, and the Rev. F. J. Ponsonby takes his place.

—Dr. E. W. Benson was consecrated on S. Mark's Day as Bishop of Truro, in S. Paul's Cathedral and his subsequent enthroniaztion at S. Mary's Truro, was a still grander function with procession, cross and banner, Eucharistic lights &c., &c. The new Bishop is expected to do a great work for Cornwall. The heraldic bearings assigned to this bishopric are ; Argent, on a Saltire gules a key, ward upwards in bend, surmounted by a two-edged sword hilt upwards, in bend sinister, both or in base a fleur de lys, sable; all within the bordure of Cornwall viz. sable fifteen bezants. The red saltire is the earliest symbol of the ancient Keltic or British Church, and as such is borne as the Cross of S. Patrick.

—Both Convocations have condemmed the intrusion of Bishop Beckles into the jurisdiction of the Scottish Bishops by his ministrations to the so called English Churches in Scotland. The Lower House of Canterbury adopted the *gravamen* unanimously as an *articulus cleri*. Archbishop Tait claimed that the Bishop of Gibraltar was doing similar work on the Continent, to which it was replied that the Church of Scotland was in *Communion* with the Church of England. It came out in debate that this Beckles after he retired from Sierra Leone, actually applied to a Scotch clergyman to propose his name for the bishopric of Argyll and the Isles!

Both Convocations have appointed a Grand Committee in compliance with the Dean Church Memorial and the Marquis of Bath petition, to consider the question of ecclesiastical judicature, and the reform of convocation—the whole question of the relations of Church and state. A motion was also carried in the Lower House in favour of a Provincial House of laymen to sit in communication with Convocation, to be elected by Diocesan conferences with power to bring matters before Convocation by petition to the President. This vindicates our American system completely, of voting by orders.

The Government Burials Bill was approved, allowing silent burial to those who do not wish the Church Service, but with a *caveat* against allowing any other than a clergyman of the Church to officiate in the Churchyards (as at present).

The Revision of the Rubrics being completed, the Lower House, in sending up the result of their labors, adopted a resolution that it was desirable that rubrics subject to litigation should be made clear by action of Convocations and Parliament, but such legislation must not become law *by any action of Parliament alone without consent of Convocation.* Archbishop Tait was not satisfied with the result and declined to take action, so that it is doubtful whether the labors of the Ritual Commission will come to anything, unless the Archbishop tries to have some modified scheme pass Parliament. Dr. Tait refuses to consider Convocation as in any legal sense "the voice of the Church." The upper House simply referred the matter to a "committee."

The upper House also debated a new clergy Discipline Bill by which it appeared that it is now easier to prosecute a clergyman for standing "before the altar" than for being drunk.

The Lower House referred a proposal to require of all candidates some proficiency in *music* before admission to the diaconate.

Convocation adjourned to July 3.

—It appears by the English papers that of the American Bishops, Odenheimer, Coxe, Bissell, Scarborough and Whittle disapprove the Pan Anglican Synod at Lambeth in 1878, and will not attend. The invitation is accepted by twenty-eight others. All the colonial Bishops accept, but Sierra Leone, Wellington and Nelson; and all the Scotch and Irish Bishops except S. Andrews and Cashel; of the English, Winchester, Norwich and Peterboro disapprove.

—Among the notices to Correspondents in the *Church Times* is the following:

> "Incense may consist wholly of one gum alone (olibanum or thus), or have smaller quantities of other ingredients mixed with it. An old and tested recipe will be found in Exodus xxx. 34. The "brothers" of our Lord were His cousins. Had they been His half brothers, St. John would not have had to take charge of B. V. M. Critics now hold that St. Mark Ev. and John Mark were different persons. Bishops Pearson and Ken both held and taught the Assumption of the B. V.M. Miracles were very rare even in the second century, but there is no adequate reason for alleging that they have ever completely ceased.

—Some 120 clergymen held a meeting in London on the question of opening the Museums of art on Sunday afternoons for the benefit of the working men. It was advocated by such clergy as Rev. S. Hansard, W. Rogers. J. Oakley, C. F. Lowder, Mr. Horsley, Dr. Littledale, Dr. Irons and others but the proposal was voted down.

—S. Ethelburga is reduced to a congregation of six or seven persons.

—The income of the Propagation Society last year was £136. 906; larger than ever before. There are now 62 colonial and missionary bishoprics, and missionaries 132 in Asia, 112 in Africa, 63 in Australia and the Pacific, 225 in America and West Indies, and one in Europe; besides 800 catechists and native lay teachers and 200 students in Colleges abroad. Sir Thomas Wade at the meeting said that the Roman Church had a million converts in China, and was doing much work by means of schools. He remarked as a contrast that the Protestant missionary with his wife, children and house was far better off in worldly goods than the Roman Priest. Bishop Clark of R. I. made a good speech at the same meeting.

—Mr. Gladstone's Resolutions declaring that Turkey had forfeited all claim to moral or material support from England and in favor of local self-government in the disturbed provinces, failed in the House of Commons by a considerable majority. Mr. Gladstone was right in stating that England was the sole obstacle to the peaceful solution of the Eastern Question. It was the "power behind the throne" in Disraeli, that defeated Lord Salisbury in his negotiations.

—Bishop Beckles has found himself prevented from going on with his services in Scotland by the action of the two Convocations. The incumbent of the English Church at Aberdeen has now taken his license from the Scotch Bishop and the apparent schism will soon be at an end.

—The Bishop of Lichfield has constituted the canals as a kind of water parish in his diocese, and appointed Rev. M. Graham as a special and missionary chaplain.

—The *Church Times* in an article on Disestablishment says:

"Parliament never picked out one sect and established that, making all others Dissenters—exactly what was done, by the-bye, in Scotland twice, in 1560 and 1690—it did not make the Church of England, and cannot unmake it. It can sweep away all its property, it can abolish every public ceremony which involves national recognition of the Church, but it cannot wipe out history, it cannot undo the past, it can no more make a sect into a Church than has been done in Scotland, where Presbyterianism still stands as the mere human invention of a few profligate and rapacious nobles, backed by some apostate priests and a profane rabble, having no relation whatever to those great saints who had Christianized the country a thousand years before."

—The reason why the judgment in the Ridsdale case has been withheld, is said to be that the minority insist upon publishing their reasons for dissenting from it, which the majority will not permit, fearing the effect. They thereby admit the law of the minority to be the better of the two.

—The E. C. U. numbers 16.200 members.

—Dr. Jobson "president" of the Wesleyan connection astonished the methodist "bishop" Simpson from the U. S. that he believed he should be right in saying that Queen Victoria had never heard a Methodist Sermon"! It is hardly conceivable what a grievance that would be in America.

—The Irish Church Synod has finished its work of Revision. The Absolution in the communion office is substituted for that in the Visitation of the sick: the Athanasian Creed is put among the Articles and withdrawn from the Services; a new *Question* is put in the Catechism from Act. xxviii. but omitting the words "given and eaten." The Preface drafted by Plunket Bishop of Meath defends the changes, and declares that there is no authoritative teaching on Baptism. Archbishop Trench protested against it, and Bishop Alexander of Derry resigned his seat in the Synod on account of it.

—Besides the memorials of Dean Church and the Marquis of Bath, an address to the Bishop of Oxford on the defects of the judicial system of Church and State, has been signed by Dr. Pusey and most of the clergy of Oxford University.

—In returning thanks on Friday, at a volunteer dinner at Maldon, for the "Bishop and Clergy of the diocese," the vicar (Mr. Horwood) drew a parallel between Mr. Tooth's case and that of a former vicar of Maldon (Mr. Horrocks), who, for conscience sake, was put into the dungeon under the town hall two hundred years ago, through the bars of which he sometimes preached to five hundred persons.

—There seems to be no doubt that the Jews are flocking back to Palestine in large numbers, especially from England, the restoration of Jerusalem and the foundation of a Jewish Republic being the aim that carries them there. It is said they claim that England can never withdraw from questions affecting European politics in the East, and that she will assist them in emergencies.

—Canon Jenkins, when Canon of Maritzburg, was one of the first who, in conjunction with Dean Green, reported Bishop Colenso for heretical doctrine in 1858; he was specially known, however, for his interest in railway *employés*, which won for him at Oxford the title of "the Railway Apostle"; he was president of the Amalgamated Society of Railway Servants, and also one of the chief promoters of the railway guild of the Holy Cross. Since his residence at Aberdare, Canon Jenkins has completely won the hearts of his large mining population, having acted the part of mediator in many a trade dispute during the troublous times of last year's strikes and lock-outs in the colliery districts.

"RECREATIONS OF A PEDAGOGUE."

Under this heading *Macmillan* printed, a few months ago, an amusing article containing specimens of schoolboy translations and answers. With it may be read the following, which we copy from the new number of a school magazine. It is right, however, to add that the school in question has made a brilliant figure in the last university examinations, so that it must not be credited with more than its share of dunces or irregular geniuses. The answers are in the exact words in which they were given, each having been taken down at the time in a book, and name and date in every case appended:

" 'Beau'—*feminine* 'Arrow:' 'Peacock—*feminine* 'Peacockess:' 'German—*feminine* 'Ger-woman.'

"King Stephen was the first English martyr who was martyred in England. He was burnt alive in St. Alban's in Holborn.

"*Matrimony* is generally necessary to salvation.

"A volcano is a large mountain with a hole at the top and a fireplace at the bottom, and sometimes the fire comes out at the top and destoys all the cities at the bottom if there are any.

" 'Our neighbour' is the person who lives next door.

"The Pharisees were bad people who used to wash.

"Magna Charta was a great man, and he was called Magna Charta because he used to go about preaching.

"The feminine of Fox is Hare.

"Pontius Pilate was one of the Arabian Nights.

"The Heptarchy was called the United States.

"Saint Thomas à Becket was a tax-gatherer, and one day he quarrelled with the Black Prince and wanted to kill him.

"To whom did St. Philip preach? To the Unicorn.

"The first day of Lent is called Matrimony.

"The *Greek* translation of the Old Testament is called 'Latin.'

" 'Whilst they made ready, he fell into a trench (trance).'—Acts x. 10.

"Who wrote the Catechism? 'St. Paul:' another, 'Moses:' another, 'one of the Prophets.'

"After the Gospels comes the Acts of Romans, or of the Hebrews."

HOME.

We should be glad if some good Liturgical scholar would supplement the Editorial in this number with an article on the probable Liturgical quotations and allusions in the N. T. We are promised some very important contributions, on the Missionary system of our Church, on the History of the Roman Conclave, on the Sunday School system, on the "Christological Idea of the Church" &c., &c. We are obliged to make *selections* from what is sent us: and do not wish by any means to check the industry of our correspondents. The subjects and style of treatment for our Magazine should be of a *salient* character and wholesome and necessary for these times. There is everywhere too much of the state of things described by our Connecticut correspondent: but yet there are also cheering signs of life and work.

If all our clerical readers would take the trouble to obtain a few more subscribers for us by *personal application*, as has been done with notable success by friends in New York, Baltimore and Minnesota, we should be able to add a considerable *Home* department.

—John Wesley's *Reasons* against a separation from the Church of England have been republished by the Trinity Church Guild of Rochester, Western New York.

We are now printing a large extra edition of Dr. DeKoven's Review of Canon Trevor for general distribution. Dr. Dix's article on Sensational Romance has also been widely circulated in an extra edition.

A venerable American scholar has passed away in the death of Prof. Tayler Lewis, LL. D. of Union College who died May 11th, at the age of 76. Few have had a better reputation among us as a Greek scholar and College instructor. He will be remembered among theologians for his "Plato Contra Atheos." his notes on Lange's Genesis, and his translation of Lange's vol. on Ecclesiastes, his "Bible and science" and his "Six Days of creation" in which he dealt sturdy blows at the modern revival of the Lucretian cosmogony. He was also a frequent contributor to Periodical Literature. We know of more than one instance of his very permanent religious influence over the minds of professional and business men of the present day.

The *Living Age* reprints from the "*Nineteenth Century*" a turgid oration under the guise of a literary article on the question "Is the Pulpit losing its Power?' by one Baldwin Brown, presumably a flash preacher himself. Its historical review of the Pulpit is incredibly superficial, and its philosophy incredibly narrow and shallow. One's feeling on reading it is something like what he describes as his own, when a pious Puritan of the green-grocer class found him on a railway train reading the *Athenaeum* and recommended him to substitute for it "*Henry or Scott*" (the Commentators). The article conspicuously starts difficulties which it utterly fails to dispose of, and the way in which the pulpit is to get a hold either upon the modern working man or the modern scientist is a question which this Dissenter has handled in the most inane, inconsequential and absurd manner.

—*The Church Times* speaks highly of a volume of spiritual Reading called *The Waters of Babylon, or Meditations, Practical and Devotional for a Month* (G. J. Palmer) by the author of *Mirabilia*, very suitable for invalids.

—The *London Quarterly Review* for April 1877: American Reprint. The Leonard Scott Publishing Co., New York:

Contents: 1. Mr. Edwin's Pope; 2. Political Biographies; 3. the Kitchen and the Cellar; 4. English Thought in the eighteenth Century; 5. George Sand; 6. Mr. Wallace's Russia; 7 Harriet Martineau's Autobiography; 8. The Balance of Power; 9. The Military Position of Russia in Central Asia; 10. Turkey.

The Edinburgh Review for April (same Publishers.)

Contents; 1. The House of Fortescue; 2. Jebb's Attic Orators; 3. Wallace's Russia; 3. The Dramas of Alfred Tennyson; 5. Life and Letters of Chas. Kingsley; 6. Native Policy in South Africa; 7, Brigandage in Sicily; 8. Gregor Samarow's Cross and Sword; 9. Wellington and Gentz on Eastern Affairs; 10. Note on Railway Profits and Railway Losses.

A new volume begins in July. Terms $4 each for the Quarterlies and Blackwood.

—*God's Financial System* is a Sermon on Tithes and Offerings preached in S. Luke's, Baltimore, in January last, in view of the fearful robbery of God and His religion that has become the rule in our land. This robbery of God is the Devil's plan of getting every one to live fully up to his income and beyond it, in the follies and fripperies of the day, so as to leave nothing for religion, or if any thing, the merest driblets. The harder the times the wilder the fashions. Christians should be brought face to face with *duty* in this matter.

The appeals that have been sent out by Bishop Welles and Bishop Whipple for Nashotah and Faribault, ought to be among the very first to receive attention of all our various branches of Church work. They are both suffering from the multiplicity of new calls upon the liberality of Churchmen, but they should not in any case be forgotten. Hard times are the times they most need our help.

THE CHURCH ECLECTIC.

VOL. V. JULY, 1877. No. 4.

THE CHRISTOLOGICAL IDEA OF THE CHURCH AND THE MINISTRY.

I. Christendom is at variance upon questions of external order. Back of all these lies the fundamental question, What is the Church? Is it a human society purely, formed by the coming together of men agreed in certain religious opinions? Is it one among the many schools of philosophy? Is it an association for purposes of philanthropy, or reform? Or, is the Church divine? If it be this, then the offices, ritual, powers and prerogatives of the Church are divine. If the Church be not divine, then these are not, and it is impertinent to claim it. All disputations concerning external order become indifferent, and useless, unworthy of discussion. There is too much sin, too much wretchedness in the world to allow the expenditure of time, strength, and means upon discussions so irrelevant. Given the divinity of the Church, then her forms are seen to be channels of grace, organs of life and power. They rest upon grounds far deeper than bare appointment, or expediency. The nature of the Church expresses itself in her symbols and forms. (*Nevin*).

II. The idea of the Church grows out of the idea of the Christ. Give up His Divinity, and the idea of the Church as a supernatural world of grace perishes. Lose the idea of His Mediatorial position and work, and the idea of the position and work of the Church goes with it. Deny the humanity of the Christ, and the communication of grace and life through and from Him are made impossible to faith. Conversely, reduce the Church to a common phenomenon, and you drift helplessly towards the arms of Anti-Christ.

III. The idea of the Church as lying back of all forms—what is it? The question is answered in the Incarnation. This determines the Church to be, not "an accident of Christianity," but of its inmost essence. The Church is the new humanity, springing from the Second Adam, by the power of the Holy Ghost. Therefore, it is, of necessity, one, holy, catholic, apostolic, visible, perpetual, and historic. The grace, which began in our Lord's immaculate conception in the Virgin's womb, and moved forward in His birth, sufferings, death, burial, descent into Hades, resurrection, ascension, and glorification, to the coming of the Holy Ghost—

this grace resulted in the Church. The Church is the form of its presence in the world. It flows in full volume in the Church, bestowing upon men forgiveness of sins in baptism, and all other benefits of our Lord's redemption, culminating in the resurrection of the flesh, and the life everlasting. In the Creed, the Church stands as the natural and necessary link between the mission of the Holy Ghost and the salvation of men. (*Nevin*). It is not possible that the Church should be "the fulness of him that filleth all in all" (Eph. i. 23), and yet be undivine, conduct no processes of grace, possess no powers of salvation. Being divine, supernatural, the Church stands in the Creed a mystery for faith; and is a treasure worth contending for (S. Jude, 3).

IV. The Work of the Christ concludes, of necessity, the work of the Church.

The one great Work of the Christ, whether præ-incarnate or incarnate, is Mediation. The rational creature has certain personal and social needs. God is the portion of such creatures. These wants and this supply are brought together in the Christ. (*Baring Goula*). He is Himself the union of the finite and the Infinite; "in him dwelleth all the fulness of the Godhead bodily" (Col. ii. 9).

Sinful men need, also, redemption from sin and ruin, and reinstatement in the true order. These are mediated to men effectively in and through the Christ.

V. Can we fail to see what is the Work of the Church? It cannot be other than Mediation. Not that it is the same, in full measure, with that of the Christ. He is the One Mediator; nay, more, He is Himself the Mediation, which the Church cannot be. His mediation is absolute, hers relative; His direct, hers instrumental; His authoritative, hers ministerial; yet, it is none the less a mediatorial work. The body mediates between the Head and the members. And to the world outside, the Church is the representative of the Christ, and, therefore, the medium of His manifestation to men. Is Christ the Light of the world? So is the Church; shining, like the moon, with borrowed light it is true, but none the less light, for it is light reflected from Him who is the Sun. Is the Christ the Conservator of the world? The Church is the salt of the earth (S. Matt. v. 13, 14).

VI. The Christ performs His mediation in the functions of prophet, priest and king. The Church, being of the Christ, has, inherent in her nature from Him, powers prophetic, priestly and regal. She is the teaching Church. Nor is her teaching office confined to men. "Unto the principalities and powers in heavenly places shall be declared by the Church the manifold wisdom of God (Eph. iii. 10, Gr.). The Church is the Keeper of the truth, the Witness to the truth, the Guide to the truth,' and, therefore, the authorized Expounder of "the truth as it is in Jesus" (S. Matt. xxviii. 19, 20). The Church, and the Church only, possesses the truth in its wholeness. Schismatic bodies devote themselves each to some specialty, pushing it into a monstrous growth of fanaticism; and so they become narrow, shutting themselves out from the body of truth. They build themselves upon fragmentary truths, which, when distorted, and taught out of proportion, and independent of their complemental contradictories, become destructive heresies.

The Church derives from her Lord priestly powers. By Him she offers the sacrifice of praise to God continually (Heb. xiii. 15); not forgetting to do good, and to communicate, knowing that "with such sacrifices God is well pleased" (v. 18); having been constituted a holy priesthood to offer up spiritual sacrifices acceptable to God by Jesus Christ (1 S. Pet. ii. 5); making intercessions for all men (1 Tim. ii. i.); and bringing down blessings from God upon men. Not only the benefits of redemption, but also the eleemosynary institutions of Christendom, and the civilization, freedom, order, and unity of Christendom, so far forth as these obtain, are benedictions of the priestly Church.

The Church, being of the very nature of her Lord, has from Him regal power. To decide controversies within her own pale, and to cast out the incorrigible heretic, and the obstinate evil-doer, is her queenly right; as also to absolve and reinstate the same when penitent (1 Cor. v. vi.; Titus iii. 10; S. Matt. xviii. 16–18; Rev. ii. iii). She is authorized and required by her Lord to exercise powers and prerogatives in the supernatural domain, which it were arrogant sacrilege in the State, or any mere club or society in the natural sphere to exercise in the name of God. It were to claim functions which belong to the Body of Christ only.

In the Millennial kingdom, the Church shall reign with her Lord (Rev. v. 10; xx. 4); and, in the yet more magnificent future, she shall judge the angels (1 Cor. vi. 3).

These prophetic, priestly and regal powers of the Christ in His Body, the Church, reside in the whole Body (*Baring Gould*); not, in any one man, or Synod. The statement, that they are the powers of the Body of the Christ, carries in itself its own proof. Yet, every member has a share according to the measure of the gift of the Christ (Eph. iv. 7), in this "vocation and ministry," and is responsible for right use of the same.

What has been alleged relates to the ideal Church. No Divine Idea comes to a full actualization in the present state of things. It is treasure "committted to earthen vessels," explains the failure. There can be approximation only. Nevertheless, the Church should keep before herself the perfect ideal, and strive to approach it as closely as possible in this fallen world, realizing in her history the unity, sanctity, and catholicity inhering in her nature. So shall she, in her sphere and measure, mediate to men the grace that is in Christ Jesus her Lord.

VII. In this world, it is the nature of all life to take on bodily form. Life is not the resultant of organization; but, organization proceeds from life. The life-principle selects its material, moulds it by its own plastic power into a fitting exponent of itself, presides over all processes wrought out during the existence of such form, and preserves its identity through all changes. Ten days after the Ascension, the new life from the Glorified Christ came down to the disciples gathered in that upper room, and took, by the power of the Holy Ghost, visible form in that company of disciples; thus constituting the Church, which is the body of Christ, "the fulness of him that filleth all in all."

VIII. It has been seen that the Church ministers among men the prophetic, priestly, and regal powers of her Head. This calls for suitable organs. A living body has, of necessity, certain duly adjusted instruments, which perform the functions of the body in and for the body, elaborating all those processes which maintain and perpetuate the body. Though these organs are of the body, they exist by Divine appointment. A living body without organs would be a monstrosity, destitute of faculties; the life-principle would be baffled in its endeavour, and go out. How shall the body hear without an ear, see without an eye, or effect any end without organs? The Church is instinct with the life of the God-Man. Analogy holds in supernatural things. The Church is an organism; otherwise, it would fail of its ends utterly. God hath set a Special Ministry in the Church, whereby it puts forth its powers. Without this Ministry, these powers would be unemployed, and the body could only dwindle and perish.

IX. The Ministry is divine, supernatural, because the body is divine. The organs partake of the nature of the body. Moreover, the Ministry is divine by reason of direct appointment from God. Our Lord commissioned the Ministry while the Church was yet in embryo; and, the natal day of the Church, at Pentecost, witnessed the birth of the Church perfectly formed, with its ministry in full activity.

It is not to be held that the Church was before the Ministry, and, therefore, the Ministry derives its commission and powers primarily from the Church. This is the Congregational principle. Nor, on the other hand, was the Ministry before the Church, and, therefore, independent of it, called into being by Divine appointment before the Church was formed. This is the Papal principle. The entire company in that upper room constituted the nascent Church, and received the Breath of Life, the Holy Ghost, from the Second Adam, at one and the same instant. The Ministry and the Church may not be thought of as two distinct parties. The body is one, and the Ministry is set in it to bring into action the powers of the body.

It is thought by some that, because the whole company of disciples received the gift of the Holy Ghost, therefore every member of the company was empowered to perform ministerial acts. They all spake with tongues; but, the Apostles only could convey the gift of the Holy Ghost to others. And the gift did not, of itself, confer the ministerial office. Peter, and the eleven with him, they, and they only, preached the Gospel on the day of Pentecost; and it was to the Apostles only that those pricked in their heart came with the inquiry, "What shall we do?" (Wordsworth. Notes on Acts ii. 14, 41.) And the Apostles only gave answer. They alone had received commission to baptize.

That the Ministry is of Divine appointment is seen in some of the names given to ministers in Holy Scripture: *e. g.* they are called ambassadors from God (2 Cor. v. 20; Eph. vi. 20). Ambassadors cannot be self-appointed; nor, receive authority from the nations to which they are accredited. Ministers are stewards of the mysteries of God (S. Luke, xii. 42; 1 Cor. iv. 1, 2; Titus i. 7); officers entrusted with the care and management of the Lord's goods and household. This could not be by self-appointment; nor, by designation from the household; but, from the Master of the house. Certainly, they who belong to the highest order are sent ones; called Apostles, Angels, because they are sent, unless the commission given to the original twelve has spent itself. No one will question that the twelve were sent by the Master. His promised abiding with them to the end of the world assured the perpetuation of their order. If, then, the highest order do not derive their office from the Church, nor from their own act, much less can these be the sources whence the lower orders receive their authority. "And no man taketh this honour unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made a high priest; but, he that said unto him, Thou art my Son, to-day have I begotten thee" (Heb. v. 4, 5). If not even the Christ was self-commissioned, nor sent by the people, certainly the Ministry must be of God.

It were presumption to perform supernatural functions without supernatural authority. The Lord did not leave the earth till He had instituted the ministry of supernatural offices in the Church, and had provided for the handing down of these offices from age to age. The Ministry is "of strictly Divine right, and the necessary channel of God's grace in the Church." (*Nevin.*)

X. The Church accomplishes her work by functions prophetic, priestly, and regal. As this must needs be done by organs set in the body for the purpose; and, as it is by the Ministry that the work of the Church is officially done, it follows that the Ministry executes these offices. All, who admit the Divine origin of the Ministry, accept this statement as to the offices of rule and teaching; but, many deny the sacerdotal powers of the Ministry. This would leave one of the great functions of the Church without the means of coming into action. Teacherhood and kinghood, but no priesthood! Then what signify those words of the commission, "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained" (S. John xx. 23)? Doubtless, here is ruling power; but here is sacerdotal power as well; for, benediction is the culmen of priestly work, and absolution is high benediction. Moreover, the commission runs in these words: "as my Father hath sent me, even so send I you" (v. 21). Was anything reserved? Our Lord was sent as prophet and king not only, but also as priest. To deny the priestly character of the Ministry is to say, that our Lord withheld this office from the Apostles without instructing them to this effect; that He devolved upon them a ministry like His own, and yet made a mental reservation!

It is said, the New Testament avoids giving to the Christian minister the name of priest. The question about priesthood is not one of names, but of functions. The New Testament describes the work of the Christian minister in priestly language: *e. g.* in Romans xv. 16, S. Paul writes, "That I should be the minister (*λειτουργὸν*) of Jesus Christ to the Gentiles, ministering (*ἱερουργοῦντα*) the Gospel of God, that the offering up (*προςφορὰ*) of the Gentiles might be acceptable, being sanctified by (*ἐν*, in) the Holy Ghost." The Old Testament foretold the ministry and worship of the New Testament times in sacrificial terms (Isaiah lxvi. 21; xix. 21; lx. 7; Jeremiah xxxiii. 15–22; Ezekiel xlvi. xlvii; Malachi iii. 3, 4; i. 11). If it be said, that the New Testament Ministry and Worship correspond with the Mosaic priesthood and service by way of analogy only, still the analogy means something, and the correspondence must be, in some sense, priestly to warrant the analogy. In the generic sense, a priest is one appointed to minister in holy things, appearing before God for the people, and in concurrence with them; and, also, representing God unto the people, speaking His words and ministering His gifts unto the people. For the most part the New Testament forbears the habitual use of the old technical priestly terms, because to retain such terms in common use would hinder the higher view of the Christian priesthood. The old terminology would lead men to think the Christian priesthood differed nothing from the Jewish, and that their public ministrations were identical; whereas, the Jewish was a purely typical priesthood derived from Aaron, while the Christian is a real priesthood derived from the Christ. There is analogy, as between type and antitype; but, no identity. The New Testament is not one of types, but substance fulfilling the ancient types.

It is noteworthy that the New Testament does not hesitate to claim an altar (Heb. xiii. 10, *ϑυσιαστήριον*), and it is to be understood of the Lord's Table; hence, the word, "eat." S. Paul's language implies the Eucharistic Service is a priestly one (1 Cor. x. 16–21). S. Luke xxii. 19, and 1 Cor. xi. 24, 25, describing the origin of the Holy Communion, attribute to our Lord words having a well-known sacrificial meaning: "this do in remembrance of me;" literally, "for my memorial." The Passover our Lord was celebrating with the disciples was a memorial of the Passover sacrifice kept by the Israelites on the night of their exodus from Egypt. He would have the disciples regard the Eucharist as His memorial. This explains the sacrificial language of 1. Cor. x. 16-21, and Heb. xiii. 10, and authorizes the Church to regard her ministers as priests. Hence, the word, *διακονία*, corresponds in its generic religious use with the priestly word, *λειτουργία*.

In the heavenly service the altar is central (Rev. viii. 3–5.)

The priesthood of the Church will not be denied. But, this is to admit the exercise of it, in a special sense, by the Ministry as the organs of the Church. Men reject this, and fall back upon the name, Presbyter, which is employed in the New Testament in place of the technical term, Priest. The Great High Priest, the Christ, is therefore King and Priest because He is the Presbyter, the Firstborn. In relation to this it was, that the right of primogeniture among men carried in itself the offices of prince and priest, in the early time. Hence, presbyter, the elder-born, became a designation for both ruler and priest. Its ancient use is not changed, but perpetuated by the New Testament adoption of it. The Christian presbyter is both ruler and priest. The hereditary feature has passed away, because the offices are derived now from Jesus Christ by ordination, and not from an earthly source by descent. Milton's famous line, levelled in bitter sarcasm against the Presbyterians of his day, was truer than he thought—

> "New Presbyter is but old Priest writ large."

Judaistic errors, heathenish superstitions, and the gross misconduct of many priests have made the name obnoxious; but, the New Testament recognizes the office, and the incumbents thereof owe it to their order to rescue the name from dishonour, and to render it precious to the people by priestly work and saintly lives.

The reader of history knows that the Ancient Church did not hesitate to claim the possession of an altar, a memorial sacrifice, and a priesthood; and that these superseded the Jewish system, as the antitype displaces the type.

It is objected, that a special priesthood excludes the priesthood of the laity. On the contrary, the two are complemental, as in the days of Israel; and where a special priesthood is denied, there the priesthood of the laity is forgotten, and falls into disuse.

It is objected that the doctrine of a priesthood takes from the laity all responsibility for their own salvation. This were an abuse. This was not necessarily true of the Old Testament priest. And, it might as well be said that an Apostle's power of healing excluded the faith of the sick man, when, in truth, it required it. To confer the gift of the Holy Ghost was a prerogative of an Apostle; but men must repent and be baptised in order that they might receive the gift. Whatever powers our Lord has imparted to the New Testament Ministry will avail nothing to the layman unless he wait upon the means of grace with the disposition required by the Master.

XI. The nature and work of the Church show the nature and work of the Ministry. Do they throw any light upon the question of imparity? Does but one order of clergy grow out of the nature and work of the Church? There is inequality of functions. Teaching is in order to the ends of priesthood and rule, and is, therefore, an inferior function. And headship implies the subordination of all else to its uses for the good of the whole. Hence, there must be inequality of officers. Where there are many officers concurring to the same general ends, there must be leadership; that confusion may be avoided, efficiency obtained, and the achievement of the prescribed ends be assured. This is the common sense of men in all associations. Many captains in an army do not lessen the need of a commander-in-chief. Many officers in the State make manifest the importance of a Governor, who shall be the exponent of the unity of the State, and direct all movements to the pre-determined issues.

A high organization always presents the sublime spectacle of diversity in unity. A noble and complex organization demands division of labour. To suppose but one order of the Ministry is an ill reflection upon the Church, as if it did not rise to the dignity of even a polyp.

XII. A threefold ministry accords with the threefold functions of the Church, prophetic, priestly, and regal; for, these give the trinity of Teaching, Worship, and Government; and these come to their expressfon in the trinity of Dogma, Ritual, and Discipline; and these crystallize in the trinity of Creed, Sacraments, and Law. The Creed stands upon Supernatural Fact; the Sacraments impart Life, and nourish it; Law conserves Order. Supernatural Fact appeals to Faith; Life is instinct with Hope; and Order is the harmony of Love. Faith is destined to gaze with ever clearer Vision, Hope shall enter upon ever-growing Fruition, and Love contains in itself the well spring of Eternal Joy. Here are trinities of trinities, flowing from the threefold functions of the Church; and, the threefold order of the Ministry is exquisitely responsive thereto; not that there is exact assignment of function to each order. Each order partakes in some degree of all the functions, prophetic, priestly, and regal, the highest order containing all within itself; for, it is meet that the unity of these grand trinities should thus have expression.

The Incarnate Christ is the revelation of the triune God. Through Him we know the Father, and in and of Him we receive the Holy Ghost. Very clearly did the Ancient Church see in the threefold Ministry an image of the Three-in-One. It is not forcing a resemblance when it is said, that the Bishop represents the Father, the Presbyter points specially to the priestly Son, and the Deacon stands related to the Holy Ghost in that he carries into practical effect among the people the work of Bishop and Priest.

The argument is direct. The Church is the resultant of the Incarnation. The nature of the Church determines her threefold work, and this demands a threefold ministry.

1. It follows, that it is the duty and interest of all men to seek admission into the Church. If our Lord could say to the woman of Samaria, salvation is of the Jews (S. John iv. 22), cannot we understand that now salvation must be of the Church? The Westminster Confession recited a primitive belief when it declared, that out of the Visible Church "there is no ordinary possibility of salvation" (C. xxv. Sec. ii). The Church is the Body of Christ, "the fulness of him that filleth all in all." Believing men have communion with Him, and receive of His fulness grace for grace (S. John i. 16), in His Body, in the sacramental life conveyed by the organs of the Body, the Ministry, bearing His commission from age to age in unbroken succession, according to His most gracious and loving promise.

2. Men allege, that "where orders abound, disorders superabound;" and they think that "heathenish priests and mitred infidels" have cast doubt upon the grace of Orders. Yet, they well know, that the ill conduct of officers does not invalidate the constitutional acts of the State, as done by such officers. By parity of reasoning, the legitimate effects of the Church's organic work do not hinge upon the personal character of the minister (S. Matt. xxiii. 1–3). The Christ is in all that work, and conveys Himself to the sincere receiver, however unworthy the instrument may be. This is to the comfort of the believing soul; while yet it detracts nothing from the imperious mandate of the Master of assemblies, "be ye clean that bear the vessels of the Jehovah" (Isa. lii. 11).

3. It does not follow from the foregoing argument, that the Church is governed by an autocratic oligarchy. It is not an army, but a city at unity in itself. (*Baring Gould*). The Ministry was not created before the Church. It did not bring the Church into being, and so become, of right, entitled to lordship over the heritage of God (1 Pet. v. 3). Ministers have no power over the persons, consciences, or destiny of the people. "Not that we have dominion over your faith; but are helpers of your joy" (2 Cor. i. 24). "For we preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake" (2 Cor. iv. 5); in this representing the Great Master Himself, who said to the twelve, "I am among you as he that serveth" (S. Luke xxii. 27). "And whosoever will be chief among you, let him be your servant: even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many" (S. Matt. xx. 27, 28). The Organs of the body are its servants, and find their supremest dignity in doing their appropriate work.

C. P. Jennings.

PATRIARCHATE OF ANTIOCH.

"The Patriarchate of Antioch"—a posthumous work by Rev. John Mason Neale, D. D. Edited by Rev. George Williams, B. D. Rivingtons. London, 1873. Pp. lx. 229. Pott, Young & Co., New York.

We have never been so deeply impressed with a sense of the vast learning and prodigious industry and mental power of Dr. Neale as after reading this posthumous work which the publishers have sent us through Messrs. Pott, Young & Co. of New York. The story itself of the Patriarchate of Antioch during those first four or five Christian centuries, reads like a romance. The picture of its glory, under S. Ignatius and his successors, of its struggles with heresy and persecution, as given by Dr. Neale, and its present desolate condition under the blighting bondage of the loathsome Turk, as described by the editor, Mr. Williams, from personal knowledge, give to the volume just at this time a special and profound interest. We gladly adopt as our own, an admirable notice of this work, which we have seen in the *Literary Churchman:*

"Our readers are well aware of the constant labour and indefatigable industry expended by Dr. Neale in collecting materials for a History of the Eastern Church. He was only permitted, however, to complete two instalments of his great work. The first was the "History of the Patriarchate of Alexandria," published in 1847; the second was the "general Introduction," which appeared in 1850, and which is an amazing storehouse of information upon subjects connected with Oriental Ecclesiology. Two years after his death, his literary executor discovered among his papers a fragment of what appeared to be a continuation of the work in "The History of the Patriarchate of Antioch," and, at his request, it has been now edited by Mr. G. Williams. It is unhappily *only* a fragment, bringing the history no later than A. D. 354; but students of Church History need not be reminded how much this covers. The history of the whole Eastern Church is, directly or indirectly, involved in that of the great Patriarchate of Antioch, and the year 354 brings us past the Council of Nicæa and far down the stream of the Arian controversy. On the merits of the history now published we need not dwell. Although it has not received the last touches from the hand of the author himself, it is a worthy continuation of the volumes which preceded it, and it is well and carefully edited by Mr. Williams. To him it has been a labour of love; a personal friend of Dr. Neale, his own studies have for many years been turned in the same direction, and by good fortune he has been enabled to enrich this volume by additions of very great value. Two visits to Russia and to Syria, at different times, have given him the opportunity of making the acquaintance of some of the best learned of the Ecclesiastics of the Orthodox Church, and from them he has received the most free and friendly assistance in his inquiries. From the Metropolitan of Chios he received a collection of Greek books and pamphlets bearing upon the recent history of the Eastern Church, and among them two volumes of the Minor Works of Constantius, Patriarch of Constantinople. These contained the Memoirs of the Patriarchs of Antioch, which are now given to us in an English translation. We have also, derived from the same Metropolitan of Chios, some remarkable extracts from the Archives of the Patriarchate of Constantinople illustrating the aggressions of the Latin Missionaries in the East. To these Mr. Williams has added two pamphlets translated from the Russ, which were published respectively in 1845 and 1850, giving a minute and instructive account of the state of the Church in the Patriarchate of Antioch thirty years ago, since which time it has but slightly changed for the better.

But we have not yet spoken of the Introduction. A very large portion of it is devoted to a detailed description of some of the chiefest of those stately ruins of Churches and cities which are scattered through Syria, bearing an emphatic testimony to the ancient dignity and grandeur of the Church in that country, and affording a painful contrast to its present decline and degradation. These were first discovered and explored by the Count Melchior de Vogüé, now French Ambassador at the Porte, and have since been visited by Mr. Williams. We have no space for details, but we cannot resist the temptation of extracting for our readers the graphic summary with which Mr. Williams, quoting from the Count, prefaces his own full description. These ruins are situated 'in the mountains which lie between Antioch, Aleppo, and Apameia, on the right bank of the Orontes, and which are known in the country under the names of Jebel Riha, Jebel Ala, Jebel Alaqua, and Jebel Semaan. I am almost tempted to refuse the name of ruins to a series of towns almost untouched, or of which, at least, all the elements are found; sometimes overthrown, never dispersed; the sight of which transports the traveller into the midst of a civilisation now lost, and reveals to him, so to say. all its secrets. In passing through these deserted streets and forsaken courts one experiences an impression analogous to that which is felt at Pompeii—less complete perhaps, for the climate of Syria has not preserved its treasurers as the cinders of Vesuvius; but more novel; for the civilisation which one contemplates here is less known than that of the Augustan age. In fact, all these cities, which exist to the number of more than 150 in a space of thirty or forty leagues, form a whole from which it is impossible to detach any part; where all is bound and chained together; belonging to the same style and the same system, in short to the same epoch, and that the epoch of primitive Christianity, which is hitherto least known in an artistic point of view, viz., that which extends from the fourth to the seventh century of our era. We are here transported into the middle of the Christian Society; we come upon its life, a life not hid in the Catacombs, an existence not of depression, timidity, suffering as it is commonly pictured, but a liberal, opulent, artistic life; in large houses built of huge blocks of squared stone, perfectly arranged, with covered galleries and balconies; beautiful gardens planted with vines, wine-presses, cellars, and stone jars for preserving wines, large subterranean kitchens and stables for horses, in squares surrounded by porticoes; elegant baths, magnificent churches supported by columns, flanked with towers, surrounded by splendid tombs. Crosses and monograms of Christ are sculptured on most of the doors; numerous inscriptions may be read on the monuments. These, through a sentiment of Christian humility which contrasts with the boastful emphasis of pagan inscriptions, contain no proper names. Pious sentences, passages of Holy Scripture, monograms, dates, that is all. But the tone of these inscriptions marks an epoch not far removed from the triumph of the Church, for there reigns throughout an accent of victory, which sets off still more the humility of the individual, and which animates the least line from the verse of the Psalmist engraved in beautiful red letters on a linted covered with sculpture, to the scribbling of an obscure painter, who while engaged on decorating a tomb, in order to try his chisel, traced on the wall of rock some monograms of Christ, and in his enthusiasm as an emancipated Christian, paraphrasing the Labarum, wrote *τοῦτο νικᾶ*—'This conquers.'

"By one of those phenomena, of which the East offers frequent examples, all these Christian towns were abandoned on the same day probably at the time of the Mussulman invasion, since which time they have not been touched; but for the earthquakes which have thrown down many walls and columns. nothing would be wanting but the roofs and floors of the buildings."

One can only regret that these magnificent ruins were not discovered previously to the publication of Dr. Neale's "General Introduction." With such materials in such hands, a vivid light would have been thrown upon the ordinary life and manners of the early Orthodox Church. We are much indebted to Mr. Williams for what he has done."

THE MYSTERY OF MAN.

BY REV. S. BARING GOULD.

In a former lecture I gave an answer to the question, "*How* the world came into being?" I showed that the world is the manifestation of the creative ideas in God. On this occasion I wish to show *why* the world was called into being. If the world was made, there must be a reason for its creation. We cannot suppose that God called the universe into existence without a purpose, for to operate without purpose, is to operate without intelligence. If the world came into being without guiding intelligence, purpose unfolding itself, we have blind chance working in pre-existing matter,—a notion I set aside as one I am not prepared to discuss on this occasion. What, then, is the purpose of God in creation? At the outset we must put aside certain reasons as inadmissible. We cannot say God was constrained to create by any want in His nature. We have needs, and the satisfaction of these needs is the motive of our action. But the existence of these needs is the proof of our imperfection. If our nature were complete in itself, it would have no desires. Having no desires, it would not act. Consequently, to us, imperfection is the stimulus and guaranty of activity. But God's nature is complete in itself; there is no defect, therefore no need. Consequently the motive of creation must not be sought in any necessity constraining God. We speak our thoughts, we build, paint, compose music, write, because by so doing alone can we realize our ideas, and thereby give ourselves satisfaction. Our ideas demand exteriorization, and this exteriorization is necessary to us because we are composite beings. If we had no ideas to convert into action, we should be material beings only; if we had ideas with no desire to express them in act or word, we should be spiritual beings, only. But the fact of the imperious necessity in our nature requiring the manifestation of our thoughts, proves to us the duality of our nature. Through the mind of deaf Beethoven rolled rich undulations of harmony, and fluent melodies, which he transcribed. But have we not heard of the tears wetting the old musician's cheeks and dropping on his manuscript, because he could not translate into sounds, hearing which he might rejoice, those ideas that welled up in his mind? An idea with us is only realized when transformed into an act. But with God it is not so. A noumenal idea to Him is as real as that which is phenomenal, because His nature is simple, whereas ours is complex; His is spiritual, whereas ours is spiritual and material. Consequently, we must put entirely away from us the notion that the world of ideas is not as real as the world of phenomena; and that to God, who is a Spirit, the idea of creation was not every whit as real as the visible universe of to-day. If, then, the reason for creation were to be found in the nature of God, there would be no creation. We must therefore look elsewhere for the motive that led God to transform the world of possibilities into the world of actualities.

What, then, is the purpose? Let us examine our own natures, and see if they do not afford us a clue. Now, why do we give form to our ideas? I have already given you one reason, but that reason is not the only one. We translate our ideas into acts either to give satisfaction to ourselves, or because we desire to convey our ideas by that means to the minds of others. Here, then, we have two reasons; the first of which we cannot admit as explaining creation. But the other, I believe, unlocks the mystery.

God created the world in order that through the visible things of the universe He might communicate His ideas to certain existences who should be capable of receiving them. How do we know a man? By his thoughts.

How do we know his thoughts? By his acts and words. So God may be known by His thoughts; and the thoughts of God are manifested by creation. The world, then, is the visible exhibition of the ideas of God, Nature the sensible signs of His thoughts. It is a mighty book, written within and without with Divine conceptions. But who is to read this book? Who is to spell out this created Speech, and comprehend its significance? Not the being simply material, the mineral, the vegetable, the animal; they are the alphabet of the great scroll, not the readers thereof. They live only in the material world; their notions move and circulate only in a created medium. The readers, the interpreters must live in another world as well—in the world of ideas. Ideas exist and move in spiritual spheres. Those who are to catch and understand the ideas of God must have a spiritual nature capable of perceiving transcendental truths.

Now if God desired to manifest His thoughts to purely spiritual beings, He would not have created. For pure spirits receive ideas immediately, without material media acting as vehicles for their transmission. Idea answer to idea in the spiritual world, as the flash in the west is a reflexion of the lightning-flash in the east. Therefore, he who is to read creation must be neither mere spirit nor mere body, but must have a spiritual nature combined with a corporeal nature, so that through the things revealed to the mind by the bodily senses the thoughts of God may be perceived.

And who is this, but man? "God," said Timæus of Locri, "composed man by uniting the indivisible essence (spirit) and the divisible essence (matter), so that of the twain he made one, in whom are united the two actions which serve as principle of the two movements, one always the same (towards unity, infinity), the other always diverse (towards plurality, finality)." If, then, God is the author of creation, creation is only rational with man as its final term. And man as its final term is only the key to and explanation of creation, if he have in him the faculty of reading and interpreting creation. But that faculty is the mind or soul.

Now of mind or soul there are two sorts. There is that which belongs to the animal, and there is that which is the prerogative of man. If man were a mere animal, he would require a mind sufficiently illumined to enable him to combat those hostile influences which combine for his extinction. That is to say, he would require sufficient intelligence to form weapons wherewith to defend himself against wild beasts, and to provide himself with their flesh for food and their skins for clothing. His intellect would be higher in type than that of the dog and horse, inasmuch as he would possess the faculty of framing weapons, but in the structure of a dwelling hardly surpass the bird that builds so dainty a nest. The measure of man's intelligence would be his necessities, and his necessities would be determined solely by the obligation laid on him by his nature of preserving his race from extinction.

But this animal intelligence is not the only one that has been observed in man. It is the only one, indeed, that is to be seen in certain races of mankind; but the fact of high civilization demonstrates the existence in man of not only an instinct of selfpreservation and preservation of the species, but also of an entirely distinct phenomenon,—the capacity for and desire to reach a development independent of and even injurious to physical perfection. The oyster sickens to produce the pearl, and the artist and the student have not the rude health and muscular development of the savage. Art and science in no way conduce to the perfection of man as an animal. Art will not make man eat and drink and sleep better, and science by prolonging weakly lives tends to the physical deterioration of the race, for it allows those to live and become parents of still sicklier children, who in a savage state would die off in early youth. Science interferes with the operation of the law of natural selection, and we have to thank it for the prevalence of consumption, neuralgia, and lunacy amongst us. We have then as a demonstrable fact, in our natures an element whose development is independent of our animal instinct. Man has a double capacity, and a double intelligence; a capacity for animal development, with a corresponding animal instinct; and a capacity for intellectual development, with a corresponding spiritual intelligence. The former is the *anima animalis*, the latter the *anima spiritualis*.

Man with only the animal instinct would be no explanation of creation, he would be but another step in the ladder leading to nothing;—a stride ahead of the gibbon and the gorilla, as the anthropoid ape is a stride ahead of the tailed monkey;—but that is all. To explain creation man must have a spiritual intelligence. And a spiritual intelligence we know that man has got. But you may ask what I mean by saying that he has the faculty of explaining creation.

I mean this:—that the intellectual faculty, mind, or soul, in man is capable of seeing beyond what is phenomenal; of detecting unity in the midst of diversity; of perceiving the abstract athwart the concrete; of piercing the limit to gaze on the infinite; of seeking the simple in the midst of the multiple. What is unity but the form of the creative idea embracing all possibilities, every variety in perfect harmony? And the simple, the abstract, the infinite, the absolute, are Divine thoughts, reflecting the very nature of God Himself. Without these ideas, science and art could not exist, mental progress would be impossible. Whether man acknowledges it or not, God is in all his thoughts, for he introduces the ideas of God into all his scientific problems, into all his artistic conceptions. Man beholding creation may place himself on one side and see in it only Nature, as when one observes a sunbeam penetrate a dark room, and watches the motes that glance in the ray; or he may look up the long chain of existences, and behold God through them, as one standing in the sunbeam glances up it, and his eye catches, and is dazzled by the sun.

I have said that whether man acknowledges it or not, he has God in all his thoughts, for he has the ideas of infinity, of unity, of order, of truth, of beauty. These are ideas which are manifested in creation, but which do not manifest themselves except to spiritual natures. The world is made up of what is limited. In it there is nothing that is not finite; but the mind perceives beyond every limit, however far extended, into space indefinitely stretching. The mind seeks for plan and unity in all phenomena. It compares analogous or opposed ideas, eliminates some, identifies others, till it has succeeded in discovering an underlying element of similarity which enables him to classify all creatures, and marshal them in their families and species and orders.

Truth is the clear view of every existence in its exact relations to every other existence. Error arises from the relations being misconceived in their proportions or position. To God alone all things are visible in all their relations; the perspective of relations exists in the world which does not suffer us to see them thus, yet the mind is ever seeeking to see things as they are, and not foreshortened. It is ever straining to behold things as as they are to God. Why so? Because it sees the idea of truth in all creation. And the beautiful is the true. The soul rejoices in the beautiful, because that which is beautiful is that in which all the relations are seen in just order. A discord thrills with pain, for in it we have a note out of its due place, a colour too intense, too harsh for its surroundings. Why does beauty delight? Because the mind's eye sees order as one of the thoughts of God. If the mind saw not the general abstract idea, it could not derive pleasure from its concrete expression in the rainbow or the flower.

I have now shown why God created the world. I have shown you that it was, it could be, through no caprice that it was created. That He created from no want in His nature, and that, therefore, the object *for* whom He created must be sought elsewhere. I have shown you that as creation is the articulation in sensible signs of the Divine ideas, that great speech is addressed to some one. That some one I showed you must be man, and that to understand the ideas underlying and vivifying the sensible signs—the objects of creation—man must have a spiritual as well as a material nature. I have shown you that man is possessed of such a nature, and that he can and does read the thoughts of God through the works of God. Therefore man solves the enigma of creation.

But I have only shown *for* whom God has created this phenomenal world. There is yet something more to be exhibited, and that is the motive actuating God in regard to man whom He created; *Why* did God reveal his thoughts to man! There is but one motive conceivable, amd that is LOVE. Was it a guess of the ancients, or was it a revelation, that they declared Eros, Love, to have founded and formed the world? No! it was no guess. For a guess which is true, ceases to be a guess, and becomes a revelation. The motive actuating God was love—love to man then existing only in possibility, in idea.

Of love there are two sorts—the first is that whose highest manifestation is found in the mutual affection of husband and wife. But this arises from either sex being imperfect without the other. What is deficient in the nature of man—the plastic, emotional, refining element—is supplied by the woman; and what is deficient in the nature of woman—the self-reliant, creative, spontaneous element—is supplied by man. The creative and the plastic elements united constitute the complete homo. Such love as this has its foundation in an imperfection of nature, and is not, therefore, to be spoken of with respect to the motive of creation.

But there is another sort of love, of which we have a sketch in parental affection—a love rising out of a nature complete in itself, and pouring its benefits on the head of the child, with no selfish aim in view, with no thought save for the welfare of the dear child. This, I conceive, is the motive of creation, love, pure beneficence to man. Look where we will, then, we see in all creation a love-token of God to us. The child kneeling up in bed, watches through the lattice the white moon sailing in the sky, the little spirit is filled with wonder. Dim thoughts struggle into form in the young mind. When God hung the silver globe in the heavens, in the beginning, He foresaw the rapt awe of the little child, and rejoiced therein. When the willow first thrust forth her furry catkins, the Eternal One beheld the village children on the cool spring mornings by the pool gathering "palm" branches. The wood-anemone strewn in the budding copse, the white sorrel under the dripping bank, the red robin, the blue hyacinth, in the wood under the young green leaves! Have they not answered the the loving purpose, that called them forth?

I remember a young girl standing under a mulberry tree one summer eve, listening breathless to the warble of a nightingale heard for the first time. When the egg was laid, and the bird grew, the thoughts of God were in that heart swelling with ecstacy at the chant of the nightingale in that summer night. When the earth's strata were bent and broken, and their jagged edges were thrust up into the sky, draped with glacier, crowned with snow, God foreknew the passionate delight the alpine peaks and ranges would afford to many a weary toiler in office and study. The Burgundian tryrant Gondecar laid a tithe on all the produce of his land, and demanded of James, Bishop of the Tarantaise, his share of the tribute. James had neither corn nor wine, nor flax. The only produce of his alpine diocese was snow.

He filled two panniers with it, placed them on an ass, drove her to the court of Gondecar, and poured his tribute, a snow-drift, over the purple stair of his throne. The king sprang up in fury, and exclaimed at the "vile offering!" "It is not vile," answered the saint, "but thou hast not learned to value it."

The time of Alpine snow has come; age after age has seen it powdered on the mountain peaks, slide down the flanks in ice, and flow away in rivers to the sea, unesteemed save for the water it yielded. But its time has come, its value is known. There is no medicine to weary brain like the golden light on a distant bank of alpine snow. You may remember the verses of a distinguished authoress, on the artist with a thought, a message to men throbbing in his brain. She bids him grave his thought in stone figure and flower on the cathedral portal. And years will flow by, men—the soldier, the statesman—come and go, the market women pass the portal, but the sculpture yields not up its thought, till the poet for whom it was destined stands before the gate.

"Then, I think, those stony hands will open,
  And the gentle lilies overflow,
With the blessing and the loving token
  That you hid there years ago,
And the tendrils will unroll and teach him
  How to solve the problem of his pain,
And the birds' and angels' wings shake downward,
  On his heart and spirit tender rain.
While he marvels at his fancy, reading
  Meaning in that quaint and ancient scroll,
Little guessing that the loving carver
  Left a message for his weary soul."

And have not the Alps been such a thought in the divine mind? a thought full of beauty, tenderness, and love to the clerk and the student, unfolding now, and speaking health and peace and faith to his soul.

I remember a mountain scramble, leading me suddenly from rough rocks and sear grass upon a dell of rich green-sward, girt about with pines. Set in the turf was here and there a fallen star—a yellow anemone, on the rocks the carmine alpine rhododendron was in full blaze of blossom, and over all the sward was a tender bloom of blue forget-me-not. Overhead burnt a glacier in the summer sun, and a thread of silver fell in powder from it, waving in the soft air. I am not ashamed to tell you that that vision filled my heart to overflowing. God spake through that scene, through every flower, out of the mountain, out of the ice. The voice of God walking in that garden was as audible as of old in Paradise, when Adam heard it in the cool of the day. Every flower declared His love, His beauty, His perfection. Forget-me-not was the bloom cast over all; it was the whispered appeal of God! the voice still and small. Forget Thee, my God! Forget *Thee!*

Creation, then, is the manifestation to man of the thoughts of God, and that manifestation is made in love. Inorganic life is a prophecy and preparation for organic life. Organic life supposes man to read and interpret it

"See through this air, this ocean and this earth,
All matter quick and bursting into birth.
Above how high progressive life may go,
Around how wide! how deep extend below.
Vast chain of being! which from God began,
Natures ethereal, human,—angel, man,
Beast, bird, fish, insect which no eye can see,
No glass can reach, from infinite to *Thee*,
From Thee to nothing."—POPE.

Man is the explanation of creation. Looking back, the world is inexplicable without God; looking forward, it is an enigma without man.

From the Church Quarterly Review.

PANTHEISM—FROM THE VEDAS TO SPINOZA.

(Continued from June Number.)

We have proposed to speak in this third section of some of the palliations for Pantheism as professed in heathendom, but at the same time to deal freely with its perils.

Both Pantheism and Polytheism frequently look like two different forms of nature-worship.* But Pantheism, in its more spiritual forms, as taught by Hindu sages, by an Anaximenes or Anaxagoras, must necessarily have seemed to offer to many refined and exalted minds a refuge from the grossness of the popular Polytheism. It might be, and indeed it was, even at its very best, a melancholy aberration from that nobler and all-comprehensive truth, which we believe to have been once professed alike in India and in Hellas, and which conscience and contemplation of nature ought to have kept alive within men's hearts. But it did at least refrain from setting forth as objects of worship beings degraded by unhallowed passions, to whose acts their votaries could appeal to justify their own iniquities. And, further, it did bear witness, though in an imperfect and mistaken way, to two great, solemn, and beneficent religious truths. Of these the first is, that in Him Who made us "we live and move and have our being;" and the second, that in union with the Creator must ever lie the highest happiness of the creature. "For Thou," says S. Augustine, in memorable words, "hast made us for Thyself, and our heart is restless until it rest in Thee. *Fecisti enim nos ad Te, et inquietum est cor nostrum, donec requiescat in Te.*" †

But nevertheless, Pantheism does remain a grievous and most dangerous form of error, intellectually, morally, and religiously. Let us try to look at it in each of these aspects, though they run so much into each other, that it may not be easy to draw any very exact lines of demarcation between them.

We have unreservedly admitted already, and must here repeat the admission, that the idea of real creation, that is to say, of the production of something out of nothing, as the *fiat* of an intelligent Creator, is and ever must be a mystery. The difficulties surrounding it have been freely granted by defenders of Revelation (as, for example, by Bishop Butler and Bishop Watson in the last century, and recently by the Duc de Broglie), who have urged against mere Theists the inconsistency of rejecting Scripture, because it presents difficulties of its own, and of assuming that Theism has none. But the solution offered by the Pantheist introduces a mere confusion of thought. If there be one truth written more fixedly than another on the human intellect and conscience, it surely is the conviction of a present personality, which will endure. and which could only be extinguished by annihilation. "I am I" and "I shall remain I," are positions, which the mass of mankind can never be brought to surrender. And from the conviction of our own personality we rise to at least some faint idea of a personal Creator. Nay, as a friend points out to us, the Apostle seems to acknowledge a kind of analogy between the knowledge of man taught by himself to himself, and the knowledge which the Creator has of Himself. "For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God." *

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* On this point Zeller is, at present, the great authority. Where he must be read with caution is well shown by Mr. Allies, (who, however, follows him in the main,) in the very valuable book named at the head of this article. We have learnt much from Mr. Allies; and our concluding remarks will owe something to his hints. But for his preface it would not be easy, we think, to find out from this volume that he is a Roman Catholic; save that he uses the phrase "the work of Peter" on occasions where "the work of the Apostles" would seem to us the more natural phrase. Will the Anglo-Roman training in England ever produce such men as Dr. Newman, Mr. Allies and others, who were brought up in a freer system? We greatly doubt it.

† *S. Augustini Confess.* lib. i. cap. i.

Hence it has come to pass, that Pantheism has never been more than the religion of the select few. In heathen lands the gods of the many have been personal, but degraded by earthly passion; the God of philosophy has been one. but he has remained a lifeless abstraction. And such an abstraction utterly fails to supply the needs of the human heart.

Further, this dreamy theology, wherever it has become really predominant as the teaching of the wisest, has by its fatalistic and crushing tendency entirely ruined the historic sense. India is, as has been already observed, the classic land of Pantheism; and if there be one fact granted by all inquirers into Indian thought—by Maurice, by Max Müller, by Monier Williams, by Father Goreh—it is this, that the Hindus have no history. It must be ever thus. Of the *modern* high-priest of Pantheism, Bunsen, though a seeming admirer, writes that "he had an unhistorical mind." † In Christian Europe, France, from the days of Joinville and Froissart to those of Fleury and Amédée Thierry, has led the van in biography and history. Now France, whatever its faults—and they have been too often grave and serious enough – has at any rate been remarkably free, considered as a nation, from Pantheism. The absence of history in India renders all investigation obscure, for "*it is impossible*" writes Professor M. Williams, "*to settle the date of any single work in Sanskrit.*"

We turn to the question of morals, and (on many accounts) we do so with regret. Logically carried out, Pantheism denies the fixed and eternal distinctions between right and wrong. For if every soul be a portion of the one universal Soul, then every act of man must needs be an act of the Deity. Now the Deity, Hindus will admit, cannot do wrong; hence it is argued, and justly, that the distinction between right and wrong is in its essence illusory, however necessary as a convenience for this life. With this theory must vanish all those calls to holiness of the Creator, which form so sublime and touching an element in the Jewish and the Christian Scriptures.

Now that men are often better than their systems, and the Hindu has cherished and preserved a keener sense of sin than the light-hearted Corinthian or Athenian, is true. Far be it from us to wish to deny whatever of excellence in practice, domestic life, has remained there; whatever desire of purification is evinced by the tremendous penance of Brahmins, or whatever excellence is enshrined in that moral teaching of Buddhism, which Bishop Claughton and others regard as only second to that of Christianity.

But in India, Brahmanism has proved triumphant, and it is to Brahmanism that we must chiefly confine our attention. We have seen that its teaching includes the theory of a succession of temporary incarnations. How far this may have arisen, as it probably in great part has, from some ancient and preverted tradition; how far from the sense of man's need of something closer to the heart than that vague abstraction, which Pantheism offers, we need not discuss. But it is remarkable that, while Hindu doctrine represents the central Soul of the universe as untainted by evil, the ideas of perfect purity and holiness are not necessarily attached to those incarnations of the Supreme Being which have appeared on earth. Part of their superiority is supposed to lie in this very condition, that they are not subject to the moral law; and that what would be sinful in man is not sinful in an incarnate God. Nay, more singular still, we find in the Vedas that a god may be appealed to in prayer by a reference to one of his acts of sin. As father Goreh has pointed out, " there is a ceremony mentioned in the Shadvinsa Bràhmana of the Sàma Veda in which the god Indra is to be invoked by the title, "O adulterous lover of Ahallyà!" as by an endearing appellation.' What moralist, Christian or other, can question the justice of the reverend lecturer's comment?—

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* I Cor. ii. 11.

† Bunsen's *Hippolytns*, vol. ii. 96—7.

> "That the Veda should prescribe a cermony in which a god, who is believed to be an adulterer, is to be worshipped, is itself very wrong. But what is still more lamentable is the fact, that his adultery, instead of being reprehended, is considered a matter of glory and praise."

It is true, that men are told not to imitate the conduct of this incarnate god. But how great a contrast have we here to that true Incarnate Lord, who came to be not only a sacrifice, but also an example of godly life: who has not only revealed the Father and made an atonement for sin, but has also shown Himself as a pattern of the way, in which the creature should behave to the Creator.

And the results have not been less sad. Pantheism, as well as Polytheism, is a negation of the one true and living God, and we must judge of each system, not from lands wherein it has been held in check by other elements of thought, but from those in which it has ruled as the chief and dominant faith. What Polytheism became naturally in Greece and Rome we know from the language of S. Paul; and those who refuse to accept the testimony of the Apostle must be referred to the evidence of Ovid and Suetonius, of Gibbon and M. Ernest Renan. And what is to be said in this respect of Hindustan? Sir Charles Trevelyan * speaks generally, and declares that it is almost necessary to have lived in heathen lands to appreciate what Christianity has done for mankind. His experience has, we believe, lain especially in India. With him we may join his celebrated brother-in law, Lord Macaulay.

The testimony of Macaulay has been recently cited in this Review, but it is too important to be passed by, and we must take the liberty of quoting it again. It is as follows:—

> "It is not necessary that a man should be a Christian to wish for the propagation of Christianity in India. It is sufficient that he should be an European, not much below the ordinary European level of good sense and humanity. *In no part of the world is heathenism more cruel, more licentious, more fruitful of absurd rites and pernicious laws.* The conversion of the whole country to the worst form that Christianity ever wore in the darkest ages would be a most happy event."

The fact is, that Pantheism, being, as we have remarked, far too abstract a system for the many, almost of necessity involves the accompaniment of a system of polytheistic idolatry. And in India, as in other Pagan lands (as, for instance, Babylonia and ancient Italy), the very rites of all religion itsself became tainted and corrupt. In speaking thus, we do not wish to forget those palliations for these depraved forms of worship, which have been urged by sceptics such as Voltaire and Buckle, and to some extent admitted by such writers as Constant, Milman, and Thirlwall. But even if, with Dean Milman, we accept the *dicta* of Constant on this theme, those *dicta* must be taken as a whole. It may possibly be true that, in certain stages of society, "*des rites indécens peuvent être pratiqués par un peuple religieux avec une grande pureté de cœur.*" But that day has long since, we fear, gone by in India; and, as Constant himself proceeds to grant, "*quand l' incrêdulitê atteint ces peuples, ces rites sont pour eux la cause et le prétexte de la plus révoltante corruption.*" And with saying this much we would fain be content. But some of our guides do preserve on this phase of the question a reticence so extraordinary, and so likely to mislead, that we feel compelled, for honesty's sake, to employ some plainness of speech.* Once more then, let us cite a passage from an oration of Macaulay, which he addressed to the House of Commons on the subject of *The Gates of Somnauth* :—

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* *Recess Studies.* We quote from memory, not having the volume at hand.

> "The great majority of the population of India consists of idolators, blindly attached to doctrines and rites which, considered merely with reference to the temporal interests of mankind, are in the highest degree pernicious. *In no part of the world has a religion ever existed more unfavourable to the moral and intellectual health of our race.* The Brahminical mythology is so absurd, that it necessarily debases every mind which receives it as truth; and with this absurd mythology is bound up an absurd system of physics, an absurd geography, an absurd astronomy. Nor is this form of Paganism more favourable to art than to science. Through the whole Hindoo pantheon you will look in vain for anything resembling those beautiful and majestic forms, which stood in the shrines of ancient Greece. All is hideous and grotesque and ignoble. As this superstition is of all superstitions the most irrational, and of all superstitions the most inelegant, *so is it of all superstitions the most immoral. Emblems of vice are objects of public worship. Acts of vice are acts of public worship.* The courtesans are as much a part of the establishment of the temple, as much ministers of the god as the priests. Crime against life, crimes against property, are not only permitted *but enjoined by this odious theology. But for our interference human victims would still be offered to the Ganges, and the widow would still be laid on the pile with the corpse of her husband, and burned alive by her own children.* It is by the command and under the especial protection of one of the most powerful goddesses, that the Thugs join themselves to the unsuspecting traveller, make friends with him, slip the noose round his neck, plunge their knives in his eyes, hide him in the earth, and divide his money and baggage."†

A Mr. Ward, a Baptist missionary, has used stronger language still. His book is now more than half a century old; and it has never, so far as we can learn, been contradicted. Often in his volume he was compelled to stop short, as it was impossible to pollute his pages with such filthiness as he had seen in Hindu books and heard from Hindu priests. It is even said, that the ordinary breaches of God's commandments sink into the shade, when compared with the dreadful forms of impurity practised in Hindustan.*

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* Professor Monier Williams describes the Tantra books (p. 503) "as not necessarily impure," but as containing a teaching "which soon degenerated into corrupt and superstitious practices;" "doctrines which have in some cases lapsed into a degrading system of impurity and licentiousness." He had previously (p. 422) "commented upon the disregard of all delicacy in laying bare the most revolting particulars of certain ancient legends, which we now and then encounter in the Indian epics as a serious blot, and one which never disfigures the pages of Homer notwithstanding his occasional freedom of expression." Notwithstanding these admissions, we feel compelled to express a respectful doubt, whether the Professor, despite his earnest desire to be fair, has succeeded in giving his readers anything like a correct idea of the real condition of matters in this respect. If we are right, he has not wholly fulfilled the promise contained in his title-page, which leads us to expect "some account of the past and *present* condition of India, *moral*, and intellectual."

† *Speeches of the Right Honourable T. B. Macaulay, M. P.* (London: Longmans, 1854), pp. 274-5.

Real spirituality must find it hard to flourish on such a soil. Hegel may declare that Hindustan "has ever been the land of aspiration, and appears to us a realm of wonder, an enchanted land,"† but its aspiration has been misdirected, and the process of winning it back to the true object of worship must, we fear, be long and difficult. The present posture of affairs is considered by Father Goreh to stand somewhat thus. Numbers of Hindus have adopted Theism. They have really, though half-unconsciously, been led to Theism by Christianity. But they ignore this fact, and maintain that they have learnt it from their own sacred books. They exhibit a great reluctance to welcome a religion, which has come before them as the religion of the conquering race of Englishmen; though, with some inconsistency, they are content to accept the teachings of British literature, and still more of British science. Mr. Goreh, believing that the sight of ascetics as teachers of Chrstianity is the only thing likely to influence his countrymen on a large scale, has, as our readers probably know, joined the society of Cowley Brothers, of which Father Benson is the principal. Other theological aspects of Pantheism will be noticed before we close.

We must now make some brief allusions to Pantheism in its attitude towards the Church of Christ.

In a rough and general way the case may perhaps be stated thus:—Pantheism has ever and anon, through the eighteen centuries of Christianity, proved itself a grave, a subtle, and a serious enemy to the religion of the Cross. Sometimes it has appeared in the gross form of a materialising religion, which has depicted the Creator as an earthly and carnal being; sometimes in a far more spiritual phase, needing but a slight disentanglement to become Christian; sometimes in a dualistic shape, proclaiming with Manichæism the existence of two rival principles, a good and evil one, engaged, amidst internecine warfare, in the production and governance of created things; some times trading, so to speak, upon a reaction from prosaic systems of logic, and upon incautious language employed by devout Christians concerning the nature of the union betwixt God and His creatures; and, lastly, presenting itself robed as an angel of light in a system clear-cut, logical (provided its premisses be granted), calm, comprehensive, but withal utterly ruinous, if really accepted and carried out into practice, alike to Christian faith and Christian morals. We proceed to illustrate the items of this summary.

Although we may not be prepared, with Hammond, to see references to Gnosticism in every other page of the New Testament, yet no student of early Christian literature, or of the best ecclesiastical histories based upon it, can fail to be aware that it was the earliest intellectual foe of the faith, and that it necessitated so much of philosophic warfare, as to transform bishops into doctors and believers into *savants.* Now Gnosticism evidently embodied in its teaching a large infusion of Pantheism.[*]

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* See the review of Mr. Rowland Williams' Essay in the *Christian Remembrancer* for January 1858 (vol. xxxv. pp. 81 *et seq.*); and also a very important letter by Father Goreh in *Mission Life* for February 1868 (London: Macintosh). Compare also the volumes of *Mission Life* for 1870 (pp. 639, 643), for 1873 (pp. 167, 634), for 1874 (pp. 396, 433), for 1875 (p. 537). Mr. Goreh has written in the Hindi language *A Rational Refutation of the Hindu Philosophical Systems*, which has been translated into English by a Government Inspector, F. Hall, Esq., D. C. L. Oxon. (Calcutta: Bishop's College Press, 1862.)

† "Es ist immer das Land der Sensucht gewesen, und erscheint uns noch als ein Wunderreich, als eine verzauberte Welt"—*Philosophie der Geschichte*, cited by Mrs. Speir, as the motto to her beautiful little book' *Life in Ancient India.* London: Smith and Elder, 1856.

S. Irenæus, the great champion on behalf of God's Church against the Gnostics, became Bishop of Lyons in A.D. 177, and probably lived until nearly A.D. 200. We pass on for a century and a half. The year 354 witnessed the birth of one, who, with a long list of the faithful in all ages, could utter, in accents of literal and emphatic truth, the language of the Psalmist, "I am Thy Servant *and the son of Thine handmaid.*" But before the prayers of S. Monica received a visible reply, that erratic spirit had to pass through two forms of Pantheism, the coarser one of the Manichees, the more spiritual one of the Neo-Platonists. The admissions of S. Augustine on the first point are full enough. The Divine Nature, he tells us, appeared to him in his ignorance not only a substance, but even a bodily one (*non solum substantia, sed etiam corporea videbatur*), inasmuch as he had not then learnt to recognise *mind* as anything else but a subtile body, diffused however, through the realms of space (*quia et mentem cogitare non noveram, nisi eam subtile corpus esse, quod tamen per loci spatia diffunderetur*). He imagined that in this way he would escape the difficulty connected with the divine permission of evil; and he combined with his theory certain *emanationist* views (if the word be permissible) concerning the mystery of the Holy Incarnation. Devout Christians will, he is well aware, smile pleasantly and lovingly at him, if they chance to look at the pages of his narrative. Such, however, was then his mental state. (*Nunc spiritales Tui blandé et amanter ridebunt me, si has confessiones meas legerint; sed tamen talis eram.* [†]

That S. Augustine's acceptance of Neo-Platonism was a step upward seems to be his own conviction; and, we believe, a just one. But even in the hands of its best and most highminded teacher, Plotinus, Neo-Platonism, though a far more spiritual form of Pantheism than Manichæism, yet still was Pantheism. It may have, as Dr. Downes maintains, considered that the Deity was not exhausted in the act of creation; but still though it refrained from saying that "God was all things," it did teach "all things were God," and that the creature was one of one substance with the Creator. It spoke also of union with God, but that union was, as M. de Pressensè justly remarks, represented as *absorption*—"an exact transcript of Brahminical asceticism." [‡] Of Augustine's comparative respect for Neo-Platonism, and still worse, perhaps, for the earlier and truer Platonism of the philosopher himself, abundant evidence can be produced from his *De Civitate Dei* and other works. His subsequent zeal against Manichæism is proved by the fact that nearly half of the eighth volume of his works in the famous Benedictine edition is occupied with treatises against them. We must dismiss them with a single remark, suggested by the eminently powerful volume of Lectures lately issued by Professor Mozley. [‖] It is this: Manichæan Faustus, was eminently true to the spirit of Pantheism, in that he displayed a thorough hatred of history. For Abraham, Isaac, and Jacob, regarded as spiritual ancestors of Christendom, Faustus proposed to substitute an hypothetical list of Magi; an imaginary catalogue of saints far more approximate to the Hindu type (and consequently to *his own* type) than the Patriarchs, whom he would fain have blotted out of the inspired records!

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[*] See Burton, Neander, Hunt, Dean Mansel's posthumous volume, and the Appendix by Dr. Pusey to the Oxford translation of S. Augustine's *Confessions.*

[†] *Confessiones,* lib. v. cap. 10.

[‡] Art. "Agustinus." in Smith and Wace's new *Dictionary of Christian Biography* (London Murray, 1877). Our limits forbid us to go into the question how the Judaic school of Philo is responsible for Neo-Platonism. On this point, Mangey, Gfrorer, Jowett, Döllinger, and Hunt may be consulted.

[‖] *Lectures on the Old Testament.* (Rivingtons, 1877.)

About A.D. 660 arose in Armenia and Cappadocia a set of Pantheists, who became known as Paulicians. They were Manichæans; and while claiming to be Christians, they dared, in the language of Gibbon, "to violate the unity of God, the first article of natural and revealed religion."[*] It is a marvellous instance of the way, in which God's providence overrules evil to good, that Paulicianism was utterly rooted out by the spread of a religion, which, with all its imperfections, proclaimed with earnest fervour that great primary truth which Manichæism had denied. The sword of Mohammed utterly annihilated the Paulicians. And though in after years there arose in Persia those dreamy pantheising sects, the Sufis, who profess to be true disciples of Islam, their claim to the position of orthodox Moslem has ever been denied by the disciples of the Sonnites, who really preserve the teaching of the Koran. One of the greatest Moslem theologians, Gasali, has declared that "to slay one of those mystics, who claim to be transformed into God, and to become one substance with Him, is a greater merit in the sight of Heaven than to give life to ten men."[†] We have no desire to defend Mohammedan intolerance, but it is only just to bear in mind, that it has not always been cherished and exercised with exclusive reference to the votaries of the Cross.

We now pass onward some 200 years and step into the earlier middle age. Not long before A.D. 900, Joannes Scotus, generally known as the Erin born (*Erigena*)—whatever that may mean—first saw the light in Wales, or in Scotland, or (as the majority say) in Ireland. He became intimate with Charles the Bald of France, and a mediæval chronicler explains elaborately, lest his readers should miss its point, the exact drift of a jest perpetrated by the learned schoolman in answer to the King, by way of showing the easiness of their relations with each other.[‡] The peculiar character of the Pantheism taught by Scotus Erigena may be seen in the great work of Dorner on *The Doctrine of the Person of Christ.* One of our earliest and best investigators into the characteristics of Hindu thought, Colebrooke, declares that the similarity of Erigena's teaching and that of the Sankhya philosophy is so close as to lend probability to the tradition, that the Western monk had once travelled in the East. The orthodoxy of Erigena's other books, and of his character in general, did not *ultimately* save his treatise *De Divisione Naturæ* from condemnation. The interesting little treatise just put forth by Mr. Luard, the Registrary of the University of Cambridge, contains a rescript from Pope Honorius III., bearing date January 23, A.D. 1225, that "the treatise of John Scotus Erigena, styled *Perifisis* (i.e. *περι φύσεως μερίσματος*) the Dialogue *De Divisione Naturæ*, is to be burnt, wherever it or any part of it can be found."

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[*] *Decline and Fall*, chap. liv.

[†] Pococke, *Specimen Historiæ Arabum.* Cited by Von Döllinger in his valuable treatise on Mohammedanism—*Muhammed's Religion nach ihrer innern Entwickelung und ihrem Einflusse auf das Leben der Völker.* (Ratisbon, 1838.)

[‡] The philosopher, being seated opposite to his Majesty at dinner, committed some breach of etiquette. Whereupon the King asked, "What is the distance between a Scot and a sot?" and received the tolerably cool reply, "Only the table." The chronicler bids his readers mark that the King spoke *de intervallo morum*, but that Scotus pretended to understand it *de intervallo loci.*

Such severity was probably intensified by the rise of the Albigenses. At this time of day we should regard it as a waste of toil to undertake the proof of the position, that the Albigenses were Manichæans. Sincere as was the piety of Milner and of Gilly, the learning of Hallam, of Palgrave, of Maitland must entirely outweigh the prejudiced statements of these *ultra*-Protestant narrators, who too often assumed, as a safe principle of investigation, what seemed to them an axiom: certain communities were persecuted by the Church of Rome; therefore such communities must of necessity have been orthodox Christians.

One more remark, and we must leave the middle ages. The concluding pages of this paper must inevitably draw attention to the great licence of thought, which has pervaded Europe since the epoch of the Reformation. But let not any one for a moment imagine that this trial is peculiar to post-Reformation times. To say nothing of the prevalence of Gnosticism, Donatism, Arianism, and Pelagianism, with semi-Arianism and semi-Pelagianism, during the first six centuries, the succeeding ages of the Church, despite occasional lulls of activity, were rife with the most varied forms of misbelief and unbelief, with the most serious and subtile dangers for Christian souls. No one has admitted this more frankly than Dr. Newman in some of his Roman Catholic publications, as, for example, in the little volumes entitled respectively *The Office and Work of Universities* and *Lectures on University Subjects.* The footnote supplies a word of evidence on this topic. *

At length the Reformation came, and not before it was needed. Matters could not have gone on as they were. Humanly speaking, but for some such shock, Christianity must needs have perished. But to expect that, in such a revolution, the men of thought and the men of action should all stop precisely at the right point, would of course be simple absurdity. while human nature remains what it is. We have only to deal with the memory of a few persons who stand prominent in connexion with our present theme.

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* "The mediæval schools were the arena of as critical a struggle between truth and error as Christianity has ever endured; and the philosophy which bears their name carried its supremacy by means of a succession of victories in the cause of the Church. Scarcely had universities risen into popularity, when they were found to be infected with the most subtle and fatal forms of unbelief; and the heresies of the East germinated in the west of Europe and in Catholic lecture rooms with a mysterious vigour upon which history throws no light. The questions agitated were as deep as any in theology; the being and essence of the Almighty were the main subjects of the disputation, and Aristotle was introduced to the ecclesiastical youth as a teacher of Pantheism. . . . It is said that in the community at large men had a vague suspicion and mistrust of each other's belief in Revelation. A secret society was discovered in the Universities of Lombardy, Tuscany, and France, organised for the propagation of infidel opinions; it was bound together by oaths, and sent its missionaries among the people in the disguise of pedlers and vagrants.

"The success of such efforts was attested in the south of France by the great extension of the Albigenses, and the prevalence of Manichæan doctrine. The University of Paris was obliged to limit the number of its doctors in theology to as few as eight, from misgivings about the orthodoxy of its divines generally. The narrative of Simon of Tournay, struck dead for crying out after lecture, "Ah, good Jesus, I could disprove Thee, did I please, as easily as I have proved," whatever be its authenticity, at least may be taken *as a representation of the frightful peril to which Christianity was exposed.* Amaury of Chartres was the author of a school of Pantheism, and has given his name to a sect; Abelard, Roscelin, Gilbert, and David de Dinant, Tanquelin, and Eon, and others who might be named, show the extraordinary influence of anti-Catholic doctrines on high and low" (*Lectures on University Subjects*, pp. 299-301.)

In accordance with the practice of the time—a practice which Roman Catholic writers are seldom found to condemn without being censured—ten of the disciples of Amaury (or, as he was called in Latin, *Amalricus*) were burnt just outside Paris, on December 20, A.D. 1210. Amaury was then dead, but his body was exhumed and burnt with his books, and with them the *Metaphysics* of Aristotle. No pity was felt for these misguided men, and a chill in the atmosphere was universally attributed to their malign influence (*aëris inclementia*). *Nouvelle Biog. Gènèrale:* Art. "Amaury").

The name of Bruno was thrice in the eleventh century set forth as a type of mediæval sanctity. There is S. Bruno of Rodez, who was martyred by pagans in A.D. 1008; S. Bruno of Wurtzburg, who died in A.D. 1045; and a third, far more celebrated than either of these, the S. Bruno, who (about A.D. 1086) became the founder of the Order of the Carthusians. But five hundred years later there flourished the first modern professor of Pantheism, who perished at the stake, the unfortunate Giordano Bruno, who was burnt at Rome, on February 17, A.D. 1600. We cannot pause to dwell upon the question of intolerance. The crime of the Roman Court in putting Bruno to death was not greater than that of Calvin, when (with the approbation of Melancthon and all the Continental reformers) he brought the career of Servetus to the same terrible termination; not greater than that of the English Government, when it crushed to death the pure and highminded Margaret Clitherow for harbouring a Roman Catholic priest. But it seems possible that M. de Montalembert, in his eloquent denunciation of all such deeds, may have been thinking, though of course by no means exclusively, of Giordano Bruno. At this moment youthful students in Italy are engaged in appealing to Europe for funds to erect a monument to his memory; less, we imagine, from any deep sympathy with Pantheism, than as a protest on behalf of science—for, like Servetus, Bruno was a scientific man—and as a kind of mark of the reaction against the punishment of heresy with death. In like manner, Mr. Bradlaugh, who has for many years past made a special hero of Giordano Bruno, and who has been wont —may the blasphemy be forgiven him!—to draw a contrast between Bruno and the highest Pattern of all human excellence, has no apparent sympathy with the theology of the Neapolitan teacher (for the English lecturer boldly avows either Agnosticism or else sheer Atheism), but cherishes and honours his memory as that of a sort of anti-Christian martyr. There are those, however, who maintain that Bruno was put to death, less for his theological tenets than for his zeal in proclaiming the doctrine of the plurality of worlds and the Copernican system of astronomy. Strangely enough, moreover, this Italian teacher, despite his love for science, firmly believed in magic and astrology. * On looking back at his career and the sentiments evoked by its dreadful close, a Talleyrand would probably apply to the act of the Papal *Curia* Fouchè's cynical comment on Napoleon's execution of the Duc d'Enghien, that "it was worse than a crime —it was a mistake." Other men of science of this day, as for instance Mr. Browning's hero, Paracelsus, appear also to have lapsed into Pantheism.

[*To be Continued*]

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* See the article "Bruno (Giordano)" in the *Nouvelle Bibliothèque Gènèrale* (Paris: Firmin Didot, 1854) and an Essay by M. Emile Saisset in the *Revue des Deux Mondes* for 15 *Juin* 1847.

Miscellanea.

THE RIDSDALE CASE.

The judgment in this case was delivered May 12, after a long delay, which gives color to the charges made since, on both sides, that it was controlled by "policy" rather than law, and "doctored" into the shape of a *compromise*. Three of the best jurists on the committee dissented from it and absented themselves from its delivery, the Lord Chief Baron, Sir Robert Phillimore, and Baron Amphlett, while none of the Episcopal Assessors were present except Archbishop Tait. Four points were passed upon: "Wafer bread" was declared illegal, but Mr. Ridsdale was acquitted on this point because it was not proved his bread, whatever its shape, was not "such as is usual to be eaten:" but the judgment practically holds that the words "shall suffice" mean, "shall be obligatory."

The crucifix on the screen (erected without a faculty) is illegal and must be removed, and they put in the *obiter dictum* that there is danger of its being made an object of "superstitious reverence." (Alas for nineteenth century common school education!)

The Eastward position is declared discretionary, provided it does not prevent the people witnessing the manual acts, which was not proved in Mr. Ridsdale's case. In this respect the Purchas judgment is reversed, and Lord Cairns' dictum in the Mackonochie case is reaffirmed, or at any rate the position at consecration is left optional. This is the tub to the whale allowed to the great body of Anglican Churchmen.

The Vestments are declared *illegal*, on the grounds, that the Revision of 1662 as a matter of fact, (whatever was intended) *did not bring back* the vestments into use at that time, unless in very rare cases, and that the ornaments Rubric in the present book must be understood (though it is nowhere expressed) to be controlled by the Advertisements of Elizabeth in 1566, (which were designed to make the Puritans wear at least a surplice.) The judges explicitly say:

Reading, then as their lordships consider they are bound to do, the order as to vestures in the Book of Advertisements into the 25th section of the 1st of Elizabeth, cap. 2, and omitting (for the sake of brevity) all reference to hoods, it will appear that that section, from the year 1556 to 1662, had the same operation in law as if it had been expressed in these words:

> Provided always that such ornaments of the church and of the ministers thereof, shall be retained and be in use as were in this Church of England by authority of Parliament in the second year of King Edward VI., except that the surplice shall be used by the ministers of the Church at all times of their public ministrations, and the alb, vestment, or tunicle, shall not be used, nor shall a cope be used, except at the administration of the Holy Communion in cathedral and collegiate churches.

They decide that the rubric of 1662 makes no difference in this state of the law, either by way of addition or alteration.

The *Church Association* professes to be satisfied with the decision: but some Evangelicals see in the allowance of the Eastward position a surrender of the very citadel against sacrificial doctrine, and a following up of the Bennett judgment. Rev. Mr. Bligh begs his confreres will not leave the Church till there has been time for conference, Canon Eden "deplores" the judgment, and Dr. Gregg of Birmingham, secedes. Dr. McNeile thinks the victory is on the whole with the Evangelicals, but admits that old fashioned High Churchmen will enjoy the satisfaction of standing with their back to the communicants as "they always have done." One Low Churchman advises the reprisal of celebrating always in the *evening*(!) as "Scripture knows nothing of a *Supper* in the middle of the day." This all shows that they feel catholic doctrine is making solid progress.

Dr. Pusey writes to the *Express* substantially that the old Tractarians cared more for the *doctrine* than the externals; that they could teach and impress all faith without them: that he is "content with the *unseen ritual*, the adoration of angels, such as S. Chrysostom saw;" but he advises that no one should *give up* anything unless the congregation wish it: while, at the same time, he would not *take up* anything merely for the purpose of defying a secular court. We must give the conclusion of his letter:

> I may add (in order to express my whole mind) that I should be very careful to ascertain what *is* according to the mind of the Church of England. It is obvious that, with a service in the language of the people, we have no occasion for such ritual as is used elsewhere to apprise the people what part of the service is going on (as the use of some bells). To me, also, the old Sarum use of bowing at the Consecration is much more reverent than the rapid genuflection in the Roman Church.
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> I think that a good deal of the odium under which Ritualism is labouring is attributable to the introduction *by some* of things not sanctioned, although (it may be) not forbidden by the Church of England. The panic, to which we owe that instrument and fomenter of "all uncharitableness," the Public Worship Act, was, I believe, entirely owing to the fear that under our system of private patronage nominees of a stranger might, if they would, change the mode of worship of any congregation against its will. I think that it was popular as opposed, not to Ritualism, but to apprehended arbitrariness. If people were freed from this fear, I do not think that, in these days of liberty of conscience, the people of England would bear the stamping-out of a mode of worshipping Almighty God, simply because some who never worshipped him at all complained of it, or would support the disturbing of congregations who were of one mind, or taking away their minister for a matter of mere externals. The animal who would not let his neighbour, the ox, eat hay because it could not digest it itself, or because the bed which it had made in the manger was disturbed, is a proverb for what is selfish and detestable.

Canon Trevor also, in the *John Bull*, thus expresses his view of the decision in a few words:

> The Judicial Committee have, it is necessary to point out, opened up a new controversy by pronouncing unleavened bread and the mixed chalice unlawful, contrary to all the best Church commentators; and since both were undoubtedly used by Christ Himself in the institution, this decision would impose upon us a New Sacrament of His Body and Blood ordained by Act of Parliament in 1552. It is one thing to say (as the whole Church says) that these accidents are not essential to the Sacrament, and quite another to *prohibit* what the Lord Himself delivered to His Apostles. All who know the meaning and spirit of our liturgy must wonder at such decisions; nor will they understand why one priest is punished for elevating the Sacrament that the people may see it, and another for not turning himself so as to let the people see.

We give extracts from Comments of the Press:

From the Guardian.

While the *Guardian* thinks that on the whole the Judgment must be accepted, it makes the following criticism:

The assertion that the Advertisements of 1566 had the force of law—although the Committee have, we think succeeded in fortifying considerably—must still remain, as a matter of historical evidence—and it is a historian's question more than a lawyer's—a somewhat doubtful matter. And much depends on this. For if the Advertisements did not make the surplice the legal habit, it is, we presume, not the legal habit.

But, passing by this element of uncertainty, it is obvious to remark that the Rubric of 1662 is, to say the least, extremely ill calculated to discharge the office for which the Committee suppose it designed:

> The rubric served, as it had long previously served, as a note to remind the Church that the general standard of ornaments, both of the church and of the ministers, was to be that established by authority of Parliament in 1549; but that this standard was set up under a law, still unrepealed, which engrafted on the standard a qualification that, as to the vesture of parish ministers, the surplice, and not the alb, vestment, or tunicle, should be used.

Et pourtant il n'a rien dit de tout cela. What the Rubric does say, and that as plain as a pike-staff, is that such ornaments of the minister "shall be retained and be in use as were in this Church of England by authority of Parliament" at a particular point of time—namely, "in the second year of the reign of King Edward VI." There it stops. If such a statement as that could "serve to remind" anybody of the Act of Elizabeth, of the Advertisements of Elizabeth, and of the fact that under those instruments the legal ornaments of the minister were not what they had been in the second year of Edward VI., but quite different, we must say that the persons for whose benefit it was framed must have been credited with considerable powers of memory and reflection. Does it now serve, or did it ever serve, to remind any one of all this? We doubt it. If it was meant as an admonition, it would he hard, one would think, to frame a more misleading admonition. The Rubric of 1559 represented well enough the state of the law at the time it was made. But the Rubric of 1662 misrepresented altogether what, according to the Committee, was then the state of the law. And observe that it was inserted with deliberation. It was objected to and defended, it was revised and altered, before it was placed in the Prayer-book.

We cannot, then, close our eyes to the fact that the view of the Committee, as well as that of the advocates of these vestments, has difficulties, and serious ones. The Committee reject the idea that the Rubric was intended to *permit* the use of the vestments without prescribing them—or to prescribe them with an unexpressed understanding that the order should should not be presently enforced; and they state shortly their reasons for the rejection. Perhaps somewhat too shortly; for so far as this is a historical inquiry it must be treated like any other matter of history, and as a matter of history we know that the matters about which a respectable Bishop at the time of the Restoration would be likely to feel scrupulous were not precisely the same as those which would raise scruples in him were he alive now. Nor would rules of construction which appear clear to the Judicial Committee be equally clear to him.

From the John Bull.

Twenty years ago the Judgment in the Folkestone Ritual Case would have given peace and satisfaction to the Church. The Vestments were little more then than a theory. Practically they had disappeared since the final repudiation of Popery, and the revival of them, by a few extreme men was an undeniable imitation of the Roman Use. The great body of Anglicans would have deemed the Eastward Position, however limited, more than a compensation for their legal prohibition, and the moderate Evangelicals might well have submitted, in return for so great a gain, to the doubtful toleration awarded in the present Judgment, to what is, after all, the most literal interpretation of the actual rubric. For our own part we could wish the position were still the same. But a good deal has happened in the last twenty years. The ultra-Protestants have been encouraged to prosecute Anglicanism and Ritualism indiscriminately, with the inevitable result of forcing them more and more into a common defence. The Judicial Committee, after pronouncing the Vestments legal, and the Eastward Position compulsory, peremptorily prohibited both in the Purchas Judgment, and added a wanton condemnation of unleavened bread and the mixed chalice. Having thus combined the whole historical school in opposition, the attempt was made to force this Judgment in an undefended cause upon the Church as a final exposition of the law, and the Public Worship Act was hurried through Parliament to compel its observance by new and unconstitutional penalties The result has been a practical increase of Ritualism after every Judgment, and a steady influx of Anglican Churchmen into the Church Union, transforming it from the party organisation it once was, into the only visible association for the defence of Anglo-Catholic principles. * * *

We should have been better pleased if their Lordships had been courageous enough to admit the error of these *obiter dicta* on questions not before the Court, or on which the argument was incomplete, instead of reconciling them by subtle and intricate arguments which carry little conviction to the non-legal mind. We are surprised, too, at the number of apparently unnecessary rulings introduced into the present Judgment. After deciding (for example) to reverse the judgment of the Court below against the alleged wafer, on the ground that there was no evidence of its composition, it strikes us as rather *ultra vires* to pronounce against unleavened bread—a point which, on their own showing. was no more before the Court than the Vestments were in the Knightsbridge Churches case, or the Eastward Position in Mr. Mackonochie's. So, too, after deciding against the Crucifix for want of a Faculty, it seems rather extra-judicial to rule that no Faculty could be lawfully issued for it. Surely that is a question for the Ordinary in each particular case, and a Court of Appeal is not entitled to fetter his jurisdiction beforehand.

Concurring for our own part in the illegality of the Vestments, we can not expect that those who have adopted them will at once submit to what is, after all, only the Purchas Judgment, reasoned out at greater length and with much greater accuracy. The authority of the tribunal is weakened by its varying utterances and the want of unanimity in its members. The principle of the law is less clear than it might be, while the resistance is better organised and more determined than at first. The Judgment will arrest, we hope, the introduction of the vestments by those who are not committed to their use. Many share the desire for a distinctive Eucharistic vesture; but we beseech them to wait for its proper authorisation. No new step ought to be taken without the action of Convocation. As for the churches where the Vestments are in use, we can only implore the Bishops to refrain from Penzancing them; it is the only chance they have left themselves of avoiding a contest, in which victory would be more disastrous than defeat. The inflammation must subside before an operation is attempted.

The Eastward Position, grudgingly and unfairly recognised in the Judgment, has too much in its favour not to gain ground. The Evangelicals have brought this result on themselves; and they cannot escape it. They had better make up their minds to abandon the ground of doctrinal significance, and acquiesce, as with the surplice in the pulpit, in a question of decorum and convenience on which they retain their own liberty. We cannot imagine any Bishop so unwise as to allow another prosecution on this point. We entertain the same hope with regard to Wafers and the Mixed Chalice. No one is obliged to use them; no one is injured (except by his own intolerance) where they are used. Let the Bishops keep the peace.

As for Crucifixes and all other ornaments of the kind, the Faculty is the proper authority. Let the Bishops give over imposing their own individual fancies as to the height and decoration of chancel screens, gates, and so forth. Let them show a fair attention to the character of the church and the tastes of the congregation. Let each case be decided on its own merits. Above all, save us again from the Public Worship Act! The Church can never be in safety till this statute is repealed; our escape from day to day depends on the Bishops restraining its action. It has done far more than the Judicial Committee to destroy confidence in the administration of the law. And it is the main obstacle to promoting that return to a better condition of things which there is much in the Folkestone Judgment to encourage. If we could only hope that, on the promised retirement of Lord Penzance, the Provincial and Diocesan Courts might be restored to their former jurisdictions, the prospect of restoring tranquility would cease to be desperate.

From the Church Review.

Nothing can be more ludicrous, in the first place, than to see some dozen respectable elderly gentlemen assembling at Whitehall for the express purpose (with one or two exceptions) of declaring the solution of continuity between the Church of England and her mother the Church Catholic. How is it possible on such terms to rightly interpret either ritual law, or expressions of doctrine? Then, in the second place, comes the amount of ceremonial expression which the Church of England—framed as it is in these men's minds three hundred years ago—adopts to express the amount and quality of her belief. The priest officiating in the most august rite of Christianity. it appears, is solemnly allowed by the Church of England to wear the same vesture as is allowed to an organist or a choir-boy, or to the rollicking undergraduates at a college chapel. At the same august rite he may stand at any portion of the Holy Table he chooses while discharging the holy function of Christ's appointment; taking care, however, to keep to the north end while officiating in certain comparatively indifferent parts of man's appointment. These are the two great points of the judgment, and the meaning ot them is just this, the utter and complete elimination of the *Divine* from the rites and ceremonies of our branch of the Church of Christ. Henceforth, by the ruling of the Privy Council, the priest has no distinctive vesture, that is *no vesture whatever*, as such, in the Church of England. Henceforth, it is ruled that the Church of England, having taken the extremest trouble to fix the certain point of a Table at which her priests are to say the ten commandments, which are not more Christian than Jewish, has deemed it indifferent to regulate where that solemn manual act is to be performed which is the great distinctive rite of the religion of her Lord and Master. Also, while she has taken pains to direct that he shall say the daily prayers "of her own"—or anyone else's—"composing" in a particular vestment—a direction which so far admits the symbolic or ceremonial principle—she entirely ignores the symbolical or ceremonial principle in the discharge of his only peculiar function. Saying the daily Office is not strictly ministerial. Not only a deacon but a layman might say it, and the latter sometimes does. But not even a deacon can consecrate the Eucharist, yet while the general principle of vestments is adopted, no vestment is appropriated to the priest when doing what only a priest can do!

The Ridsdale judgment, then, is nothing but an achievement in legal bathos, and as such we know it is considered by at least one of the dissenting judges, and the one we mean is *not* Sir Robert Phillimore. It is not Sir R. Phillimore only that is filled with indignation at this "miscarriage of justice," but a personage who is not only himself indifferent but no admirer of either vestments or eastward position, yet who on a Judicial Committee determined to be the honest judge and nothing else. We do not care to traverse the legal exposition of the Ridsdale pronouncement, for it goes over ground which has been already trodden to death. Who cares to be told for the hundredth time that those precious Advertisements, even if they had legal authority, are not part of the Ornaments Rubric as it stands in the Book of 1662, and that to attempt to import them into it is as impudent as it is unfair? Why repeat that a rubric statedly and formally worded would never have been thus placed in front of the Prayer Book in order to prescribe nothing but a corporas, or piece of linen six inches in length! Yet the last Committee have achieved one other feat in the art of legal legerdemain. They have condemned the crucifix on the strength of Edward VI.'s Injunctions being of legal force, having previously condemned the sacramental lights which those Injunctions direct on the strength that the Injunctions are *not* of legal force. Then, again, the clumsy way in which the eastward position is allowed argues the complete perversion of legal motives for the sake of political expediency. The point was not to convulse the Church of England, which it was thought that the proscription of the eastward position would have the effect of doing. This would be uncomfortable. The strong point of the rubric is taken to be that the people may see the manual acts. The position may be north, south, east, or west, providing the people can see the manual acts. Now, if this be the strong point, it is absurd to allow of that only one position in which it is impossible, or at least the most difficult, and which is indeed the *only* difficult position from which to be seen. The Church Association has a right to complain that its evidence on this point has been discredited. If the Committee's interpretation of the rubric is correct, then the irresistible inference is, that the one position where seeing would be really difficult, if not impossible, must be proscribed. Here ingenuity has overreached itself, and has had the effect of completing the discredit of the judgment from every point of view that can be adopted by honest men.

The great question, however, is the practical one, What course of conduct are true Church of England men to adopt? The first answer to this question is, of course, that we must completely ignore the Judicial Committee and all its works. To accept this Committee as speaking the voice of the Church of God in this country we leave to the Prosecution Company, Limited, who are ready to accept anything as the voice of the Church, no matter how anti-Christian, if only it be Protestant. As for real Churchmen, it is not now, it is long ago, that we have rejected as our representative a tribunal which has already denied the inspiration of Scripture, and which might to-morrow deny the Divinity or Atonement of the Redeemer.

In the name of the Church of Christ in this country, we have already repudiated the Judicial Committee, and we now reiterate the repudiation. No true Churchman can bow to its decrees, and we regard it as a fortunate accident that it disregards fairness and law as much as it disregards the fealty, never yet denied, of the Church of England to the universal Church of Christ.

From the Church Times.

THE PRIVY COUNCIL JUDGMENT.

The Church of England has escaped two great perils by the shape which the long expected finding of the Judicial Committee of Privy Council has taken in the suit of Clifton *v.* Ridsdale. The High Church party was, as is widely known, divided in its opinion as to the competence and integrity of the Court. For one section, represented amongst others by the Bishop of Lincoln, held that the nature of the union between Church and State does clothe civil tribunals with jurisdiction in ecclesiastical causes, and more generally believed, in spite of past experience, that an honest decision on the merits was most likely to follow, especially in view of the adverse criticism which the miscarriage of justice in the Purchas case had evoked. The other High Church section, contrariwise, maintained not only that the Privy Council has no right whatever to try ecclesiastical causes, being a mere usurping encroachment on the liberties of the Church, but that it was certain to decide the case with no regard whatever to the merits, looking only to the personal bias of its more powerful members, and to supposed grounds of public policy. The event has been precisely as the more intelligent and farseeing Churchmen predicted, for no trace of judicial impartiality has marked the decision. Had it been honestly drafted, judgment would necessarily have been given in Mr. Ridsdale's favour on all the four points appealed, three of them being covered by the Ornaments Rubric, and the remaining one enjoined by the rubric prefixed to the Consecration Prayer in the Communion Office. And such a finding, whatever further result it might have had, would most undoubtedly have gone very far towards reconciling the main High Church body, including even most of the Ritualists, to the continued jurisdiction of a tribunal which thus meted out substantial justice. But the Constitutionalists, who look to broad principles rather than to special details, and whose aim is the delivery of the Church from the unlawful intrusion of the State, would think such acquiescence in an indefensible system a very costly price to pay for permission to obey the law of the Church; and therefore to them a piece of flagrant injustice on the part of the Supreme Court of Appeal is as welcome as an instance of savage cruelty to a defenceless negro slave, committed by his owner, was to American abolitionists when they were only "a noisy minority" and were met by lawyers and divines with the threefold argument that slavery was Scriptural, was the law of the land, and was in practice a benevolent, paternal, and wholesome institution. We have therefore to thank their lordships for having proved to the world that justice for the Church is not to be had from such a secular tribunal, and that theological prejudices invade a court composed of laymen quite as easily as they would invade a synod of clerics, differing only in the serious point of the profound lay ignorance which reinforces original bias. There is no likelihood henceforth of any confidence being placed in the integrity of the Privy Council, for it has flung away its character with both hands, and Churchmen will never rest till it has been destroyed as a Court of Ecclesiastical Appeal.

The other danger which has been escaped is the splitting up of the High Church party, by dissociating the interests of Anglicans and Ritualists. But the narrow, grudging, pettifogging spirit in which the Court has partly conceded the Eastward position—not from any respectable motive, but in fear of the consequences of prohibition—and has made it a mere trap for fresh persecutions, by ruling that the bulk of the congregation must see the manual acts, will naturally exasperate all moderate Churchmen, perhaps even more than a bold reassertion of the Purchas ruling, which forbad the Eastward position, would have done; while the methods and arguments of the Court are fraught with so much obvious peril, should the judgment be acquiesced in, that the resistance which we foresee will meet with wide and merited sympathy. For although the Ridsdale Judgment is in its main results a reissue of the Purchas finding, it yet differs from it as Goethe's Mephistopheles does from Milton's Satan, or a modern swell-mobsman from a Norse sea-king. The Purchas Judgment, boldly misstating facts, falsifying dates, and cooking legal documents, took the high-handed line of overriding the law; while the present one, more artfully contrived in the spirit of a pettifogging attorney, attempts to establish that what has all along been accepted as law, the only doubt being as to its interpretation, is in truth no law at all, and never has been law. This is the meaning of the wonderful discovery that the Ornaments Rubric is not a rubric at all, nor any constituent part of the Prayer Book, regarded as a schedule of the Act of Uniformity, but a mere casual "memorandum," into which must be read a reference which is expressly excluded from it, and this reference be then interpreted as enforcing now certain quasi-public documents issued in Elizabeth's reign, which never possessed any legal authority, and which, even if they ever possessed it, do not touch the question at issue. We refer, of course, to the ludicrous argument that the present Ornaments Rubric means to forbid the vestments enjoined by the First Prayer Book of Edward VI., continued from his Second Year, because we must read into it the now repealed clause which did occur in Elizabeth's Ornaments Rubric, referring to her Statute of Uniformity, which gave the Crown power to vary the Ornaments, and must then further admit that she did use such power by those Advertisements of 1566 which her own Premier, Lord Burghley has told us were never legally published at all, and which, in any case, were intended to force the Puritans to wear the surplice, not to prevent Catholics from wearing the chasuble. The so-called "common-sense" argument that the Revisers of 1662 would have themselves worn the vestments had they intended to legalize them, really denies the attribute of common-sense to those divines and statesmen, who were not likely to be so foolish, when the country was but re-emerging from a revolutionary deluge of Puritanism which had swept away every Church ceremony, as to wave a red rag in the very eyes of the scarcely appeased rebels.

What the Judgment comes to, is that the Prayer Book is not only a mere nose of wax in the hands of the Privy Council, which it can twist at its pleasure by varying interpretations, but that it can also at its pleasure deny the rubrical character of any part of the Prayer Book, declare any repealed law still valid, and repeal existing statutes; so that, for instance, it can get rid of the Athanasian Creed when it likes, by declaring its rubric to be a mere "memorandum," obedience to which is a penal offence. This new plan, of tampering with the actual *text* of the formularies, is such a very serious advance on previous encroachments, that nothing but prompt and uncompromising resistance can prevent its being converted into a most dangerous precedent; while we may just add that the novelty of the proceeding establishes the impossibility of making out a case against the Vestments in any way which lawyers can themselves believe to be sound, and their full consciousness that previous attempts in this direction have been abortive, since the fresh judgment contradicts in terms all its predecessors.

Some details regarding the secret history of the judgment are worth setting down that its moral value may be gauged. In the first place, it is not unanimous. The Lord Chief Baron, Baron Amphlett, and Sir Robert Phillimore have all dissented, though the usage which the Judicial Committee has inherited from its lineal fame, has been pressed by the authority of the Lord President to keep this fact in the background as much as possible. But the three remonstrant judges were not so lost to self-respect as to comply with the other usage, almost a rule, which makes the presence of all the members of the Court customary at the delivery of a judgment.

Further, not only is the finding deprived of the weight of these three judges, but it is in fact that of no more than three others, all embittered opponents of the High Church school, to wit, the Primate, the Lord Chancellor, and Lord Selborne, of whom the two former are anti-Catholic by hereditary descent and early association, and the last entertains the hostility of a pervert for the truth he has forsaken. Lord Selborne is not exactly a Solomon, but he resembles the wise king in having abandoned his High Church standpoint of 1844 in consequence of allying himself with a family which has long been in active conflict of religious opinion with the formularies of the Church of England. On these three the whole responsibility of the Judgment rests, for unless our private information, which has hitherto been accurate enough, has deceived us, the remaining judges took no active part in the matter at all, caring little or nothing for the points at issue, but leaving the whole decision practically in the hands of a small minority. One rumour which has reached us goes so far as to allege that not merely were both promises and threats freely employed, but that in one instance a member of the Court was roundly told that he should not have the peerage for which he is reasonably looking, unless he agreed to waive his own convictions in favour of the Judgment. We think this story doubtful, for such language would scarcely be used in the semi-publicity of full conclave· nor would either party in the transaction be likely to mention it; but we are also very sure that it is an exaggeration rather than a falsehood. We mean that in all probability it was tacitly understood that those members of the Court through whose hands promotion in rank and office must pass, whether under a Conservative or Liberal Government, would not forgive opposition nor be ungrateful for support, and that so, acquiescence in a finding which could be made to look as a measure of State policy rather than of dry law, would be the wisest course to pursue. No doubt this is not a very creditable condition of things, but a judgment which pleases the mob and the press is secure from much adverse scrutiny, and the temper of the English public is such that instead of being mere jealous critics of the conduct of high official personages, and holding that the degree of rank and responsibility increases the scandal and guilt of misconduct, it is almost impossible to make it believe that any blame at all attaches to great dignitaries for actions which would consign humble offenders to a prison. And therefore their lordships of the Judicial Committee will escape scot free, at any rate in this world.

But as to the practical outcome of their policy, it will not delay the ruin of Puritanism by an hour. A sudden outbreak of vestments all over England, such as might conceivably have followed a righteous judgment, might also have given rise to a panic more genuine than that of 1874, and to a new Bill of the Archbishop's worse than the Public Worship Regulation Act, thereby indefinitely throwing back the Catholic revival; but all that will now follow is the gradual adoption of the Eastward position, to our mind far more important as a ritual observance than the vestments, in hundreds and thousands of churches where the chasuble had no chance of admission, and thus the setting forth in them of that sacrificial doctrine which the Bennett Judgment has made legally unassailable, and which is the real matter of contention underlying the surface dispute about robes and gestures.

From the Literary Churchman

THREE ASPECTS OF THE EUCHARIST.

Sir,—We have already very briefly considered two aspects of the Holy Eucharist; it has been shown to be an Interpreter of Beauty and an Expounder of Truth—an Artist and a Teacher. It is also the acceptable *Worshipper.* Jesus Christ therein, as the High Priest of Humanity, in the reality of His assumed Manhood and in the exercise of His sacerdotal Ministry, throws high to the steps of the Eternal Throne the censer which wafts afar the fragrance of our acceptable Oblation. In union with that whole Burnt Offering, all creaturely worship is accepted by and is acceptable to God.

This is not sufficiently realised. The Man Christ Jesus deliberately *retains* the attitude that He deliberately assumed in taking our nature upon Him —the attitude of a worshipper. As God He is the Object of worship, not the Giver of it; but as man, He Himself is a worshipper. It is the worship of the human soul of Jesus, first and foremost among created Intelligences, and for ever united to His Divine nature wherein His personality resides —it is this worship, untiring and uninterrupted, that renders ours acceptable. The homage continually offered by the Sacred Humanity of Jesus to the Divine Majesty is the only adequate homage, a gift altogether meet to be presented to the King of kings. And since the Manhood of our High Priest endures for ever, so for ever must endure that unpausing adoration which it offers before the Throne of God. Enthroned He is Himself, and diademed, and yet the Eternal Christ *retains* that posture of lowliest worship which surprises us in the Supper Room and in the Garden,— a posture, no doubt, with which worshippers in the synagogue at Nazareth and the Temple at Jerusalem were very familiar; and where does he more manifestly and more persistently assume and retain it than in the Venerable Mystery of His abiding and covenanted Presence? Still, as on that eventful night of His Agony, He, the all Holy One, sanctifies Himself; still He renews the act of self surrender that made His sufferings and sorrows so efficacious, "Father, not My will but Thine be done;" still He repeats the great sacerdotal prayer of intercession—"Father, forgive them, for they know not what they do."

It is this *high priestly* work on our behalf in which he so lovingly perseveres beneath the veils of this adorable Mystery that gives to it its *sacrificial character*, its *Godward aspect.* And our poor faltering prayers, expressing sympathy with that untiring, unceasing Intercession, ascend with it to the Eternal Throne, and reach the Ear of the All-Pitiful.

Thus it is at the feet of our Sacramental Lord that we learn *what* our worship is, and *Who* the lifter up of our heads. Of true spiritual worship acceptable to God the Eucharistic Sacrifice is the appointed and inspired Teacher. It is a simple matter of history that wherever it has been denied and abandoned the whole conception of worship is impoverished and obscured. And how could it be otherwise? for God's way is the only right way. The Eucharist is the point at which heaven and earth touch; it is for God as well as for man; and it is moreover the only Thing in the world that adequately honours and glorifies Him, for therein He vouchsafes to glorify Himself. The eternal Son presents Himself to the Eternal Father, and He does so in that Human Nature which He has made His own, never to be discarded, and as our Representative, whose cause He has espoused.

So, when sick at heart on account of the world's persevering forgetfulness of God, we may stay ourselves on this thought, that from every Christian Altar where by the Hands of the Eternal Priest the Great Oblation is presented, there arises before the Majesty of God the incense of a spiritual worship not only acceptable to Him, but *worthy His acceptance.*

Beautiful on the mountains of this world and in the valleys, beautiful in crowded city and in peaceful hamlet, are the Feet of our dear Eucharistic Lord, the Herald of Good Tidings; strong and tender are the Hands by which we are evermore lifted to the Father's bosom,—the blessed Hands, the wounded Hands, of the Sacramental Christ. ALFRED GURNEY.

Church Work.

GUILDS IN ENGLAND.

The receipt from England of a copy of *The Church Guilds Directory* enables us, at last, to give the readers of the ECLECTIC some definite information concerning Guilds in the Mother Church. But first we quote the encouraging words of the President of the Council of the Guilds Union, contained in a courteous and fraternal letter received from him. He says: "I should imagine that in the U. S. Church still more than in our own, the Guild System might take deep and wide root, for the principle which underlies it is your own—Liberty, Equality, Fraternity; in the religious, not the infidel sense: Liberty within the law of God, Equality in the sense of reciprocity of loving and courteous action, Fraternity in Him Who is the Common Brother."

The *Directory* is a "Roll of all the Guilds, Associations, Brotherhoods, Sisterhoods, and other Societies enrolled in the Church Guilds Union." A statement of *The Principles and Objects of the Union*, with the *Constitution*, forms a sort of Preface. We give it in full, and urge its careful perusal:

THE CHURCH GUILDS UNION.

PRINCIPLES AND OBJECTS OF THE UNION.

The Church Guilds Union is a voluntary Association of Guilds and similar Societies of the Church of England, desirous of helping each other in the furtherance of the good works which are set before them.

The primary objects are to seek the Glory of God, and to promote the exercise of love and good will towards men.

The Union embraces all Societies of men, women, and children, of the nature of a Guild, being members of the Church of England or of Churches in communion therewith.

No interference is intended with the autonomy of any Society, and it is not required of the members of the Guilds entering the Union to undertake obligations of any description, further than those already enjoined by their own Institutions, except the remembrance of each other in their prayers.

THE CONSTITUTION.

Passed by Conference of Delegates, 29th January, 1874.

1. This body, formed by the fraternization of Church Guilds and cognate Societies, shall be called "The Church Guilds Union."

2. The affairs of the Union shall be managed by a Council consisting of a President, who shall be a layman, and of eight members, all of whom shall be guild brothers of not less than two years' standing.

The President shall hold office for the period of three years, and shall be eligible for re-election.

Two members of the Council shall retire annually, by rotation, who shall likewise be eligible for re-election.

If the office of President shall fall vacant through resignation or death, the Council shall appoint one of their number to act until the next conference of delegates. If two or more vacancies occur in the Council, a special Conference of Delegates shall be called to elect successors.

The Council shall appoint a Secretary and a Treasurer, and such other officers as may be found expedient, from its own body.

3. Any Society desirous of being enrolled in the Union shall make its application, and submit a copy of its rules, through the Secretary, to the Council for its decision. As soon as admitted, a certificate of enrolment shall be furnished, under the hand of the President, for which the charge of one shilling shall be made as a aegistration fee.

. A Conference, or Court of Delegates from the Guilds in Union, shall be held in the month of January in every year for the election of members of the Council, and for the transaction of such other business as may be found necessary.

A Conference or Court of Delegates may also be convened by the Council at such other times as to it may seem expedient.

5. The system of representation at the Conferences or Courts of Delegates shall be as follows, viz:

Societies consisting of not less than twenty and not more than one hundred members—*One Delegate.*

Above one and not more than two hundred members—*Two Delegates.*

More numerous than two hundred members—*Three Delegates.*

At every Conference or Court of Delegates, each representative shall produce a document signed by the Superior of his Society, appointing him to act upon that occasion, and certifying the number of members of which it is composed, a duplicate whereof shall be sent to the Secretary at least three days before the assembly of the Conference,

6. The Council shall endeavour to make arrangements for a Corporate Communion once in every year; and also for other devotional meetings as may be found practicable.

7. General Assemblies, or Conversazioni, of the members, with their friends, for conference and discussion, and for the promotion of social and friendly intercourse, shall be held at such times and places as may appear to the Council to be most convenient.

8. In order to provide for the necessary expenses of the Union, every Society enrolled shall endeavour to contribute to its funds either by the means of a fixed annual subscription, or a yearly offertory.

9. At the meetings of the Societies in Union the following collect shall be said on behalf of all the brother Guilds:

"O Lord, let Thy blessing rest upon the Union of Church Guilds; guide all their counsels by the inspiration of Thy Holy Spirit, that all they undertake may be for Thy honour and glory, and the good of Thy Holy Church, through Jesus Christ our Lord. *Amen.*"

10. This Constitution shall be in force until revised by a special Conference or Court of Delegates.

ARTHUR W. CRICKMAY,
President of the Council.

The *Directory* consists of Four Parts: 1. Date of the Foundation; Name and Address of the Superiour; Number of Members; The Habit Worn: Description of Badge; Banner; and other particulars.

2. List of said Societies arranged according to their locality.
3. A nominal Roll of the Superiours.
4. Table of Precedence, according to date of Foundation.

There are *Two Hundred and Nine Societies* on the Roll of the Union; representing England, Scotland, Wales and Ireland, besides several of the British Colonies. In Natal, S. Africa; in Nassau, Demerara, Trinidad, and even in the island of Zanzibar, we find Societies established. As two years have passed since this Roll was made out, there are doubtless others, both of the home and colonial Church, now to be added.

The customary thoroughness of our English Brethren is shown in these Societies by the attention given to minutiæ of form and ceremonial. In America, our pretended love of simplicity, (for it is fast becoming a mere pretense,) coupled with the mad pursuit of the material and utilitarian, do still cause many to put too slight an estimate upon matters of form. But the great Revival in the Catholic Church of England fully recognizes their due place in the Christian Religiox, and Englishmen are not afraid of the stigma of " Ritualism " being fastened upon them because they also recognize the fact that man, at his most spiritual estate here, still consists of body as well as soul, and that Christianity allows us the use of the five senses with which our Maker has endowed us. Accordingly, we find that one hundred and thirteen of the two hundred and nine Guilds, Brotherhoods, &c., on the Roll, use either a "habit," a "badge," or a "banner," and some use all three!

Some of these societies are for men only, some for both men and women; some for young men only, and some only for young women.

Finally, in glancing over the *Directory*, we are more and more struck with the extent of the *Guilds Union*, and no less with the system shown in its organization. And we long to know when our own Lay-element shall be organized into a similar efficient combination.

In the next issue, we propose to give a minute account of the constitution and working of the oldest and strongest of the English Guilds—that of *S. Alban*. †

ARIZONA AND NEW MEXICO.

Santa Fé, New Mexico, May 17th, 1877.

Rev. and dear Brother: It affords me pleasure to send you something about the Church's work in this Jurisdiction. I trust what I have to say will interest you and your readers. Alexander grieved because there were no countries left for him to conquer. We are called upon to grieve because we cannot enter into fields which invite us to conquest, even in our own land. In the Jurisdiction of New Mexico and Arizona we have two such fields.

Of Arizona I cannot say much from personal knowledge. I have not been permitted to visit it. It is represented as rapidly filling up with an energetic, industrious, and intelligent population. The Southern Pacific R. R. has recently reached the western boundary of the Territory and will bring a greater immigration than ever. Arizona is said to be very rich in mineral and pastoral wealth, and to contain a good deal of valuable arable land. The population is supposed to be now about 65,000, most of it being American. The Public-School law of the Teritory is noted for its excellence. As for " Churches;" the Romanists have been there from the begining; the Methodists—of two or three names—and the Presbyterians have their Missions there; and it is reported that there are some Mormons also. *We* are doing nothing. Since Bishop Whitaker's visit in 1874, the Arizonians have not seen anyone representing the Ecclesiastical Authority of the Church. Bishop Adams started to Tucson, but was taken ill on the way and had to return. Just think of it! a Territory containing more than 100,000 square miles, and 65,000 souls, right here in the United States of America, unvisited and apparently uncared for by the Church, for so long!

Of New Mexico I can speak from personal observation. The Territory has about the same area as Arizona, and is perhaps equally rich in the precious metals, and richer in pastoral advantages. Its population is reported at 120,000, over four fifths of it being Mexican. The Americans are of course just such as one finds in all frontier Territories. Their number is increasing, and will do so more rapidly as Railroads come into the country. The Denver & Rio Grande road is coming steadily on, and will probably be across the border some time this year; and perhaps in two places—the Rio Grande valley, and the Raton Pass. Among the Mexican population there is a great work to be done. Of one hundred thousand American citizens of the Mexican race, many "see men as trees walking." After centuries of twilight the sun of truth and liberty is rising upon them. The beliefs of their fathers, which they thought as immovable as the mountains which raise their majestic proportions toward heaven all around them, are being shaken to their foundation. The people are learning that there is such a thing as mental freedom. The mists are breaking from before their eyes. The old oppressor is becoming an object of suspicion. It can no longer wield its usurped powers as of old, though it is making vigorous efforts to retain its influence. A new era is dawning upon the Hispano-American race. What will be the result of the awakening? The answer to that question lies, under God's providence, with us.

That the Mexicans will repudiate Romanism I regard as certain. Its iron has entered too deeply into their souls for them to retain it after they receive any degree of education. It is a question of time only. The Roman Clergy realize the danger and are trying to provide against it by keeping education in their own hands. Their efforts may delay emancipation; they cannot prevent it. A change must come. Indeed, it has begun already. There are some who have abjured Romanism, and many turn their backs upon it and curse it in their hearts, though yet conforming outwardly to their old customs. It is the tendency of the human mind to rush from one extreme to the other. That tendency is visible here. Some who have given up their old faith have apparently given up all Christian faith with it. There is a weekly paper, published in Spanish, which advocates the destructive views of our nineteenth century reformers—save the mark!—and which is exercising some influence. There is great danger in this direction. There is but one way to counteract it. That is, the preaching of the pure gospel; the setting forth of the reasonable teachings and requirements of true Catholicity; the pointing out of the true ark of salvation from both Roman and Infidel error, in the pure and legitimate Catholic Church of this nation. This Church of ours is the only refuge for this people. Our historic lineage; our Catholic faith; our time-hallowed observances; are all so many points of powerful attraction for them: they but need to learn that we can give them all the good that Rome gives them, while we do not give them her evils, and they are won. This will be a work of time, and can be accomplished only by assiduous, devoted labour. The sowers may not be the reapers. Indeed, he who is not content to labour except for present, visible results, has little work here. It is a work of faith. One must look far into the future, and recognize his work to be essentially that of a sower; satisfied with the thought that sowers and reapers shall rejoice together.

In New Mexico we have two Missions; each with its school. St. Thomas's Mission is at Santa Fé, the capital. Here there is a population of about 6000, nineteenths of which is Mexican. It is the seat of a Roman Archbishop. We have no property here. A rented house serves for residence, chapel, and School-room. The congregation is very fluctuating; being made up largely of U. S. Officers,—and military—and their families. We have over twenty communicants at present. Our school is doing well, and promises to do better next term. We have made a beginning, but have not yet been able to give the School its true Missionary character. Circumstances compel us to proceed slowly.

Mesilla is three hundred miles south of Santa Fé, and only fifty miles from El Paso, Texas. The population is about fifteen hundred with nearly the same proportion of Americans as in Santa Fé. Las Cruces, a town of about the same size, is only three miles distant. At Mesilla, St. James's Mission owns a good property. The house contains four rooms of ordinary size, and Chapel and School-room besides. The Chapel is very neatly fitted up. Here we have six communicants. The number of pupils in the School has varied considerably during the term; being as high as seventeen at one time, and as low as six at another. This has been due to various causes.

The prospects of both schools are encouraging. One of the greatest difficulties in our way is the want of confidence, among the people, in our permanence. This is the result of their past experience. Schools have many times been begun, but only to be abandoned in a short time. Many of those who would prefer to send their children to our schools, if they were assured of the permanence of our work, now send to the Romish schools, *because they are permanent.*

The same feeling is an obstacle to the success of our Missionary work among the people. Ministers of various names have come and gone, and now no one is expected to stay. A Mexican remarked to me a short time since, that if any of them joined the Church they would have no security that it would not abandon them if I should be called away.

The tracts distributed last year have excited some interest in certain quarters. I have had proof of that recently. I am now in correspondence with some of the interested parties, and hope to be able to do them good. The trouble is that being alone, I am compelled to give my time almost exclusively to the two Missions, and cannot therefore visit as I desire among the Mexicans. I am hoping and praying that the Church will send us a Bishop next fall, and that I shall then be permitted to devote myself to the Mexican work. We ought to take hold of it at once, and carry it on until our influence meets that of the Church of Jesus in Mexico. The two movements will help each other, and will in due time, by God's blessing, redeem this whole people from Roman bondage, and at the same time save it from bondage to Satan.

I am glad to be able to say that our two chapels are open every Sunday; the services being conducted by Lay Readers. Since my return from the East I have spent nearly three months at Mesilla. The rest of the time I have been here. For this year I shall try to divide my time about equally between the two Missions, doing such other work as I have opportunity for. I want to publish two or three more tracts if possible. Herewith, I send you copies of those already published.

Faithfully yours H. FORRESTER.

Correspondence.

Naples, April 28th, 1877.

My Dear Doctor: Another stage in our journey has brought us to the far-famed shores of the Bay of Naples, and to the sight of Vesuvius. Your readers will naturally desire to learn something of our experience in this most interesting and stimulating region, so famous in history, so much more famous by the seven days' tarrying of S. Paul with the disciples at Puteoli.

I have never travelled over a more beautiful and interesting route than that from Rome to Naples by rail. The scenery is unsurpassed, and the region is filled with objects which excite the enthusiasm of the antiquarian, the historian, the scholar and the Christian. Leaving Rome by the famous Agger of Servius Tullius, you pass under the city walls of Aurelian, and run parallel to the ancient aqueducts, with the tombs of the Appian way in view. In the horizon are the Sabine and Alban mountains, and soon the Campagna spreads its solitudes around you, green and gay with the flowers of spring, beautiful in its waste. Tusculum is not far off, on the side of the Alban hills, and soon Albano comes in view perched on the mountain side, and you know that up there is the site of Alba Longa, marked by deep traces in the rocks, and the Alban Lake, with its famous waste weir as old as the siege of Veii. Keeping the Albans on the left you soon come upon the Volscian mountains on the right, and running between these magnificent ranges, you pass Signia, Aragnia, Ferentinum, and other towns whose names sound like household words to the scholar and historian. You traverse the valleys and strongholds held by the Hernici, and trace the course of the legions, as step by step they established the Roman power on these plains and hills, and among these valleys. You realize Dr. Arnold's illustration of the connection between the geographical formation of a country and its history. Alban, Volscian, Hernician, Samnite must needs, from their very position, resist the formidable rival gathering strength on the seven hills of the Tiber; and that indomitable and united power, from its central fortress, must subdue them, and gather them all under her mighty sway. The face of nature is unchanged since those eventful days, and the works of man even remain here to corroborate the statements of history, and to confirm the revelations of prophecy.

And such scenery! The prairie-like expanse between the Albans and the Mediterranean changes in Velletri, twenty six miles from Rome, to a broad valley, bounded by the Volscians and the Albans. The situation of Velletri (Velitræ) is magnificent, on a towering eminence, commanding the whole plain. Ten miles more bring you to the ancient Via Latina, in a rich valley bounded by lofty mountains. Every foot is cultivated; the mountain sides are terraced; the grain is well advanced; the vines and olives are covered with verdure; the plough is going through the field drawn by a dozen stout oxen; peas and beans are ripe; sheep are feeding in large flocks; picturesque groups of peasants meet your eye, and all under a lovely Italian sky, flecked with fleecy clouds. There is every token of an industrious and thrifty people. The towns are perched on the rocks and hillsides, as of old; there seem to be no habitations in the plains. Anagnia. Aletrium, Ferentinum, Verulae, stand on the hills as they have stood for 2500 years or more, since the days of the Hernici. Gradually the mountain chains come together, and on the right and left you can look into their chasms and valleys, and see the chains behind them. Their sides appear rugged, precipitous and barren; their summits glitter in the sunlight with snowy peaks. You are continually reminded of the Highlands of the Hudson, or the mountains of the English lakes, and especially Derwentwater. In places great masses of lava proclaim the volcanic origin of the region. A town built up from the valley on the right on the convex side of a lofty hill, seventy miles from Rome, attracts your attention by its picturesque buildings and towns. It is Cecano. Six miles or more beyond are the ruins of the Roman Fregellae, founded by them in the old Samnite wars.

But the point of chief interest is a village, which looks like a great plaster on the rugged mountain side to the left, eighty.five miles from Rome. Around it tower lofty and barren mountains. The scenery about it is wild and grand, fitted to inspire great souls. Before it stretches a lovely and fertile plain, bounded on the west by distant mountains. Here were born Pescannius Niger, Imperator; Juvenal, Poet and Satirist; and chief of all, Thomas, "Doctor Angelicus." This is Aquino, the birthplace of Thomas Aquinas in 1224. We pass it with reverence for the saint and scholar who made a rude and barbarous age illustrious with learning sanctified by religion. Eight miles more reveal to you the school in which he was nurtured, and you see, perched on the very summit of a rugged and apparently inaccessible mountain, the spacious buildings of the famous Benedictine monastery of Monte Casino. It is aggravating to be compelled to pass this ancient home of learning and piety without being able to visit it. Its reputation and the services of its members to literature, history and education, have caused its preservation, in the general destruction of conventual establishments in Italy, as an educational institution. The Library and Archives preserve the most precious collection of MSS. in the world, very many of them executed by the members of the house, and some of the earliest specimens of printing, done under their supervision. Modern learning owes them a debt of which its votaries should always be mindful.

At length, after traversing valleys and defiles we emerge on the broad plains of Campania. We pass modern and ancient Capua. Here Hannibal triumphed to his ruin, and Rome punished her faithless ally. Here Goth, Saracen, Norman, Frenchman, and Spaniard have ravined and plundered, and ruled and oppressed, to be driven out at last and suppressed by the people they harried. May they be kept out with all their allies of ignorance and superstition, and may Italy, having secured a free, united and enlightened government, be blessed with a reformed religion, general education, and peace to develop her resources and elevate her people.

Soon Vesuvius comes in sight, and reaching Naples your romantic dreaming is broken by the disagreeable realities which Neapolitan porters, drivers and hangers-on generally force on the perplexed traveller.

Naples, though an ancient city, has few antiquities, though its neighborhood abounds in many of surpassing interest. Puteoli, Vesuvius, and the buried cities must always hold the preëminence, and the National Museum, which is rich in its collection of their remains, must claim a share in it. Herculaneum should be visited before Pompeii, both to prepare you for the more extensive remains of the latter which have been excavated, and to strengthen your impressions of both by contrast. You know that the former was destroyed by lava and mud, in which it was literally swallowed up, while the latter was overwhelmed with showers of ashes. Other towns have been built over the ruins of Herculaneum, but the site of Pompeii became ploughed fields and vineyards. Repeated earthquakes and eruptions overwhelmed the successors of Herculaneum, and sank its remains deeper, so that in places they are buried ninety feet below the surface. The shore of the Bay of Naples from Posilipo to Torre d'A'nnunziata, 15 miles, is built up with towns, which are really parts of Naples, and you can ride the whole way over a magnificent pavement of broad square blocks of stone. An hour's ride by carriage brings you to Resina, and a sign over a door, "Scavi di Ercolano," shows you the entrance to the excavations. You descend a hundred steps in the lava, with a candle in your hand, till the guide leads you along a passage which conducts to the Theatre. You descend the tiers of benches, trace the semi-circular outline at the bottom, grope along the proscenium, traverse the galleries, with solid lava on the right and left, which in its molten state had filled up every arch, window and doorway, and preserved the whole form of the structure in imperishable stone. Here you see the impression of a corpse on the wall, literally burnt in; there is the cast of an actor's mask. Here were found the beautiful equestrian statues of the Balbi, father and son, and many other precious reliques of ancient art. This theatre was discovered in 1719 in sinking a well, the shaft of which furnishes the only light of day which now reaches it. Great care was required in excavating, lest the buildings above should be undermined, and strong buttresses had to be built to support the rock, which seriously interrupt the view. The labour and expense required in such a work must have been prodigious. One looks with wonder on the frescoes preserved on the walls of this subterranean labyrinth, and on the inscriptions which record, as they did on the eventful 24th of August, A. D. 79, that L. Annius Mammianus Rufus erected it, and that Numisius, son of Publius, was the architect.

Remounting the lava hewn steps, you reach the open air, and are led to a gate at the head of steps which give access to the only uncovered part of the ruins. Descending forty feet you find yourself in a well-paved but very narrow street, crossed at right angles by a like thoroughfare. Here were wont to pass the merchants of Herculaneum to and from their mart by the sea, to which it leads. The space uncovered here is not more than an acre, but many valuable relics have rewarded the search. Here we saw charred wood between a column and an entablature; an oil shop with a cracked jar skillfully mended with clamps of lead; the mosaic floor of the basilica partly covered by forty-two feet of superincumbent lava; the town prison, where a skeleton was discovered with a fetter on, now in the Museum at Naples. It was a place of traffic, from the shops and stores, which we saw, and stood high on the sea-shore, for the street descended sharply at the sea-gate. It was a place of strength, as the remains of the city wall testify. The people were wealthy, as the remains of elegant and richly ornamented dwellings prove. The marble columns of a beautiful peristyle stand as they did when the fiery stream swept around them, and some of them still encrusted with the lava. Many of the frescoes are left on the walls, and it is wonderful how they could have survived the burning they have gone through. The room is there in which the celebrated papyri, now in the Naples Museum, were discovered, whither all the most valuable remains have been taken. From the lowest point of the excavation, which is at the sea-gate, to the present level of the ground, is a depth of fifty or sixty feet, showing the wonderful depression which has taken place. Herculaneum was a more important town than Pompeii, and when one sees the small part of it that has been uncovered, and the beauty and value of the remains found in that little circuit, the mind is wearied in the attempt to conceive the untold treasures of architecture, sculpture and painting; of works in gold, silver and bronze; of mosaics and precious stones; of household utensils and artificers' tools; and all the tokens of human labours and pursuits, joys and sorrows, sin and degradation, which still lie buried from our sight; and will probably be left so forever, unless some new volcanic convulsion should disclose them.

A ride of another hour brings you to the plateau on the southwest side of Vesuvius on which Pompeii stands. You can reach both Herculaneum and Pompeii by rail from Naples in much less time, of course. Every one knows about the latter from the very full and accurate descriptions and views which are published from time to time. The plan and appearance of the ruins, the shops, dwellings and temples, the baths, basilica, exchange and forum, the theatres and amphitheatre, the streets with their crossing stones and deep wheel-tracks, the frescoes and mosaics, the tombs and the Villa of Diomede, were all familiar. On entering the gate we were taken into a museum, where we saw house doors with their locks and hinges, as they were found; specimens of household utensils, of bread, fruit, and various kinds of food, charred but perfectly preserved; vessels with food just prepared for cooking; the skeletons of animals and birds, discovered in the ruins. To gaze upon these evidences of human pursuits and occupations and daily domestic life of eighteen hundred years ago, as if it had only been a generation or two past, was startling and suggestive enough. But who can describe the impression of those ghastly casts which have petrified, as it were, the agonized struggles of those who met the dreadful storm of ashes, and could not escape? There is no invention there, there is no play of the sculptor's imagination, there is no cunning moulding of limbs and features, but all is stern reality, just as it was at the awful moment, just as it has been preserved in the faithful matrix of the ashes, just as it will be handed down to all generations There is a girl lying upon her face in the vain attempt to escape the suffocating vapour; there is the strong man, with every limb distended, as he wrestled with his fate; there is another, with features distinct and clear, lying as he fell asleep; there are a mother and daughter, who perished close to one another in a common agony. And, as if to show the common bond between all God's living creatures, there, too, is a faithful dog, distorted and twisted together by his death-struggle. On the wall of the Villa of Diomede, where seventeen skeletons were found, is the distinct impress of one of the bodies; and in the Naples Museum is the skeleton of a girl found there, and the impression of her breast in the hardened ashes. I have seen nothing so moving, so awful, as these affecting tokens of the actual sufferings of our brother man in that dread catastrophe. We know not who they were, but in the presence of their remains time seems annihilated, and we are carried back by an irresistible sympathy with the unhappy victims of so great a woe.

To complete your knowledge and impressions of Pompeii and Herculaneum a visit to the Museum in Naples is essential. This is wonderfully rich in its collections of works of ancient and modern Art, and entirely unique in its relics of the buried cities. These are more extensive and minute than I had imagined, and they are so well arranged that you can get a very accurate view of the daily life and habits of the Romans of the first century after Christ. You look upon the frescoes, statues and mosaics which adorned their public and private buildings, and can see for yourself in what manner of things they pleased themselves. Their ornaments and jewels, their cameos and gems, their glass and pottery, their vessels of gold and silver and bronze, are there, showing an unsurpassed skill and taste. In their power of portraying beautiful and graceful forms in enduring colours, they have never been excelled. Their tools and implements show their ingenuity and industry, and their well-worn highways, the amount of travel and traffic that passed through their streets. The liberal gifts of leading citizens, commemorated by inscriptions, testify to a public spirit prevailing among them. But the proofs of their grossness, sensuality and corruption which have been brought to light in pictures and images, and which defile most of their best works of art, are incredible to one who has not seen them, and justify S. Paul's description of the moral state of the Gentiles. Learning throve among them, as the papyri found at Herculaneum show. I was greatly interested in these, and examined carefully the process by which they are unrolled and deciphered.

As they lie on the shelves they look like charred billets of wood about three or four inches long and from an inch to two inches thick. Nothing would seem more hopeless, from their appearance, than the attempt to unroll them, much more to read them. They were discovered in 1752, "completely encrusted with carbonaceous matter." Twelve hundred have perished, out of three thousand which were found. Padre Piazzi invented an ingenious but simple process for unrolling them, by which several hundred have been made accessible to scholars. The machine is contained in a case with glass sides, about two feet in length and height and one in breadth. In the centre of this is a curved brass plate, like the dish of a post office balance, and in the top are inserted brass hooks at regular intervals. Strips of tissue paper are glued to the outside of the rolls, and silk threads attached to the ends of the strips. They are then laid on fine cotton batting in the plate, and the threads passed through the hooks and attached to a roller, the careful revolution of which draws up the strips with the papyrus attached. And so the process goes on step by step, till gradually the whole MS. is unrolled. The writing is very legible on the charred fragments, and one reads in it the treatises in Greek of an Epicurean, who was a contemporary of Cicero. I know of nothing more interesting among the remains than these poor relics of ancient thought and scholarship, which have survived eruptions, earthquakes and storms of fire, to show us the best that men could do "without hope and without God in the world."

The work of excavating is going on at Pompeii with a deliberation which is provoking to a traveler. Two-thirds of the town remain uncovered, and no one can conjecture what will yet be disclosed. It may be found that there were "disciples" even there, who witnessed for Christ's name; but if so, they must have been among the humblest of the people. Christians may have consecrated that amphitheatre with their blood. But no evidence has yet been found of anything but utter heathenism in those devoted towns. Under the present enlightened and able management, we may be sure that whatever secrets of any value the ruins contain, will be brought to light and preserved for the benefit of the world. M. V. R.

For the Church Eclectic.

CONCERNING THAT "LIVING CHURCH."

The evident reference of the article on the "Living Church" in the June ECLECTIC, to the missionary work in the Diocese of Connecticut, seems to call for some correction of the impressions likely to be made upon the un-informed reader. I wish to suggest the following facts, of which the writer of that article appears to have been strangely oblivious:

1. The "Eastern Convocation" is cited, and quite disparagingly, as a missionary body. That, like all our other Convocations, is a purely voluntary body, having *no canonical recognition or authority*, and being, like the rest, reduced to its literary and social interest as a clerical association, for ability to preserve its own existence. It is not strange that, under the overshadowing influence and arbitrary rule of the Diocesan mission authorities, such a body should be hard pressed to sustain much enthusiasm, or to attain any distinguished efficiency.

2. Other Convocations, as those of Hartford and New Haven, having really within their limits, no special missionary ground, have, from the necessity of the case, taken form as simple clerical associations for literary and social improvement, and, hence, were more open to the strictures of the writer, than the Eastern Convocation, which has by far the hardest and most extended mission field of the Diocese within its limits, and with the least means for effectively working it.

3. Another Convocation,—that of Litchfield County,—has, for a longer period than that named, been actively associated with the missionary work, and has identified its own history with that of almost every one of the more recently erected Parishes in the county. There seems to be no reason why this should not have been presented as just evidence of life in the Diocese, as that the other should be made an argument against it.

4. The writer ought not to have been ignorant of the fact, that, under the efforts of these depressed and restricted Convocations, measures have been maturing in the Board of Missionary Directors, during the past year, for their systematic and vigorous reörganization, as the primary missionary agencies of the Diocese, with canonical functions and prerogatives adequate to the successful prosecution of the work. Now, as any one with a fair knowledge of things, would have anticipated, those very Convocations have carried with singular strength and success through the Diocesan Convention, the Canon proposed by the Board of Directors,—a Canon, which, for the radical character of its innovation upon the traditions of the Diocese, astonishes Connecticut Churchmen themselves. Such an advance argues a "Living Church," and no small missionary zeal and resolution.

I venture to say, then, that the want of missionary success among us, has not been due, as seems to be alleged, to the want of a living Church, but to the surrounding,—and worse, *interpenetrating*,—presence of Puritan individualism and practical Independency, which has proved a stubborn barrier against progress towards more exact churchly agencies and modes, in more directions than one. In the new law for her own self-government just won from the General Assembly; in the Canon for Parish organization now in the hands of a committee for revision; and in the new missionary Canon, just passed, it seems to me, that the Diocese has assailed this ancient and baleful barrier with the force of a "living Church."

What is urged in the article as to preaching doctrinal sermons, might also have been more discriminating. "The Creeds the true basis of unity," was not an inappropriate theme for what was practically a "*Concio ad Clerum.*" Where should these decried "dry dogmas" be discussed, if not in the presence of a clerical association? Was it then fair to put that case forth as a sample of Connecticut preaching?

But, furthermore, the best observation does not show that our Parishes have been over-indoctrinated. The want of thorough acquaintance with the distinctive doctrines of the Church, which most of us have to encounter in our Parishes, argues either a previous neglect of doctrinal preaching, or an unsystematic and ill-digested method.

This leads me to my last point. There is no such distinction in doctrine as is here set forth,—"doctrine that proceeds from the heart," and "doctrine evolved from the intellect." The fancied distinction is the old one supposed to exist between *doctrinal* and *practical* preaching. But every sound thinker knows, that no preaching can be effectively practical save as it applies doctrine; and that doctrine rightly presented, is intensely practical. Every truth in the Christian system is a dogma, and every dogma is dry only as it is dryly presented. The whole question of doctrine from the heart, as opposed to doctrine from the intellect, is one of presentation, not of principle. Hence, it is well to decry the dry and unpractical presentation of Christian doctrine; but it is self-destructive to denounce doctrinal preaching.

For the Church Eclectic.

A LIVING CHURCH.

(Concluded.)

In the many letters called forth by the present state of our Missionary affairs all seem agreed upon this one point, Bishops, Clergy and Laity alike, that these matters are not presented as they should be to those who do attend the Church's Services. If our Sermons are dry, what shall we say of our Missionary Notices? How beautifully we manage to strip them of all living interest: "The Col-lec-tion next Sunday, will be for Di-os-ce-san Missions"! then follows the hymn, the beloved and the Essay is spread out. Why, there are people in the Congregation who do not even know what the word "Diocesan" means! Sometimes we have found ourselves wondering what would be the result if the Essay should be laid aside, just for one Sunday, and the Preacher should warm his own heart and those of his flocks, by describing in simple words, some work that is being done in some portion of the Master's Vineyard.

Years ago in the Church at New Windsor a bright eyed little boy listened to Bishop Selwyn as he described the work that was going on in that far away land of New Zealand: and as he listened, his heart glowed with warmth, and with an indescribable desire to aid in the same work. The seed thus sown grew with the boy's growing years, and not long after he did go forth and join himself to those workers. Looking at the result of the Missionary Appeal we can hardly look upon that as a lost Sunday. And take our own Churches, instead of the dry announcement, "next Sunday the collection will be for Nashotah;" what would be the result if the good man should waive his sermon and pause to show what Nashotah really is, what her work and what her need. The good man himself knows all about it, our clergy are usually informed in such matters, but is he so sure that his people know? Suppose he should tell the living tale in living words? Describe the state our Western Lands were in and the incessant cry that came to the East "send us men"! and there were no men to send, and how there came into the heart of those young men in the Seminary the thought that it were better to plant a Seminary in the West itself, that should supply the men so much needed. That there was no time to wait for endowments, and that they went forth looking only to the Church for support: that the support came. Hard fare, oftentimes, scanty fare, and that oftentimes their own hands ministered to their necessities, and that like the Apostles they were chargeable to no man. Suppose he should proceed to show the result?

That it cannot be told in words, that the eye of sense cannot measure these things. Let him bid his hearers go to Wisconsin to-day and mark well the workings of the Church within her borders, and see if Nashotah has failed in her work. Let him point out the fields supplied by her graduates, nearly two hundred men serving at the Church's Altars? Is the sweet story so old that it will not bear repeating? suppose while the tale were being told some little boy among us were to have his heart warmed and the desire to enter therein to give himself to the work? Is the story utterly threadbare? Alas! would that it were so, but it is a sad fact that the generation now growing up know little of Nashotah and her claims. Some conscientious clergyman who does know, and feels he ought to make a collection, and resolves that he will, gives out his notice. "The collection next Sunday will be for Nash-o-tah." Nashotah! why oftentimes the word conveys about as much meaning as the word Escobar to the congregation at large. In passing out of Church, perhaps, some one, blessed with an enquiring mind, questions her neighbour "what Nashotah means?" the good woman, inquired of, replies "she is not quite sure but has an impression that it is a tribe of Indians, on the white earth Reservation, under Bishop Whipple!" And the week rolls by, and by the time another Sunday has made its appearance, Bishop Whipple, and the Indians, the white Earth Reservation and Nashotah have all passed into oblivion. The collection is taken up, those who happen to have any change about them produce it, the clergyman, with a sigh at the appearance of the plate as it returns to him, adds the bill he can ill afford, and in his letter to Dr. Cole laments the smallness of the amount, and regrets "that somehow his people do not give to such objects as he could wish."

And all the time his people do not *know* about it. In an excellent letter on this subject, printed in the Journal, the author remarks, that there has arisen an idea that the word missionary designates a class of clergy who are inferior in some respects to the settled rectors of parishes, and hence are not worthy of as much attention when they read reports or preach Sermons." This although true, is after all what is to be expected of a Church shorn of the common people, with Chapels exclusively for the poor, and Churches exclusively for the rich. Such a result has come about inevitably. Do not the facts laid bare to our notice in all these Missionary Reports show that we need a little less arrogant *assertion* of our "Apostolic succession," and a little more living demonstration of the same? A startling feature of our times is the Materialistic Tendency of the present day—Hospitals, Homes, Refuges; these all abound, and it is comparatively easy to support them: all necessary, blessed fruits of, and outgrowth of a civilization that has grown with Christianity but is not always Christianity itself.

Let us not mistake effect for cause; when we look at the Mother Church we are struck with the stability and strength of systems that have lasted for ages. Whatever the English Church lacks she never lacks men to stand at her Altars; whatever else fails, her Seminaries and Colleges rest on sure foundations. These foundations were laid in the beginning of her existence, and her greatness and glory are the result not the cause. She laid down the principle, at the beginning "that the life is more than meat and the body than raiment." That men surrounded by the temporal things of this world need even in their midst a body of men whose sole business it shall be to remind them of the things that are unseen. She established, and made sure her foundations. From the beginning Oxford and Cambridge have been her strong roots. A noticeable feature in her history has been, she has always a reserve-strength. But all that we have written will be worse than vain if we leave out the saddest feature of all. No one can cast his eye over the past forty-years, and not fail to see that as a Church we have become secularized to a fearful degree, Clergy and Laity alike. Bishop MacLaren went to the root of the matter in his Pre-Lent charge to his clergy. Neither did he exaggerate when he declared of this secular spirit, "that its tide surges up to the very foot of the Altar."

Just what a man is himself, his sermons are. While congregations, eminently sound themselves on the question of Baptismal Regeneration, have sat peacefully listening to intellectual arguments proving the same, untouched in purse, and untroubled in their frivolity and worldliness, we are told in the many reports that come to us of the great Revival in England, that the preachers do not *spare* the *sins* of the people before them. Alas! the *sins* of the people are just what our Preachers have spared. The clergy have been resting on the intellectual power of their sermons, and intellect and argument are not the highest kind of strength. And they have rested on the external activity of their many good works. But it is the *character* of the man who stands up before a people, not his intellect, that pleads most powerfully. It was John Baptist's thirty years pleading with God the Father in the wilderness that enabled him to plead with Publicans and Harlots and lead them to repentance. It was the holiness of John Baptist that pleaded, not his intellectual argument, and sound doctrinal points. The vision of God is indeed "the transforming power which lifts a man into a nobler sphere than the moral and intellectual." The man thus raised, the man who has gazed on the vision of eternal Purity till it has become a part of himself, and sin has become, from very contrast, hateful, is the man who can preach Repentance, and Repentance is the note that needs to be sounded at this time.

Who loses anything, by becoming a member of Christ's Mystical Body, of the good things of this world? Who becomes so separate, being signed with the sign of the Cross, that all men may see under whose banner he serves? Who gives up anything? go into the homes of the rich and cultivated, yes, and oftentimes of the clergy themselves, and find, if you can, the thing given up! plead to the members of Christ the wants of their common brotherhood, and do heart and spirit throb in ready response, and are tho gifts *poured* out upon the Altar? The times were hard last summer, fearful, so hard we were told it was hardly to be expected that men *could* give; and the Bishops and the clergy, Nashotah, and Church work at large alike suffered, and called for help in vain. The times were too hard! In those fearful times came the call to the Exhibition. Were Church members all absent, was the silver and gold all spent? It is not possible that so great a movement as that passing over England should leave us all untouched, but it almost seems as if the very features marking the English revival are the features wanting to us at this present time. We find in that movement,—

1st. *Catholicity.* It is a Catholic movement.

2d. *The Breaking of Bread.* Frequent Services. Gifts once more heaped on the Altar, 3259 Churches built in forty years.

3d. *The common people brought back.*

Mr. Tooth's interest safely lodged in the hearts of fourteen thousand of the working men.

4th. A distrust of Controversial Preaching, and earnest declarations that *Spirituality* of life, lives hid in Christ are the converting power of the Church. The spirit has passed over our Land. Christ is calling to us, the world is calling to us. We cannot obey both calls. A cry comes to us from Nashotah, "come over and help us!" shall we shut our ears to such a cry? Will there ever come a better time than the present for the work? Shall we go on forever preaching powerful sermons on the "Materialism of the age" and leave Christ's Altars to be served as best they may? Shall we go on doing top-work for ever? Nashotah must be *endowed.* She must be secured to the Church. We earnestly appeal to the readers of this ECLECTIC to set about it. The Church hailed with delight the union of the Bishops of the Northwest in fixing on Racine College as their common university. Union means strength. Why do not Dr. DeKoven and the same Bishops agree to make Nashotah the General Seminary of the Northwest? We appeal to the Bishops who could ill spare the Nashotah graduates that are labouring among them, and who must look to her for further supply. We appeal to Wisconsin, herself, to raise at least one endowment for an Institution that has enabled the Church within her borders to far outstrip that of many an older Diocese. We appeal to the clergy at large to contribute to this endowment. Nashotah was not organized by this or that "Society." She was sent forth by the Church and to the Church she looks for support. One vigorous effort, one Catholic effort, and the thing is done. But because we know that these endowments will require some time, we appeal to the readers of the ECLECTIC to send immediate contributions, and beg the contributions, however small in amount, be sent on at once. The time is short. The call is to us. The responsibility rests on us, on this generation; and who can doubt that they who come after us shall reap precious fruits?

POMFRET.

For the Eclectic.

AT REST.

Upon Thy Breast Thy children rest,
Thy saints, by death set free,
Thy martyr train, whose fiery pain
Hath brought them nighest Thee.
The flames they trod swept up to God—
Before the Crystal Sea
Enrapt they stand where angel band
Make sweetest melody.

Calm, on Thy Breast, Thy children rest
Who have not sinned or striven;
Safe, as of old, Thine Arms enfold
These little ones of Heaven,
Who bear no stain, who know no pain,
Whose life from earth was riven
While pearly wet the cross lay yet
On brows the Font had shriven.

Fair, on Thy Breast, pure lilies rest
Whose beauty never dies—
Their Star of light, through earthly night
Was Jesus loving Eyes—
Their lives were given the King of Heav'n
And now beyond the skies
Their fragrance rare is the love they bear
The Lord of Paradise.

Hushed, on Thy Breast the weary rest
Whose hearts were raised to Thee.
When waves of sin and tempest din
Strove hard for mastery.
To Calvary's Cross, mid pain and loss,
Still clung they tremblingly
And now at peace, where tempests cease
They rest eternally.

For all at rest upon Thy Breast
Our thanks ascend to Thee;
Each Eucharist Thy Church's tryst
With loved ones nearer Thee:
Through Thy dear pain, may they attain
Their crown of purity;
From strength to strength to pass at length
To fullest radiancy.

THE CROSS OF JESUS.

"*God forbid that I should glory, save in the Cross of our Lord Jesus Christ.*"

O Blessed Cross! thine arms did bear,
The great, the One Salvation:
From thy sweet wood, all nations share
The perfect One Oblation.

O Mighty Cross! O bulwark strong,
When Satan's host assaileth;
When foes around our pathway throng,
Thy wondrous power prevaileth.

O Holy Cross! O Cross most blest;
On thee our hope dependeth;
In thy great shadow be our rest,
Where grace and mercy blendeth.

O Cross of Jesus! Cross of woe!
O Cross of life unending:
Let thy glad light before us go,
Our heavenward way attending.

O Royal Cross! break forth in light!
With strength and peace supernal,
Guide us through earth's sad, tearful night,
To bliss and joy eternal!

H. G. BATTERSON.

Philadelphia, June 4, 1877.

MONTENEGRO.

The May number of *The Nineteenth Century* contains the following sonnet, signed "Alfred Tennyson:"

They rose to where their sovran eagle sails,
They kept their faith, their freedom, on the height,
Chaste, frugal, savage, arm'd by day and night
Against the Turk; whose inroad nowhere scales
Their headlong passes, but his footstep fails,
And red with blood the Crescent reels from fight
Before their dauntless hundreds, in prone flight
By thousands down the crags and thro' the vales.
O smallest among peoples! rough rock-throne
Of Freedom! warriors beating back the swarm
Of Turkish Islam for five hundred years,
Great Tsernogora! never since thine own
Black ridges drew the cloud and brake the storm,
Has breathed a race of mightier mountaineers.

◆

—The following is a very beautiful poem on the *restoration of human nature* to MORE *than its primitive glory* by the power of the Love of Christ. "LOVE MAKETH FAIR," is its title:

Man was the fairest of all things on earth
When first he came from his Creator's hand,
But lost the beauty of his primal birth
And could no longer in God's presence stand;
Yet He, Who loveth, said He would repair
His beauty, and, by loving, make him fair,

"He left the glory of His Father's home
And sought us in our sinfulness and shame,—
Into His heart of hearts He bids us come,
And clothes us with the honour of His Name:
Contented all our sufferings to share,—
And loves us foul, that He may make us fair."

MONSELL.

Literary Notes.

The Purchased Church. An Address by the Rector of S. Thomas' Church, New York (Dr. Morgan), on occasion of Confirmation, Palm Sunday, 1877. A serious and affectionate discourse on the great importance of being within the Ark of Salvation, and the necessity of using the sacraments and ordinances of our Lord Jesus Christ.

—*Blackwood* for June concludes Reade's very piquant story of the Woman-Hater, and gives among other things a very interesting article on the last twenty years of African Travel, including Livingstone and Stanley, which gives us rather more hopes of the African stock than of Chinese or Hindu; Part V. of the new story Blundellsays; a capital sketch of salmon-fishing in Canada: and a pretty large instalment of the literature of the Eastern Question, with an Index to the Volume.

Republished by the Leonard Scott Pub. Co., 41 Barclay St. New York. $4.00 per annum.

—The *Westminster Review* for April, 1877. (The Leonard Scott Pub. Co. New York.) *Contents:* 1. Popular Fallacies concerning the Functions of Government; 2. Courtship and Marriage in France; 3. Chas. Kingsley: 4. Slavery in Africa; 5. Lord Macaulay as an Historian; 6. The Factory and Workshop Acts; 7. Russia and Contemporary Literature.

The first article is conservative in its views. As to the second it is lucky that reviews can do no more to change the relation of the sexes, than governments can for the moral reform and individual thrift of their people. The review also defends Macaulay, and the Kingsley type of parson, and yet does not get hold of the best points of either. As to Macaulay, Gladstone has given him his true place. (See CHURCH ECLECTIC, Vol. IV. p. 341.)

—The *Foreign Church Chronicle* for June (Wells Gardner, London) has some excellent articles—one on Pope Pius IX by the author of *Mlle. Mori:* on the Old Catholic Movement in Germany, a capital article on the Ottoman Constitution and the Christians of Turkey: on the Friends of Spiritual Enlightenment in S. Petersburg: another on Bishop Herzog and Switzerland: and one on Dr. Döllinger. We are glad to see the *Letter* of Bishop Bedell to Dr. Haupt on the subject of giving the Episcopate to the Protestant Church of Germany. It would be a glorious thing for our German Churchmen in this country to bring about this result for the Fatherland.

The American agent for this Review is the Rev. C. R. Hale, D.D. of Baltimore. Price $1.50 a year. We feel cramped for space at seeing so many good things.

We have received from the Rivingtons, London, through Pott, Young & Co., New York, *The Bishopric of Souls*, by Robert Wilson Evans, B. D. late Vicar of Heversham and Archdeacon of Westmoreland, with a Memoir by Edward Bickersteteh, D.D. of Lichfield.

Mr. Evans was a Cambridge man, and will be remembered by many American Churchmen as the author of the *Rectory of Valehead*, and of three volumes of *Parochial Sermons* published between 1845 and 1855. The *Bishopric of Souls* appeared in 1842 and went through three editions by 1844. It is an excellent practical work on the various branches of duty belonging to a clergyman, and his multiform experiences therein. The different classes of people one meets with in pastoral work are admirably described and many excellent hints given for people dealing with them, It is wonderful how copious English devotional and practical religious literature has become. This book will afford much spiritual help to hard working parish priests.

From the same publishers we have *Easy Lessons to Candidates* for Confirmation, by John P. Norris, B.D., Canon of Bristol. Rivingtons.

This little work by the author of the *Rudiments of Theology*, already well known in this country, will be very welcome to our clergy as a condensed yet thorough course of instruction in the chief truths of religion and preparation of the heart for that blessed ordinance which puts us in relation with the Third Person of the Holy Trinity. If we are taught not to *grieve* the Holy Spirit of God whereby we are *sealed* unto the Day of Redemption, how much more must the Holy Spirit be grieved that so many thousands of those who profess and call themselves Christians set aside His own ordinance altogether?

For sale by Pott, Young & Co., New York.

Life and Times of Wm. Samuel Johnson, LL.D. First Senator in Congress from Connecticut, and President of Columbia College, New York. By E. Edward Beardsley, D.D. LL.D., Rector of S. Thomas' Church, New Haven. New York: Hurd & Houghton.

Dr. Beardsley has shown himself really indefatigable in his researches into the early Church history of this country, and deserves the thanks not only of Churchmen, but of all our Historical Societies. In his History of the Church in Connecticut, and in his Life and Correspondence of Dr. Samuel Johnson, he has digested a large mass of scattered materials of the early history of the American Church into words that will be of permanent value. The present volume gives the biography of a layman, son of Dr. Samuel Johnson, who was a very considerable figure in public affairs, both as a legislatot at home and a colonial agent in England for quite a long period before the Revolution. His own letters throw a good deal of light on the troubles that led to our independence, in some things curiously correcting Bancroft, and among others the efforts made to send Bishops to this country, a thing agitated long before the Revolution. The whole book is one of great interest, taking us back to the realities of colonial days, and letting us into a near view of many eminent characters in England, Bishops and statesmen, from a side not accessible in ordinary histories. We wish we had room for a review, instead of this bare notice; but the book will even *surpass* its predecessors in popular interest.

"*Wood's Bible Animals*," published by Bradley, Garretson & Co., Philadelphia, is a really valuable work among the crowd of books nowadays that are "made to sell." The Rev. J. G. Wood is well known as one of the most thorough and skilful Naturalists of the day, and his enthusiasm for animals and for Nature at large is hardly inferior to that of the famous White of Selborne. No one could have been better qualified to take up the learned controversy about some of the animals mentioned in Scripture: and in this work he has rendered essential service to Bible interpretation, which the whole body of Critical Commentators and even the Translators themselves were not equal to. The Revisers of the Authorized Version will of course have to avail themselves of these researches as well as of many others in different departments of science. It is only necessary to refer to such instances as the *Shaphan*, wrongly translated "Coney," and the *Reĕm* translated "Unicorn," to show how much this book is doing to vindicate Scripture against the ignorance both of friends and enemies.

A Bible Class might extract a good number of interesting lessons on the subjects here treated, while the book itself in style and matter, will be far more available for the real instruction as well as entertainment of the family circle than the trashy stories and nonsense of many popular Juvenile Magazines.

The cuts serve well enough to illustrate their subjects, but in their mechanical execution are, in our judgment, hardly worthy of the high character of the book itself. The volume has the advantage of a good *index:* both of the subjects, and of the passages of Scripture explained.

- Rev. Dr. Norton's Sermon before the Diocesan Convention of Kentucky was a plain common sense production, on the practical ways in which a Church may be strengthened in the community. Such subjects as "Shortened Services," Lay Readers, Sisterhoods, Sunday Schools, Parish Schools, Church Literature, Free Churches, Tithes and Offerings, were briefly but suggestively handled.

—Dr. Hopkins' Letter to Bishop Howe on the subject of dividing the Diocese of Central Pennsylvania is the best resume we have of the literature of Diocesan subdivision. Like all he writes it is clear cut, bristling with facts and convincing. But for our part, we want to know if we are never to have a Provincial System: we want to know *Quis custodiet custodes?* How much better is a thousand infallible Popes than one? There ought to be one thousand Bishops in this country at some time, but are these Bishops to be under no government and no discipline—to be what Dr. Richey has described as *autocephalous*, each with his own "Divinity School" (save the mark) his own Court, from which there is no appeal, and finally his own "Use"—his own rule of interpreting rubrics and prescribing ceremonial? This business of a provincial system must be settled soon or never. To get two Bishops to agree as to all these things after matters have got into a rut, will be about as hopeless as to make two rectors work in one parish.

We thank the *N. Y. Tribune* for the following utterance of good sense:

> THE CASE OF MR. McCARTHY.
>
> Far be it from us to express any opinion as to the rights or wrongs of this reverend belligerent gentleman who is now keeping the reporters so busy. We do not know nor want to know how many glasses of lager or slices of bacon he buys, nor whether he pays for them or not. Neither do we care to follow him in his pursuit of the "dear Mr. Sweetzer," also a reverend, "like a ferret that has hold of a rat." There is an old saying about the proper place for the cleaning of soiled linen which our churches need gravely to consider. The more they are washed in public the dirtier they grow. Hardly has the air grown clear after the malarious poison of the Beecher trial than another trial similar in character and termination takes place in Philadelphia, and drags its slow length of moral filth through the newspapers for weeks. And now we have Messrs. McCarthy and Sweetser and the ladies of their congregation sparring in public for the amusement of the town, which regards this church for the time as a sort of religious prize-ring.
>
> We suppose that this kind of thing is inevitable, even in a professedly religious body. Clergymen are human. But for the sake of decency and Christianity let some vail be thrown over the details of their transgressions. It is the business of a church when a minister is accused to try him; let the investigation be searching and the punishment swift and stern. But it is not just nor decent to invite the whole world to listen to prurient gossip and the wagging of unlicensed women's tongues, or the reply of these so-called men of God, often still more unlicensed and foul. If the man be innocent, it is unfair to damn him with this wide, unmerited obloquy; if guilty, it is enough to make public his guilt and banishment from the ranks of the Christian ministry. Let the offending arm be cut off and cast from them, not carried about to exhibit its canker on the streets.
>
> Many of us retain the old-fashioned belief of our youth in the purity and dignity of the order to which this Mr. McCarthy belongs, and the respect for the sobriety, gentleness, and chastity requi-

site in the man who assumes to become a teacher of the truth as it was in Christ Jesus. We should be glad to transmit this faith and respect to our children. But how is that possible when such trials as that of McCarthy here and Bott in Philadelphia fill the papers, and not only the members of the churches but the clergymen themselves take pleasure in showing how much of a Merry Andrew, if not a criminal, a minister can be, without any apparent consciousness of his shortcomings?

Summaries.

FOREIGN.

The new Bishop of Truro, Dr. Benson, has held his first confirmation at Penzance. A procession was formed at the vicarage of the choir, parochial clergy, the dean rural bearing the beautiful pastoral staff of the diocese (richly and appropriately ornamented with Celtic runes and scrolls), and the Bishop. The use followed was that of the Exeter diocese, but there were two simple, earnest addresses given by the Bishop, and the *Veni Creator* was sung over the kneeling candidates. Of course each candidate was confirmed "severally." Many of the older people said they never saw so impressive a confirmation. On Thursday the Bishop held his first ruridecanal conference at Penzance. The subjects discussed were "Sunday School Teachers," "Parochial Missions," and "The Diocesan Syllabus of Education."

—The *Non-Conformist* says the Ridsdale Judgment is simply contrary to common sense, " making a rubric mean just the opposite of what it says." Dr. Pusey also in the *Times* says the Judgment does just what was charged against the Tractarian writers, adopts "non natural interpretations," and he adds that "even those who are glad of the decision cannot justify its grounds, and a *groundless* decision cannot be carried through." Mr. Ridsdale in an address to his parishioners gives up the crucifix, the stations of the cross, the Agnus Dei, and the processions; but means to adhere to the vestments, the lights and the mixed chalice, on the ground that they are prescribed by the law of the Church. He acknowledges a *concordat* between Church and State that nothing shall be used not provided for in the Prayer Book. Rev. Mr. Woodward publishes a statement that Mr. Clifton, a baker, said to him he had never attended the Church and professed no religion, but signed his name as prosecutor at the request of the mayor, but would *withdraw* from it for £200!

—There is a story that Archbishop Tait has licensed Dr. Colenso's ordinees and refused those of Bishop Macrorie. We hope the Pan Anglican Synod will speak out on this subject!

—Low Churchmen *do* care for vestments. The vicar of Islington makes it a condition of presenting to the living that the preacher shall wear the black gown. The *Record* clamors against so many evangelical clergy wearing the surplice in the pulpit. Mr. Fleming, the new Canon of York, adopts it in consequence of the Ridsdale decision.

—Wesleyanism seems to be gaining again in England. The only way to get up a counter-irritant to Mr. Gladstone and the Radicals will be the revival of a No Popery cry in England, of which there appears some prospect. The Evangelicals are opposed to Diocesan Conferences and the free debate they imply, and they are not willing the Church should choose its own bishops.

—A large meeting of High Church clergy, Canon Carter presiding, has pledged itself absolutely to resist the new Lambeth Court (Lord Penzance) and the Privy Council. Lord Penzance is now considering the question whether the representation of the crucifixion in a reredos is legal.

—Among the subjects to be discussed at the Church Congress at Croydon will be Mahometanism, means for promoting toleration and united action among the various schools of thought in the Church, representative assemblies of the Church of England, relation of the Church to Nonconformity, public amusements, trades unionism, charity organization, readjustment between Church and State, &c.

—The Trinity ordinations were 200 deacons, 143 priests: 56 from Oxford, 55 from Cambridge, with the usual proportion of Literates. Mr. Blackmore, late pastor of the Cannon St. Baptist Chapel, passed a splendid examination. He is licensed to Trinity Church, Birchfield.

—A Laymen's Association is formed to secure repeal of the P. W. R. Act, to operate upon candidates for Parliament.

—It is said the Prosecution Company are starting another suit against Mr. Mackonochie, for not obeying the Privy Council.

—A *Church League* has been formed as a consequence of the Ridsdale judgment, to promote Disestablishment. Many ritualists are joining it.

—The main argument at the *Church League* meetings is that the churches not endowed have more services and raise more money at the offertories than the endowed ones. The Free Kirk in Scotland has adopted strong resolutions for the disestablishment of Presbyterianism there, and this will be a wedge to that of the Church of England. Mr. Gladstone's visit to Birmingham and affiliation with such men as Mr. Chamberlain, declaring himself a "Radical," looks ominous for a new organization of Liberals with "disestablishment" for the cry. Mr. Gladstone hates the Turkish despotism and the P. W. R. Act. Mr. Disraeli supports both. Archbishop Tait looks one way and rows the other. It is said the Archbishop is now afraid the Ritualists will invent a *distinctive surplice* for the Eucharist and so defy the P. W. Act, as the old monks did the Mortmain Act by the statute of Uses.

—Mr. Tooth's health appears to be breaking down again. Mr. Dale has not resigned as "curate in charge" of Hatcham, but he is absent from the parish, leaving the keys with Mr. Fry. The proceedings against Mr. Fry for defacing the Church have come to nothing, the Chancellor of the Diocese declining to interfere.

—The Old Catholic Synod at Bonn report 53,640 adherents, a gain of seven per cent. over last year, and fifty-nine priests.

—Proceedings have begun in the Court of Kings Bench to set aside Pelham Dale's suspension.

—Lord Shaftesbury who once said Moody and Sankey's preaching did more good than Canon Liddon, is now quite disgusted with the results, which practically come to this, people refusing to belong to any Church, "Christians unattached," religious vagrants strolling from place to place, &c. Of course, if there is no "altar," no priesthood and sacraments.

—Mr. Tooth's old congregation have organised a "Defence Committee," and passed resolutions sustaining Mr. Tooth and his wardens in their whole course.

—The *Church Times* reviews most favorably Rev. Dr. Hopkins' Letter to Bp. Howe on Diocesan subdivision, and adds a suggestion that the only way to work up our rural districts is by the revived self-supporting Diaconate. The difficulty would be to find men who would be content to work in subordination to a priest. There is no doubt that the standard ought to be put much higher for ordination to the priesthood: and if it were, many would have to stay in the diaconate much longer.

—The Government withdrew its Burials Bill after a debate and amendments by Archbishop Tait, which came near making it an Osborne Morgan bill.

—Rev. H. R. Haweis, the broad churchman, fairly ridicules the arguments of the Ridsdale judgment on the Vestments.

—G. J. Palmer has republished in London Dr. Mahan's "*Exercise of Faith*" as "an invaluable help to Catholics assailed by Roman and Protestant controversialists."

—There is a story in the papers that Mr. Ridsdale offers his submission to Archbishop Tait, who orders him to give up the vestments, lights and mixed chalice: and "dispenses" him from what he deems his obligation to obey the Prayer Book, and that he accepts the Archbishop's "dispensation" till Convocation shall act on the matter. This is only allowing the Bishops to abolish the rubric instead of the Privy Council. But think of the Archbishop granting a *dispensation!* It seems to us a sort of Jesuitical *evasion*, and indicates a conviction that the Ridsdale and Purchas judgments could not be *enforced.*

—The Bishop of Rochester (Dr. Claughton) having become Bishop of the new See of S. Albans, the Diocese of Rochester (during the vacancy) passes under the Archbishop, who has received a deputation of the Protestant League at Hatcham, and promises to look after S. James.

—A motion in Parliament in favor of opening museums and picture galleries on Sundays has been defeated by 229 to 87. This is a healthy indication.

—Even the *Guardian* now begins to insist upon some measure of *self-government* for the Church—just what the Erastians will not allow. If Dr. Tait would allow the Convocation of Canterbury to be reörganized as that of York has been, the ritualists would submit to any Canons enacted by the Convocations to settle the present disputes, without going to Parliament at all.

—The eighteenth anniversary of the English Church Union was held in London June 14, Hon. C. L. Wood, presiding. There was Holy Communion in seventy Churches the same day for the objects of the Union, and 3,500 new members had joined in twelve months. Mr. Wood put the question as one whether the Church was a creature of the State, tied hand and foot by the civil power, or whether she must assert her constitutional rights as regards the Royal Supremacy and Parliament. The whole position is so clearly put in Mr. Wood's address that we must print it in our next. He declared that the Archbishop's recent action in *dispensing* Mr. Ridsdale was an *admission* that the vestments, lights and mixed chalice were *within the law*, and that this might be the basis of a *concordat.* At least no bishop could after this precedent allow a prosecution for these three matters. The speakers at this meeting were J. B. Wilkinson, Bishop Jenner, Dr. West, Mr. Curteis, Berdmore Compton, Rev. A. Lendrum, Mr. Inglis, Chairman of the Working Men's Society, Canon Carter, Mr. Tooth, Col. Childers, Admiral McDonald, Dr. Littledale, C. F. Lowder, Gerard Moultrie, and many others. All the speakers deprecated Disestablishment, or at least doing anything for it from within, but *independent Synodical* action, and *bona fide* choice of her own Bishops are what the *Church must have.* It was a ringing meeting and will be felt over England.

—The Committee on the Completion of S. Paul's Cathedral are going on to decorate the Dome with mosaics in a similar style to S. Peter's at Rome.

—On reading the correspondence of Mr. Ridsdale with Archbishop Tait, it does seem that Mr. R. has the Archbishop in a very tight place. The Archbishop says nothing at all of the "law" or the secular court, but simply grants him a *dispensation* as a relief from the stress in which he finds himself—which is exactly like the Pope's dispensing the Cardinal who had broken his fast, and ordering him to say Mass. It is a simple admission that the ornaments rubric literally taken is the *law* of the Church, but Mr. Ridsdale might be put in prison by some *outside* power for obeying it, and therefore the Archbishop *dispenses* him just as Cosin and his compeers dispensed the Puritans and let them wear only the surplice—so that this *dispensation of* 1662 is now taken by the Privy Council as the proper interpretation of the law itself. Mr. Ridsdale has turned the tables. Still it is a question how far the Archbishop can dispense from a law which is not a mere Provincial regulation. What a nut this for the Church Association!

—The *Globe* has the following paragraph; As it is understood that two, if not three, of the members of the Judicial Committee dissented from the judgment in the Ridsdale case, though their dissent was not expressed, it may be of interest to mention that in three of the most important ecclesiastical cases which have come before the Committee during our own time there was a division of judicial opinion, and the dissent of the minority was openly announced. We refer to the Gorham case, the case of Mr. Williams (" Essays and Reviews"), and the case of Mr. Bennett. To this it may be added that in Mr. Liddell's case the judgment was expressly stated to be unanimous.

HOME.

—Our Editorial this month is by the Dean of S. Andrews' Theological School at Syracuse, and is certainly one of the clearest as well as most condensed statements of the Catholic doctrine of the Church we have printed. As far as it goes, it has the precision and definiteness necessary for a text-book, and shows its author well adapted for a teacher. An article in the *Church Review* for April by the same writer, shows how the same line of reasoning must carry with it the Sacraments as part of the same supernatural system.

—The Episcopal Address of Bishop Perry of Iowa, dealt very largely with the "American Cathedral" and was an able utilization of the Essay of Beresford Hope on English Cathedrals, as published in Dean Howson's volume. The revival of the proper functions of the Cathedral in England, is synchronous with the introduction of it into America. It is a great subject, and those interested in it will find Bishop Perry's remarks (which have been published in a separate pamphlet) very clear and satisfactory.

—Bishop Perry favors the change of the title of our Church from *Protestant Episcopal*. It is undoubtedly a most unfortunate misnomer, but the difficulty will be to agree upon a substitute. We can think of nothing so generic and definite too, as *Anglo-American*. The Church of England was our mother, and "this Church" will anyhow be English-speaking, and inherit the Anglican Liturgy and uses.

—We have received a memorial of Rev. Dr. Muhlenberg, a *Discourse* by Dr. Harwood, and Poem by Geo. Wildes, D.D., before a clerical Association of New York. T. Whitaker, N. Y.

The discourse is very scholarly, and does justice to this venerable Presbyter.

—*Apostolic Succession:* Facts which prove that a Ministry appointed by Christ Himself involves this position. By Bishop Smith. T. Whitaker, N. Y.

The Bishop goes back to solid ground. The Gospel and Church are from above, not below. The Incarnation necessarily originated the Church, Priesthood and Sacraments. But *Apostolic* succession certainly excludes presbyterial ordination, and leaves no room for the distinction between *irregular* and *invalid*.

—*Our Mission Work*, the paper of the Albany Diocese, reports Bishop Doane as making the following very pregnant remarks: "The Bishops have a peculiar relation to children, as all baptized children are brought to them for the blessing and gift of Confirmation. And so he felt it eminently a Bishop's work to meet the Sunday Schools, to catechize the children and to care for children as they are cared for in the Diocese, in S. Agnes' School, and the Child's Hospital."

S. Agnes shows two hundred pupils and a graduating class this year of nineteen, with a Post-graduate course for the Oxford Examinations. The diocese shows very large Confirmations. The steady parish work from year to year in the long run, far surpasses the transient results of mere occasional and spasmodic revivals, though the sects are beginning to work on our Lenten system.

The Convention *Journal* of the Diocese of Albany for 1877 is out, and shows a remarkable reduction in size and expense, the parochial reports being omitted, and in place of them a tabulated sheet of their statistics given.

The Bishop's second triennial charge deals with the "like-mindedness of believers," *i. e.* unity in diversity, drawing a line between *Faith* and mere *Opinions:* Like-mindedness is also well distinguished from *no*-mindedness, *empty*-mindedness, *timid*-mindedness and *narrow*-mindedness. The Bishop says: "Narrow-mindedness means [the alter native of] agreement or proscription: freedom to hold, but prohibition to teach opinions: liberty to think but prevention from expressing thoughts: the contemptuous permission to a man to hold some views, in the Priesthood, *with exclusion from advancement to the Episcopate*, because of them." The object of the Bishop is to show how *inclusive* the Church's system is, rather than exclusive. We should like, if we can find the space, to give extracts from this and Bishop Huntington's charge on the same subject, both very satisfactory. But we fear there are not many prepared to *act* on Bishop Doane's principle when he says, "It is a breach of tolerance for any man, bishop, priest or layman, to exclude the man he could not condemn for unsoundness in the faith, *from places of trust and honor for which he is fitted, and to which he is, or ought to be chosen.*"

The table of statistics shows 10,176 communicants, 8,852 Sunday scholars, total contributions $233,278, clergy list 105 priests and 14 deacons. Our correspondent, Dr. Van Rensselaer, we see is made an Honorary Canon of All Saints Cathedral. The Bishop's Address shows 1149 confirmed; clergy transferred 16; received 20; ordained priests 8, deacons 5; candidates for orders 23; new sisters received 2. The Sunday schools have given $900 to the Child's Hospital. Notwithstanding the pressure on the Diocesan Missions, the Bishop makes a most earnest appeal for our General Board of Missions, both Foreign and Domestic. The portion of the Address devoted to the Cathedral, we have already printed in the ECLECTIC.

—The baccalaureate sermons of Bishop Williams at Trinity, Dr. Porter at Yale, and Dr. Seelye at Amherst, among those we have seen noticed, are an excellent indication that the higher education of our country is not losing its hold on supernatural truth, for all that science can do to weaken it. Atheistic doctrinaires as Dr. Porter intimates, would be the first to shudder at seeing their views acted upon by the working and voting classes of the land.

We are barely able before going to press to mention our visit to Garden City on the eve of S. Peter's,—a proud day for the Bishop of Long Island, as he laid the corner stone of the "Cathedral of the Incarnation," which, with its attendant Institutions, Mrs. Stewart is building in accordance with a cherished purpose of her late husband, who taught school near this place when he first came to America. The day was perfect—the rush of travel from all directions reminded one of the *Centennial.* There must have been at least ten thousand people on the grounds. The procession was headed by several choirs of boy choristers, and embraced a long line of clergy in surplices, and what was most gratifying, a large number of *vestrymen* of the parishes of the diocese, the *Sisterhoods* of Brooklyn, and a great many visiting clergy. The service prepared by the Bishop was a magnificent one, chorally rendered, and embraced the commemoration of the departed, from the Church Militant prayer. The silver trowel was the one used for the new S. Paul's at Rome. The hammer was an elegant one made by Lamb, of New York. The sign of the cross was made in connection with the striking of the stone. The subsequent addresses by the Bishop, Drs. Hall, Snively and Schenck, and by Mr. Bradford, were all worthy of the grand occasion.

From this noble function we passed on S. Peter's Day to a service which marks another great event in the history of the American Church—the service of Benediction pronounced by Bishop Potter on the new ALTAR AND REREDOS just erected in Trinity Church, New York, under the direction of Mr. F. C. Withers, the architect, as a *memorial* of the late Wm. B. Astor. Morning Prayer was sung at 9 A.M.: and at 11 A.M. the Litany was intoned, a sermon for the occasion preached by the Rector, Dr. Dix (which we have the pleasure of promising to our readers), and the Holy Eucharist celebrated by the Bishop. We only wish all the clergy of the American Church could have assisted at this glorious service, so full of heart melting and inspiring emotions—so full of high laud and glory to our adorable Redeemer. Is it possible that such worship is attainable this side of Heaven? What perfection of peace and content it is to *get out of one's self* in the Courts of Praise! It seemed as tho' we had the whole grand story of the Gospel—for us men and for our salvation—before our eyes! Familiar words took on new revelations of meaning—the very hymns reproached us that we had not sung them before. When shall we cease to be timid for the Church, which is the Spouse of Christ, and to be afraid of the glory and beauty of the Sanctuary?

The great Church was densely crowded on this week day: although large numbers had been admitted on Wednesday to a private view of this beautiful work of Sacred Art.

The Convention of the Diocese of Central New York was held this year at Syracuse, and was one of unusual interest, and good attendance. The delegation elected to General Convention consists of Rev. Drs. Ayrault, Van Deusen and Wilson (*re-elected*), and the Rev. H. R. Lockwood (in place of the Rev. W. A. Hitchcock, removed from the Diocese) as clerical Deputies, and Messrs. Comstock, McWhorter, Clarke and Moss as Lay Deputies.

We shall print in our next a beautiful extract from the Bishop's Address on *Unity in Diversity*. The whole address will be issued in separate pamphlet form.

A committee was appointed to obtain the incorporation of S. Andrew's Divinity School. In regard to this new enterprise, the Bishop says:

> Last year, referring to the kind of training for the ministry required by the present conditions of society, I observed to you that I believed it would be of advantage, in many ways, to our Diocese, and especially to the effective working of our missionary system, if our candidates for orders could be educated in the midst of us. This was not a theoretical opinion. Indeed, my general impressions have been decidedly favorable to concentration, rather than to multiplication as a policy, for all our higher seats of learning. But experience has disclosed weighty reasons of more than one sort why the men who are to be Christ's public servants, parish priests, preachers, evangelists, shepherds, and organizers of charitable work in this region should be educated here, should be near the Bishop long before he ordains them, should be introduced to the sacred ministry by an initiatory practice in the field which should form part of their gradual preparation, and at the same time be turned to profitable account in our existing missionary service. Every successive year has emphasized and illustrated these reasons, as I could show you in detail. Wherever the subject has been mentioned I have been glad to find my brethren, old and young, agreeing in the same judgment. The plan took shape sooner than I expected. A competent theological instructor, the Rev. Charles P. Jennings, M. D., well known to the Church by his public contributions to systematic divinity, since transferred as a Presbyter to this Diocese from Missouri, was found willing to take charge of the new institution, lecturing and teaching personally in the departments of theology proper, Old Testament Literature and New Testament Exegesis. S. Andrew's School was therefore duly formed on the 16th of September last, and was opened with devotions offered to Him who called the Apostles and sends His Ambassadors. The Anniversary of the Feast of S. Andrew was also religiously observed by the School at S. John's Mission Chapel, the Collect, Gospel and Epistle being strikingly suitable. I earnestly request the clergy hereafter to remember this Seminary of Divine knowledge in the churches annually, on that day, with the celebration of the Holy Communion when it may be. Nine students have been regularly received, eight of this Diocese and one from Connecticut. Two have been ordained. The clergy of Syracuse have kindly consented to take part as there may be occasion in the tuition, and two of them, the Rectors of S. James' and S. Paul's, have done so, gratuitously. Prof. Richardson, known to many of you, has already given the students one valuable course of exercises in elocution. I have found time to meet them for a series of lectures on Homiletics and Pastoral Theology and to begin a course in Apologetics, which will be prosecuted, if my purpose is carried out, somewhat extensively through the history and causes of Skepticism, Literary and Scientific, Continental and English, in the past and in our own day. Till we can add another Chair or two, Liturgics, Church History, the Hebrew, Ethics and Canon Law have to be distributed among those already named as teachers. It is my hope that fruits of clerical scholarship, in special lines of study, may from time

to time be brought in by some of our Parish Clergy, to enrich and widen our curriculum.

This subject raises some important reflections, and brings to mind some of the warnings of Dr. Richey's very suggestive article on our "Autocephalous Episcopate." How far can Diocesan subdivision go, if the "conditions of society" in each new diocese require the support of a local institution for the education of its ministry? Are we to see throughout the country a multitude of "*St. Bees*" colleges each provided with a Rector and one or two Professors, scantily supported, a small and incommodious building, a shelf or two of books, and a dietary too stinted even for monks, all for half a dozen or so of students, out of whom one or two may annually be made deacons? Is this the way to promote that depth of scholarship and that breadth of culture and knowledge of modern society which the parish priest ought to have? When one looks at modern literature and science, and sees what modern civilization really is, one cannot but feel that if all our means and appliances were concentrated into one grand Seminary, and each young man were pitted against a thousand competitors, the candidate for this thankless and laborious calling could not be too well armed or have too many facilities for perfecting himself, or too strong a stimulus to earnest work. Some years ago we raised $20,000 to endow a Training School at Geneva. To what extent is that foundation utilized in comparison with what it might be? Hobart College with its valuable property almost finds its occupation gone. Many have thought we had already too many institutions; with Nashotah, Faribault, Gambier, Philadelphia, Berkeley, Cambridge, Dry Grove, &c. &c., in operation: but how is the evil to be remedied by starting new ones? The three Eastern Dioceses of this State make use of the General Seminary. We have seen no candidate from these two at that institution since the last General Convention.

We should suppose at least that College-bred men must resort to older and more widely endowed institutions, unless, indeed, their Bishops should be *opposed* to their taking such a course: but the advantage of such an institution as the General Seminary is that *all schools* of churchmanship and theological thought are represented in it, eminent examples of ecclesiastical eloquence, learning and ability are within reach, and above all a *Library* which the small schools can never overtake, and an atmosphere all round of Church zeal and activity sufficient to give impulse to a whole life.

We cannot deny the blessing of being under the direct influence and instruction of one's Bishop, especially a Bishop of such rare qualities and scholarship as this Address indicates even to a stranger: an advantage which some English Bishops give their candidates for a short period after their graduation: but to say nothing of the *theory* of engaging candidates in ministerial work before ordination, young men, with their tendency to *anticipate* life, when they actually become *interested* in parish work, are too apt to lose interest in their books, and neglect the completion of their preparation.

Besides all this, if each Bishop is obliged to superintend and carry on all these institutions, which might better be the joint product of some Provincial System, or combination of dioceses, must not the episcopal work of the Diocese proper, suffer somewhat in consequence?

Our argument, it will be seen, is not directed against this local enterprise as such, but against the state of things that makes such local enterprises necessary. After all, we suppose we shall have to confess, that the Bishops cannot afford to *wait* for a Provincial System, or for the realization of any other theory, but for the necessities of their Missionary work, must do what they can and what lies nearest to hand.

We cannot but recall attention to the Bishop's own beautiful language which he uses in this address on that "single household" which the whole Church is, and ask with him, "What if you cut off your '*local concern*' from the main River of Grace, and propose to live on one of the small divergent rivulets?"

What the Bishop says of a prospective Cathedral, we copy with unalloyed pleasure:

My own hopes, I confess, are too venturesome to settle on what has been done. There is room in this city yet for a larger and perhaps a different House of God. I think the morals and the piety of the place both bid us build it. Having spread our stakes somewhat, we may well afford now to strengthen the centre. If the Mother Parish will do herself this honor, and rear strong and worshipful walls in the heart of the town,—as we sometimes hear it said some of her affluent children mean she shall,—I know how heartily and proudly the whole Diocese will rejoice, with her, and for her. If that noble distinction is to be seized by other hands, we shall be content. If nothing of the kind is to be seen till the first Bishop's day is gone by, I will be grateful still for the lively stones of the Spiritual Temple whose base is as broad as the Diocese itself. To whatever in a Cathedral is merely imitative, exotic, sentimental, or technical, I have no inclination, yet I dare to pray God that some time or other there may be a Temple to Him here where all of every name and grade, the best and the worst, the rich and the poor, guests tarrying on journeys, wanderers out of the by-ways, may come and go without tax, leaving their free will offerings at the altar, where the Bread and Cup shall be offered to all wayfaring souls as often as the Lord's Day comes, and where churchly praises pure and true, shall be daily sung, new every morning and fresh every evening. If not in my time, God grant it in His own!

—Just as we go to press, we have to acknowledge a consignment of books from E. P. Dutton & Co., of their own publication, to wit:

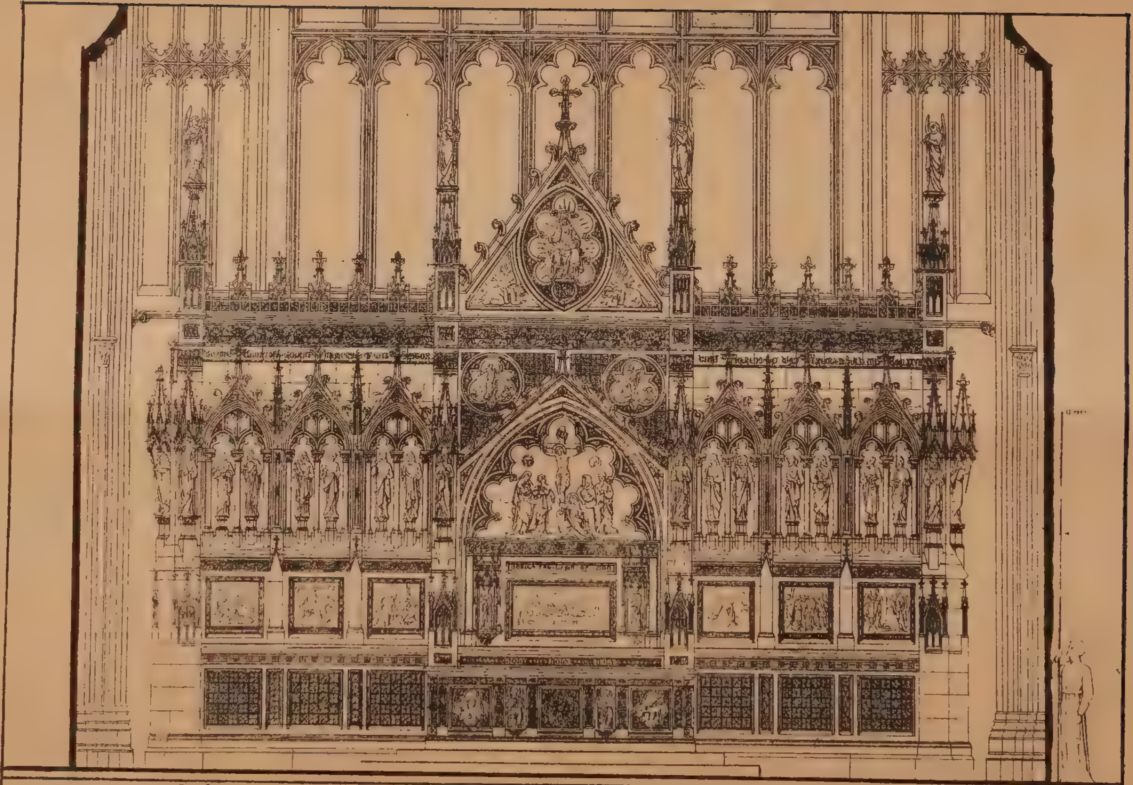
The Bishop of Derry's Bampton Lectures on the *Witness to Christ in the Psalms*. ($1.50.)

Dr. Mozley's University Lectures on the "*Ruling Ideas of the Early Ages* in their Relation to Old Testament Faith." ($2.40.)

F. W. Robertson's *Notes on Genesis*. ($1.00.)

We can only say at present that if our young clergy should ask us to recommend them three good books of the day to buy, these would be the very ones we would specify to them, while we should be disposed to add one, published by Murray of London, and for sale by E. P. Dutton & Co., the *S. James Lectures* on standard Devotional writers, of which notices have been given in the ECLECTIC.

—1874. It is said that *the use of slang is* growing more and more a fashion and a habit with the English, and Mr. E. B. Tylor defends it entertainingly in *Macmillan's* calling it "one of the feeders of what may be called standard language," and a genuine and influential branch of speech. He illustrates the curious way in which low-lived words gradually become now respectable. Thus *donkey*, *conundrum*, *fun*, unquestioned English, made their first appearance as slang, though how they came into existence there no etymologist has proved for certain. From the wretches who made trade of stealing children, polite society has adopted their cant word to *kidnap*—*i. e.*, to *nab kids;* the verb to *knab* or *nab*, to snatch, is good provincial English, borrowed by the canting crew; but *kid* for child may possibly be a term of their own devising. Not long since, to take another pair of examples, it was as "slangy" to speak of a *tie* as it now is to speak of a *choker*. It used to be a common habit of etymologists, when a word was troublesome, to alter it a little, so as to put sense into it—to do, in fact, with scientific pretension just what we have noticed the costermongers doing for colloquial purposes. One of these clever scholars (the great mistake of philologists lies in being too clever) was puzzled that a *Welsh rabbit* should mean a piece of toasted cheese, so he decided that it must be a corruption of *Welsh rare-bit*. The public believed him, and took to spelling it accordingly, so that even now the best edition of Webster's Dictionary gives it as "properly *Welsh rare-bit*." Now, the whole of this is stuff and nonsense; the very name *rare-bit* is a fiction, and *Welsh rabbit* is a genuine slang term, belonging to a large group which describe in the same humorous way the special dish, or product, or peculiarity of a particular district. For examples: an *Essex stile* is ditch, and an *Essex lion* a calf; a *Fieldlane duck* is baked sheep's head; *Glasgow magistrates*, or *Gourock hams*, or *Norfolk capons*, are red herrings, Irish Apricots or Munster plums are potatoes: Gravesend *sweetmeats* are shrimps: and a *Jerusalem pony* is a donkey.



TRINITY CHURCH: NEW YORK: | REREDOS AND ALTAR: | F.C. WITHERS: ARCHT.

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THE CHURCH ECLECTIC.

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THE CHRISTIAN ALTAR.

An address by the Rev. Dr. Dix, at the service of Benediction and Celebration of the Eucharist, by the Bishop of the Diocese, for the new ALTAR AND REREDOS *erected by the heirs of the late Wm. B. Astor, in Trinity Church, New York, on* S. PETER'S DAY, 1877.

This is a festal day in our Parish Church. Shut out of it for a time, we are admitted again, to see the familiar and beloved place, but adorned and radiant in fresh and living beauty. Faith and love have been at work here; and the result is before us, in such guise, that the Church seems to exceed all others in the land for stately, solemn glory. He who is competent to judge must perceive, with what exquisite taste, with what intelligent appreciation of the principles of Sacred Art, with what knowledge of things ecclesiastical, all has been done. It is a pleasure to be able to say, that, from first to last, this work has been carried on as that ought to be which men would offer to Almighty God. The brothers who gave this altar and reredos have both been, for many years, communicants here; they have ever been liberal helpers of us in our mission among the poor, the sick, and the needy in this part of the town; quietly and generously they have aided us whenever we wanted help. And this magnificent gift is their offering of piety in memory of an honoured father,* himself the pattern of a modest Christian gentleman, and noted as a benefactor of the city. For our architect, we have had one who fears God and loves the Church; whose whole heart has been in this thing; who has done his part with enthusiasm, and, with what is the crown and perfection of an artist's enthusiasm, a devout religious intention.† Nay, he has been so fortunate as to infuse his own spirit into the artisans, both here and in England, on whom it devolved to carry out his plans. On both sides of the Atlantic, men of the first ability have been at work, this past twelvemonth, with pencil and chisel, each band filled with an honourable ambition to make their part the best, so that much of the spirit of the old-time craftsmen has gone into this labour, and now lives, like a hidden soul, under yon sculptured forms. And then the Vestry and Churchwardens of the parish have promoted the design intelligently and cordially, adding, without stint, whatever seemed necessary to perfect it, and devoting much precious time to the supervision of the work in every stage from the beginning to the completion. And, finally, others of this congregation have asked and obtained permission to add their tributes of love, in the furnishing and adorning of the Holy Table, in the gift of fine linen and rare embroideries, of vases, of altar lights, and whatever else is needed to the completeness of our Eucharistic Service. I mention all these things with a heart full of gratitude to God, who put it into the minds of His servants to do and to work thus, as well as to those who were not disobedient to the heavenly calling; and I rejoice to say, what experts declare is true, that for good, honest, and real work, there is and can be nothing better than that which has been done in this church these last three months.*

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* The late Wm. B. Astor.

† Mr. Frederick C. Withers.

But we must go on to deeper questions. What does it all mean? Is this a mere display of human skill and taste? Is it but decorative art and æstheticism? Is it but what might be found in a secular structure, dedicated to the pleasure of the senses or the pride of life? Such work would have no place in a Christian Church. A spiritual meaning is here; underneath all, beats a soul. If there were nothing before our eyes but a piece of elaborate ornamentation, a marvellously beautiful but empty show, we had better all get us away ashamed. That is not so, however; there are a meaning and a purpose here; and they give the work its glory. True, a part of this has been erected in memory of a departed servant of God; but all is done, first, to the Glory of God. And it is to the form of this memorial that your attention is called; for it teaches us, and the age, something which multitudes have forgotten; and in its power so to teach lies the real glory of the shrine which we dedicate to-day.

What, then, is before us? First of all, an Altar. That is the centre of all the rest; with its mosaics and cameos, its inlaid gems, its clustered shafts, its broad, five-crossed slāb, its angels kneeling in adoration and prayer; that is the centre. All else does honour to that holy table. The pile of sculptured stone lifts itself, a stately wall, behind it, bearing on high saints, apostles, and evangelists, fathers and doctors of the Church, angels and archangels, only to add glory to the Altar; that line of bas reliefs, so exquisitely wrought, commemorates the Life which led up to the altar of the Cross, and, which, from the altar of communion, is made life to man; the royal figures with aureoles about their heads, and many a symbol of old legendary time, are there to proclaim the Mystery of the Altar; the armed angels defend it on either hand, as the cherubim in Eden kept, with their flaming swords, the way of the tree of life. The chancel is but an entrance to the place of the Altar, even as the Holy led to the Holy of Holies in the ancient temple of the Lord; the low wall marks the enclosure, as that which no irreverent foot must profane. The vaulted roof above, softly tinted, warmly glowing, all colours and gold, is stretched forth in silence above the Altar. Those priests and deacons, in ministering at the Altar, execute the highest of all functions; the men-singers and the little boys are vested, out of respect for that Presence. We look towards the Altar in our worship; we pray towards it; and when we bow the head we make our reverence towards the part of the Church where it stands. In short, the one great object here is the Altar. What does it mean? What does it symbolize? Of what does it speak, age after age, to the passing generations of dying men?

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* The bas-reliefs, statues and mosaics were all done in England, by Mr. Robert Smith of London, and Mr. Daniel Bell, also of London; the rest of the work, here. I visited the marble yard of Messrs Ellin & Kitson, the American contractors, and was much impressed by what I saw. The men were evidently on their mettle, resolving not to be outdone by those in England: their intelligent faces and serious look bespoke the best type of the workman, and as for the tools they used, some were almost or quite as fine and delicate as dental implements; their daily wages, three times that of the common stone cutters. The work they did will bear inspection under the magnifying glass. As for the English work, it is worthy of the purpose which it serves. There are little figures of angels which might be kept in a museum under a glass cover, so fine are they; and in the line of bas-reliefs, seven in number, it will be noted that the Face of Our Lord is the same in every one; each apostle and saint and doctor, moreover, has his marked characteristics, and in the case of S. James, "the Lord's brother," the very likeness to the Lord in the bas reliefs is preserved. Nowhere in the whole work, is there a trace of carelessness or sham; all is good, honest, real, and well studied out.

First, of the word itself. It is as old as the human race; it belongs to all religions, and to all time. The word ALTAR, is the term most commonly employed in the Christian Church to signify the chief piece of furniture of the House of the Lord. On Scripture, on Primitive Antiquity, and on continuous use, we rest, in asserting our right to the name and to all that it implies. The term "Communion Table" is a modern invention, an unchurchly phrase. They spoke in old time of the Lord's Table, and of the Holy Table, and of the Altar; but the last of these three was the more common and familiar name.* The word may still be found in authorized formularies of the Church of England, though unfortunately it was erased by the influence of the continental Calvinists of Edward VI.'s day, from the Book of Common Prayer. Restored among us, it stands in our own Book, where it may be known and read of all men. With S. Paul we may boldly say, "We have an altar;" * and it speaks to us of the greatest mysteries of Religion. It has a historical importance which no other object used in divine worship possesses; it tells a long story of past and future, together; it lights up the darkness which involves the obscure question of the origin of Evil, and tells us how God is ever taking it away; it shows forth all that man must bear and suffer, all that he must do, and how to attain the highest moral and spiritual elevation; it is the symbol of the Revelation once and forever given to men; it is the indispensable requisite to the performance of that rite which, from the beginning of our history has been done by the commandment of the Lord, and which, by the same command, is to be done even unto the end of the world. When man by transgression fell, the Rite of Sacrifice was instituted, to show the exceeding sinfulness of sin, and to indicate that without shedding of blood there could be no remission; and forthwith altars arose upon the face of the earth. When Israel was called to be a peculiar people and a royal priesthood, the Rite expanded into a vast and complex liturgical and sacrificial system, under God's direction. Nor anywhere throughout the world was the primal notion lost, but even outside the covenant, moved by religious instinct, and by the force of traditions that could not be forgotten, men disclosed in their acts the ineradicable conviction that without sacrifice we cannot escape the wrath of God nor properly approach the awful Throne of the Most High. The altars, in old time, were prophetic; what God ordered to be done upon and around them served as a sign of a greater thing to be looked for at the dividing of time and the middle watch of the night of our sinful history. And when the days of expectation were fulfilled, then came what all the old rites prefigured. Then was an Altar set up, whereon should be made the one and only perfect sacrifice; and then did the Great High Priest appear, even Jesus Christ; and first He poured out His blood, here, in the outer place, as erst the human priest at the altar of burnt offerings outside; and next He passed from our sight into the heavens, where, still a Priest, He continues His work, offering to the Almighty Father, Himself and the avails of His Sacrifice. Now, as the Rite of sacrifice, before Christ, foreshadowed what he was to do: so the same Rite, continued by God's command, after Christ's coming, commemorates what He *has done* already, once for all, and accompanies and coincides with what He *is doing* now.† The Altar was not abolished, nor did the priesthood cease. "The priesthood was changed," as S. Paul says;* and the Altar, purified from the old rites of blood, and washed and made white and glorious in the Blood of the Lamb of God, remaineth forever, an Altar of Memorial, an Altar of Oblation, a place for intercessory prayer, and moreover a Holy Table of Communion, bearing on it that food whereof they that eat and drink worthily shall never die. And so from the day of the Fall until the day of Judgment, the Altar is conspicuous whereon God is worshipped according to His own appointment. At the dividing of time, where "*Before Christ*" in the world's chronology ends and "*Anno Domini*" begins, we behold the One Great Altar, and the One Great High Priest. Backwards, from that point, may be traced an endless perspective of altars, all prophetic, and once blazing with fire and smoking with the fat and flesh of the slain. Those altars have done their work, preparing the way for the appearance of the Lord our Righteousness: the fires are extinct, and the rite has died into Christ, and is ended in Christ. But onward, from that place extends another line of altars, commemorative of His own, each bearing the same gift, each a true altar as none was ever true before; and these shall never be cast down, till the hour when we come to the new city wherein shall be seen no temple, for the Lord God Almighty and the Lamb are the temple thereof.† To say that there is no altar in the Christian Church is——What is it? How shall we characterize so rash an assertion? From the first days, the altar has been the chief object in the House of the Lord; and if now, and in recent time, men have put it away, they have done what Scripture, and antiquity, and the continuous use of the Christian World unite to reprove and condemn.

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* If I were to quote all the ancient liturgies and a thousand fathers and doctors of the Catholic Church in support of this, it would weigh little with the modern Philistine and obstinate dissenter of our day. I will therefore yield to them so far as to give them only good and sufficient nineteenth-century authority, that of the last edition of the Encyclopædia Britannica; there they may read as follows:

"Among the early Christians, alike in the East and West, that on which the bread and wine were put in the celebration of the Eucharist appears to have been regarded as an altar" [very cautiously expressed, but the truth will out at last], "and accordingly sacrificial words were used in connection with it" [undoubtedly, most excellent Encyclopædist, and you might have added, none other than sacrificial words], "such as 'offering,' 'unbloody sacrifice.' It should be observed, however, that the Greek fathers scarcely ever apply the word βωμός to Christian altars, confining themselves to ϑυσιαστήριον" [than which there can be imagined no term stronger or more precise to give the idea of the sacrifice]; while in the West there seems to have been a preference for *altare* rather than *ara*, though the latter term is often found. As the Christians generally shrunk from disclosing to the heathen the details of their worship, their enemies used to taunt them with having neither temples nor altars; and some of the apologists admit this; but all they meant by this was that they had no such altars as the heathen had, altars for slain beasts and for the burning of their bodies." Other like witnesses of unimpeachable authority might be quoted; and in fact it appears to be conceded at last that churchmen have not been inventing, but have had history on their side all along, though their enemies strove to conceal the facts.

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* Heb. 13:10. Take the word in the natural and simple sense, as meaning the Lord's Table, (cf. 1 Cor. 10:21,) and there is no difficulty in this passage: take it in any other sense, and you have an awkward and obscure metaphor, which at once demands the aid of that heavy, round-about, rationalizing kind of comment so characteristic of the schools which refuse to interpret the Bible by the help of history and authentic tradition, and insist on importing their own modern theories into the sacred text. It should be borne in mind that in this very epistle the writer quotes from one of the ancient liturgies, and that the letter is saturated with sacrificial and liturgical ideas. (See Rev. J. M. Neale's Essays on Liturgiology and Church History, London, 1867, pages 411–422.)

† The Great Sacrifice, on the Day of Atonement tells us, in figure, the whole story. The work of the Jewish high-priest that day was twofold: (*a.*) he made his bloody offering outside the sanctuary; (*b.*) he went behind the veil out of sight, taking with him the blood, and sprinkling it within, and praying. Christ's work exactly corresponded to this: (*a.*) He offered Himself, in Blood, on the Cross, outside, in this earth, a sin offering; (*b.*) He ascended into Heaven, and there presents Himself before the Almighty Father, ever living, a High Priest, to make intercession for us. The first part of that twofold work, once done, was done forever; it knows no possible repetition. But the second part is going on now, in

The Altar, then, stands in the Church, where it has always stood, and where it shall always stand, by virtue of the Lord's own authority and command. The one and only rite which He expressly ordered to be done by way of worship was the celebration of the commemorative sacrifice, the making, day by day, the memorial before God. It takes precedence of all other rites; it ought to be performed with a care greater than that which we bestow on any other; with all reverence and all solemnity; the minister of that holy function should express in his position, in his manner, nay, in his very dress, different from that which is used in any other service, the dignity and the special character of that religious performance; and about it should be gathered up the best that man can do to make a grand and solemn service.‡ As Bishop Beveridge says, "the place where this sacrament is administered was always made and reputed the highest place in the Church;" and accordingly that part of the Church should exceed all other parts in splendour; nay the very Church itself may be regarded as but a casket designed to hold, as a jewel, that ark of the glory of the latter day. And justly may we claim all this, when we consider the double aspect of this our service. It has two sides: one heavenward, the other earthward. It is like a vast lens, with a convex and a concave face; the convex is toward the heavens, where dwells the Eternal Father; the concave towards the earth, the place of the pilgrim and the penitent.

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heaven, and on earth, at the golden altar above, and at our altars below; one and the same oblation, perpetually presented before God. And note that the offering is to the Eternal Father, not to the Holy Trinity: the prayer "*Suscipe Sancta Trinitas*" in the Roman use, destroys the perfect correspondence between the Act above and the act below, and has no place in our Liturgy.

* Heb. vii. 12. † Rev. xxi. 22.

‡ See on all this A. J. B. Beresford Hope's admirable, learned, and temperate book on "Worship in the Church of England." London, Murray, 1875.

It is at once a Sacrifice and a Sacrament; as a sacrifice, it is celebrated upon an altar; as a sacrament it is spread upon a table which we name the holy table and God's Board.* And this double character is shown in the varying positions of the priest; in offering the sacrifice, he faces the same way as the congregation, looking towards God and not towards them, beyond this world and forth into the next.† In the sacrament, he turns toward the people, going to meet them as Melchizedek met Abraham, bringing forth the mystical bread and wine, the Body and Blood of the Lord, whereof they, drawing nigh with joy and gladness, hasten to eat and drink. The Oblation is one part; the Communion another. In the former, the whole Rite directs itself heavenward, in the latter it bends downward and has respect unto this earthly scene.

I have not time to set forth all the wonder and beauty of the Great Act under these its two aspects: to speak of the Sacrifice, so perfectly identified with Christ's perpetual oblation of Himself that His and ours are one herein; nor yet to dwell on the sweetness of that heavenly feast, the adorable Presence there, the gifts to faith and love, the strengthening and refreshing of our souls by the Body and Blood of Christ as our bodies are by the bread and wine. How dear these all are to you, good people, I very well know; but we may realize their preciousness the more when we think of the times when men rejected God's gifts, when they divided the Sacrifice and the Sacrament, cut the Altar-Table in twain, and degraded the great rite of Catholic Christianity into a mere religious meal. The recollection of those dark days and all their dismal scenes gives zest to the enjoyment of our spiritual wealth.

Think then of those unhappy years in the reign of Edward VI., when treason against the whole catholic system was darkly at work, its aim to sweep away everything displeasing to the temper of a radical reform. It was then that men, wild in their fanaticism, and gone clean daft, assailed the altar in the English Church. Do not imagine that the Church did that dishonour to her own nature; it was the work of a party which had gained the upper hand and ruled the gloomy hour. How strange it is to think what they did! How they tore down the old stately altars, and brought in four-legged wooden tables to take their place, and would not even consent that those tables should stand in the chancel, but set them in the body of the church, end for end, commanding the priest, (though they hated that word also) to stand at the long side looking southward, that by all means the very idea of the Sacrifice might be put away from among them. The men who did that, were doing the same things that were done on the continent, and of which the traces may still be seen, as in Holland, for instance, where I myself beheld, not long ago, in the great church at Amsterdam,‡ an enormous monument to a Dutch Admiral, built in the chancel, just where the altar once stood, and where I could find no trace of an altar, or even a "communion table," anywhere in the building.

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* So called in the First Book of King Edward VI.

† It is obvious how this beautiful analogy is destroyed by the unmeaning and absolutely novel position, at one end, round the corner of the altar; the only position in favour of which no sound logical or theological argument can be made.

‡ "The Nieuwe Kerk, a late Gothic edifice, erected in 1408–1414, and restored after fires in 1421 and 1645, and after the outrages of the Anabaptists in 1578, is one of the finest churches in Holland . . . the nave is separated from the choir by a handsome brazen screen, thirteen feet in height. The place of the high altar is occupied by the monument of the celebrated Admiral de Ruyter, who died in 1676 of wounds received at the victorious battle of Syracuse."—*Baedeker's Handbook for Holland, p.* 207-8.

It was thus that the mis-called reformers of a stormy and dark era long since past invaded the sanctuary, tore down the shrines of the Lord, and degraded the ineffable, consummate, and all-glorious Mystery into a plain memorial feast. The error lay in dividing the Sacrifice and the Sacrament, the Altar of God and the Lord's Table, and resolving that there should be a table only but not an altar, and a communion but not an Oblation.* Error always avenges itself; a partial truth becomes corrupt in time, for the want of the rest of itself. And so, the feast, which was all they would hear of, fell into less and less frequent observance, and became at length, to many, an object of superstitious terror to which no consideration would induce them to draw nigh.† But while we shudder at the remembrance of those chapters in our own history as a branch of the Church of Christ, it is a comfort to reflect that the evil has been in great measure undone. The work of destruction has made it the business of learned and godly men ever since to repair. Like Elijah, they have been rebuilding the altar of the Lord which was broken down. In England, the counter reformers, the builders of the old wastes, the restorers of the former desolations, have had many things against them, and still hold the place of the confessor and the martyr. But here, where the Church is free, we have gone on better in the work; and it is cheering to know that our Bishops, as a body, have done good service in the restoration. To Seabury, first American Bishop, we owe, under God, our full and primitive Office, so much more full than either the Anglican or the Roman, having the Oblation, the Invocation, and the Intercession for all the Whole Church,—a term including all this side and all beyond the veil,—in their proper place, before the Communion, as in the most ancient liturgies of Christendom. To our House of Bishops we owe the recommendation, that in ministering at the Lord's Table the priest should stand, "because of the Spiritually Sacrificial nature of his function.[*] To our House of Bishops we owe a clear, condensed, and exact statement of the double character of the Rite, in the words: "The objects of this Holy Sacrament, as revealed in God's Holy Word, are FIRST, THE MEMORIAL BEFORE GOD OF THE ONE SACRIFICE FOR SINS FOREVER; and, secondly, the strengthening and refreshing the souls of the faithful."[†] And to God's great goodness we owe it, that we are here, a free Church in a free State, and surrounded by men of kindly spirit and common sense, to whom the idea is neither a monstrous nor a strange one that the Church has the right to regulate her own worship and to explain her own standards. We are not hampered by a Parliament, nor ruled, through a Prime Minister, by the majority in the popular branch of a legislature containing infidels, heretics, dissenters, Jews, Romanists, and detesters of our religion;[‡] nor may the clergy and their devoted flocks, though of one mind, be tormented and harassed by two or three factious outsiders; nor are our priests liable to be thrown into the common prison for wearing at the celebration, what a rubric might bid them wear, or standing in a position which a rubric might bid them take. What has been done, by the artist, and the architect, in this church, so beautiful, so simple, so full of Christian teaching, could not have been done in England without litigation:* there would have been "faculties," and injunctions, and suits, prosecutions and persecutions, with leagues, and Church associations, and mobs, to the scandal of religion and the shame of the century. Well may we thank God for our own liberty in Christ, and pray Him to break off the yoke of the oppressor from the neck of the brethren across the sea.

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* Fortunately those days were of brief duration in England: the death of Edward VI. and the accession of Queen Mary saved the Church. When the history of Edward's reign comes to be truly written, it will appear that the reforming party would have destroyed every vestige of the old system, if they could, and were bent on making religion in England what it had been made on the Continent. We admire the First Book of Edward VI., and love it for its strong Catholic features and tone; and we wonder how it could possibly have been thrust out of the way within a year. and made to give place to the wretched abortion known as the Second Book. The facts, as disclosed by recent investigation appear to be, that the First Book was only put out by way of a blind; it had been already determined by the faction that ruled the hour, to sweep off everything and Calvinize the Church; but they dared not show their hand, as the people were not prepared for the changes they desired to make; and so the First Book, with its vestments, prayers for the dead, directions concerning confession, &c., was permitted to stand for a little while, and behind it the radicals were working out their schemes, ready to be disclosed when the times were deemed ripe. It was a horrible day, but God cut it short in taking away the boy-king. Under Mary, the Church was saved, yet so as by fire; and the history, from that day onward, has been one of slow recovery of the lost, and a return to Old Catholic and Primitive positions.

† "To disregard the ordinances and sacraments of the Church has come to be looked upon by the islanders as characteristic of religious life. The superstitious terror with which fanaticism has invested the receiving of Baptism or the Lord's Supper, has led men to show their reverence by the strange method of avoiding their observance . . . . . the immense majority of the people regarded the Lord's Supper with such dread that no consideration would induce them to partake of it. . . . In the parish of Bracadale, with a population of eighteen hundred, the communicants have been reduced to eight persons. In the neighbouring parish of Diurinish, the communion was never administered from the year 1829 till 1840; while in other parishes the administration was irregular and the number of communicants incredibly small. There are hundreds of people unbaptized, and who, even in mature age evince no desire to receive the sacred rite."

"The Sacrament of the Lord's Supper is looked upon by many with indescribable dread. This gloomy view of the Holy Communion prevails generally throughout the north Highlands. . . . A clergyman relates that when he once asked a parishioner to become a communicant, he was startled by the reply, 'Please say no more. I cannot answer you. I have no doubt that what you say is true; but I tell you that if you had asked me to commit the greatest sin, you could not have frightened me half so much as by inviting me to sit at the Table of the Lord.' Yet this man was not only intelligent, and well read, but of a truly serious mind and excellent character."—*Memoir of Norman McLeod, D.D.*, Chap. vii.

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[*] General Convention of 1832.

[†] Pastoral Letter of 1871. The statement is perfectly correct: First comes the Memorial, made *before God*, not to the people; secondly, comes the Sacramental Feast. Looking back on the controversies of the past few years,—controversies, we trust, never to be renewed, it seems a pity that, instead of wasting time and strength over the dubious and difficult questions of Eucharistic Adoration and the manner of Christ's Presence, men had not put all their zeal and love and energy into carrying out a view of the truth in which we are agreed, and, in seeking a more stately ritual and a more ornate worship, with reference to the Great Memorial before God. All that they are fighting for in England, the altar, the vestments, the Eastward position, the lights, the music, the incense, belong to the Rite in its dramatic aspect, if I may so express it, as a solemn service done to the Eternal Father, and in that relation cannot be condemned as implying or teaching a false or even a doubtful doctrine, but only what in general we all accept, and what was certainly intended in the ancient Liturgies. As for the vexed questions referred to, the less said of them the better, until we are calmer and holier men.

[‡] That the state of affairs is exceedingly grave cannot be doubted: it is also only too plain what the nature of the conflict is. A very calm and thoughtful writer thus clearly states it:

"Parliament, in the name of the Royal Supremacy, is exercising a degree of control over both the legislative and judicial functions of the Church, which is felt to be vitally affecting the very character of the Church of England as a Church, and tending to convert it into a department of the State. . . . We have Parliament exercising the power of the Crown; there have been continually occurring such incidents as mark the steady progress of Parliamentary absolutism fast settling down upon the Church of England. . . . The universal absolutism of the Papacy dominating the Roman Obedience arose in great measure from the custom of appeals being carried in the last resort before the Roman Curia. The Judicial Committee of the Privy Council is more and more obtaining a similar absolute rule over the Church of England, and there is reason to apprehend that, by like means as of old, a Papal Despotism is really again being established in England, only now in the hands of the civil power representing the popular mind of the day." —*Rev. Canon T. T. Carter, on* "*the Present Crisis in the Church of England*," *in Nineteenth Century, May*, 1877.

So stands the Altar before us, proclaiming at once the Glory of the Lord, and the privilege of faithful souls; the place of the Sacrifice and of the Sacrament, inseparably united in the clear thought of enlightened Christendom. And well for us that it has been thus set up, and clothed with unusual majesty and magnificence. This is well, in view of the attitude of many minds, and of the tendencies of the present age. It is good that we have among us a work, which, simply as a specimen of Christian Art, equals what men cross the sea to look at. But in a deeper sense, is it well done; for the truths which yonder stately shrine sets forth so distinctly, are truths of which this age knows little, and for which it cares less. Nothing would be easier than for men about us to build temples which, in size, costliness, and ornamentation, might far exceed this house; but it would not be possible for them to build up and dedicate an altar, unless they believed the truths which the altar expresses. *We* believe those truths; and in building, setting apart, and solemnly dedicating this altar, we intend to express our conviction that they are part of God's revelation to the world through Jesus Christ.

But there is one more thought which we must not forget to add to those of the day. We have seen with our bodily eyes the beautiful sight before them; and with the gaze of the mind we have taken in the mystery of God in this ineffable rite. Yet is there one aspect more, in which the faithful must regard it; in its bearing on themselves, in their personal relations to the Creator, the Redeemer, the Sanctifier. Vain, for us, are oblation and sacrifice such as the hands may bring, if we bring not with them the offering and sacrifice of loving hearts and sanctified souls. If in this altar you have a shrine than which there is no fairer in all the land, see that you come to it, so far as is possible, in a manner worthy of the place. God requires most of those to whom He gives most. What then must He demand of us; what perfect correspondence between the outward and the inward glory and beauty! Adorn your hearts, purify your souls, make all fresh within, by self-examination, prayer, and watchfulness; or you shall be no fit guests at that Holy Table. Let the wedding garment be clean and pure, and so draw near to that feast of life; for it would be dreadful to think that the state of the soul should cast a cloud over all that matchless beauty. And here also learn to give more abundantly than before to the Church and the Poor. All that you see has been done, to God's Glory, by liberal and open hands. Cast in your gifts abundantly then, into the treasury of the Lord, that you also may be seen of your Father which is in heaven, as having, like your brethren, a large heart and a ready and willing hand.

The Service of Dedication will soon be ended, and presently we must also arise and go hence. But here shall this great fabric stand, after we shall have left the church to-day; so shall it stand, long after we are dust.

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* Witness the proceedings in connection with the Exeter Reredos, which, however, in the end was declared by the Privy Council to be perfectly legal, and a "faculty" not necessary for its erection. This reredos has sculptured representations of the Transfiguration, the Ascension and of the Day of Pentecost.

God does not change, though men die and pass away: and the things that are God's by holy consecration, do measure, in their own stability, the frailty and littleness of secular life. Unmoved shall yonder altar stand, built up as it is from below, and resting on its deep foundations of solid masonry; unmoved shall the walls above lift their wide rampart into the air; while before them the generations of men shall be gathered and melt away and pass out of sight. The tides of life shall flow by this place; men shall gain fortunes and lose them, political parties shall wrangle as of old, and sects shall be born of contention and die in darkness; the city, shall make its history, and things not now dreamed of may perchance transpire in its precincts; and the child shall here be christened, and shall grow into youth and manhood, and old age, and shall die, and the very remembrance of him shall die also in the long, long time; but the Altar of the Lord shall stand here, and elsewhere, the same; having ever in it the look of that which changes not; and offering to men, from age to age, all that they need for the journey of life. What this symbolizes is eternal; the Worship of the Almighty, which can never cease; the living in the Immortal Life, which also has no ending. We see all this, in the calmness of that structure, which shall gather about it more of wonder and reverence as the swift years pass on; before which we now move up and down fulfilling our brief ministry; at which we ask the Divine Blessing, we mortals who are here but a little while and soon must vanish from this place, where now we stand, looking up, with awe and reverence, as if we were looking into the Face of the Lord.

For the Church Eclectic.

CHURCH MUSIC AMONG THE HEBREWS.

Music and song were without doubt the eldest born of the Fine Arts The children of a nature not yet wholly corrupt, they were begotten alike of passionate thought and providential circumstance. So, the lonely shepherd who sat meditating under the starry splendor of the Syrian heavens, striving to give congenial utterance to his thought, broached the rude parallelism, whose rhythmic beat throbbed to the time of his own leaping pulses; and breathing that passionately forth to the listening spirits of the night, on the deep monotone of a voice hitherto uselessly strong and sweet, gave both body and soul to the first-born chant of the elder ages. So, too, the chance clash of the brazen vessel; the shrill whistle of the desert-wind about the tightly-drawn tent-cords; and the sharp breathing of the shepherd-youth into the hollow of the reed, to clear it of encumbering films, gave suggestive inspiration to early genius, which "in the fullness of time," fashioned into form, with varying force and sweetness, the primitive cymbal, harp and pipe, or flute. And so, far off under the gray dawn of the ages, Lamech rises before us, the father of poetry and song; and Jubal, his gifted son, stands forth as the shrewd inventor of the pipe and harp. These instruments in cunning hands, by slow degrees revealing their secret things, and newly touched with ingenious art, rose to the level of a nobler service, and at length were made to bear a part in sustaining the vocal chant, or in filling in its intervals and rounding its close, with instrumental refrain or symphony.

Of the growth and culture of music thus rudely-born during the pre-Mosaic ages, we know but little. A few fragments, full of poetic feeling and rhythm, have come down to us, suggesting the kindred presence of the art of music; but nothing more. This may, in part, be due to the self-imposed limitations of the ancient record. More likely, however, the simple, stern, primitive condition of the race, held back the art, forcing it to await the dawn of a religious civilization, before making any marked advance. Be this as it may, these earlier manifestations of the art are of interest to us, only as being the original stock, from which, under later developments, was to spring with full leafage and florescence, the glorious "Service of Song in the House of the Lord." For the actual spring-time of this divine element in holy worship, we have to come down to the eventful time when, under the tried strength and sweetness of the Abrahamic faith; the gathered grace and culture of Egyptian life; and the tender and tearful expectation of the long-delayed deliverance, the music of the Hebrew Church burst into such unexpected bloom and splendor, amidst the contrasted defeat and triumph of the Red Sea passage. "Then sang Moses and the children of Israel, this song unto the Lord; I will sing unto the Lord, for He hath triumphed gloriously; the horse and his rider hath he thrown into the sea."

In this first Grand Te Deum, at once unexpected, unique, and incomparable, there is deep significance. To reach that in its truth, beauty and force, we must get altogether aside from our occidental and realistic notions and habitudes. Contrariwise, we must project ourselves into the actual circumstances. We must put ourselves "*en rapport*" with the great author, and the occasion of the Canticle. Here, as in manifold instances, the truth of holy Scripture takes its whole cast and color from the immediate scenes and facts. These must, by the act of a sympathetic imagination, be reconstructed and reclothed in their original form and drapery. In short, the sacred narrative must be transformed from a lifeless scroll, into a living transparency. This may seem to some, poetic rather than philosophic. But in history, as well as prophecy, the poet is often the better seer. The most short-sighted of all things is a pure realism.

Now to understand rightly the scheme of this first canticle of the Jewish Church, and the method of its music, we must guard against looking upon Moses as a mere camp-meeting religionist, only anxious to take advantage of the occasion, to rouse the people to a still higher fervor and fanaticism. Nor are we to understand him as, without musical culture or forethought, crudely improvising the whole substance and order of the great celebration. Profoundly reverent himself, he sought an adequate expression for his own overflowing sense of the grandeur of the recent deliverance. As profoundly sensible of his responsibility as the "leader and commander of the people," he must deepen the impression produced by it upon the nation. And, furthermore, in his prophetic character, he must so direct the whole spirit and order of this first national triumph, that it should at once comport with the Divine Majesty as typically present in the cloud and flame, and serve as an inspiration and model for His future worship, when He should look forth as the Shekinah, from beneath the outstretched wings of the golden cherubim.

Now it must not be forgotten, that Moses brought to bear upon this work, a genius for organization, that has never been surpassed; nay, that has never been approached, save in the Church of Rome. This genius, from the gigantic attempt to regulate the Exodus, so that the movement of those yet undisciplined masses, should not degenerate into the wild rush of a mere mob, now was wrought up to its highest pitch of vigor and enthusiasm. He was also possessed, not only of a true oriental taste for the magnificent, and of the finest scenic culture of the Egyptian court, but he also added the direct inspiration of divine prescience. For the application of these high capacities to the work of educating the infant people in organized action, devout culture, and religious worship, the occasion was most opportune and effective. Indeed, the passage of the Red Sea was hardly more miraculous as a historic fact, than as a disciplinary one,—calculated, if wisely improved, to give to the national spirit a reverential trust, and a worshipful taste and enthusiasm, otherwise unattainable. With all this before us, it is simply impossible to believe that the holy prophet Moses left any part of this great celebration to the chance of his own impulses and the popular excitement. On the contrary, we are forced to regard him as carefully premeditating and preärranging the whole, and with express reference to the important ends to be secured, civil, æsthetic, and religious. Hence, we first behold him writing a grand canticle for the occasion, just as he prepared another at a later day. This he naturally casts in the poetic form of Hebrew parallelism, arranging these parallelisms in groups, each provided with a refrain or chorus. Thus, the whole was not only finely poetical, but was also practically adapted to a proper antiphonal rendering by himself, his choral assistants, and the great congregation. This done, the next work is to make provision through the several tribe-leaders, for the proper bringing in of the grand chorus by the people; to arrange with Miriam and her sister performers on the *toph* or *timbrel*, for accompanying the chorus with the clash of their instruments; and to instruct his own immediate assistants in their duty as an antiphonal choir. Novel as this may seem, it was the only natural course to pursue; and as there is in the record no special restriction in time, it was perfectly practicable. The result would be a scheme something like the following, of which, it is perhaps not too much to premise, that, all things considered, it is simple, characteristic and probable:

I. THEMATIC PRELUDE.

The chorus antiphonally chanted by Moses and his choirs, as introductory to the whole, and as a guide to the people in the grand chorus.

1. ℣. *I will sing unto the Lord;*
   For he hath triumphed gloriously:
2. ℟. *The horse and his rider*
   Hath he thrown into the sea.
3. Instrumental clash and shouts (*alleluias*) of the people.

II. GRAND CHANT.

Antiphonally rendered as before.

℣. *The Lord is my strength and song;*
℟. *He is become my salvation:*
℣. *He is my God and I will prepare Him a habitation;*
℟. *My fathers' God, and I will exalt Him.*

III. GRAND CHORUS.

Antiphonally rendered by Moses and his choirs on the one hand, and the people (probably with Miriam and the women also), on the other.

1. ℣. Sing ye to the Lord,
   For He hath triumphed gloriously;
2. ℟. The horse and his rider,
   Hath He thrown into the sea.
3. Clash of instruments and shouts of the people, as before.

With some necessary variation in the number of their respective Versicles and Responses, this general scheme applies to the remaining six groups of parallelisms, which may be arranged as including severally, verses 3, 4 and 5; 6, 7 and 8; 9 and 10; 11, 12 and 13; 14, 15 and 16; 17 and 18. Nor does any special objection to it appear, unless it be one touching the position in the grand chorus assigned to Miriam and the women. It should, however, be borne in mind, that a separate mention in the narrative, of the part taken by them, does not of necessity involve an orchestral separation in the performance. Should any object further, that the art of music was in too rude a state to admit of anything so grand and effective; it will be seen, that the scheme only contemplates a well digested and systematic order, which, while preventive of dire and disgusting confusion, is perfectly consistent with the simplest possible oriental intonation, and with the harshest instrumentation known to Arab art. If, finally, any pronounce it, however fine, to be all mere speculation; it remains to be shown what other hypothesis will so well reconcile all the facts or raise the effort of both prophet and people to a level with the greatness of the occasion.

Taking it, however, as we do, and the whole stirs us "as with the sound of a trumpet." We look out over the Red Sea shores, and see them dark with the surging masses of the fugitive but now triumphant host; and, standing high above them, in calm and commanding majesty, their great leader, with the light of conscious inspiration and power upon his brow. We mark the uplifted rod of authority, and are almost startled by the sudden hush which drops down over the expectant host. We catch, first, the clear full clarion tones of that magnificent Hebrew voice, as it opens the grand prelude; then follows the still more massive antiphony of the choirs; and last of all, with startling outburst, the mighty voice of the people rises above the dying roar of the devouring waves, and rolls, billowy and vast, far back among the savage gorges of "the tongue of the Egyptian Sea." Would that this first Grand Te Deum might in some vast cathedral, be reproduced with all the genius and the mighty capabilities of modern musical art!

There is, however, a deeper interest attaching to this first development of Hebrew Church music, than any that gathers about its scenic splendor. There is here much that is typical of true Church music for all time. We are taught that it should be the production of a devout mind expressly for a devout occasion: that it must be well ordered by the higher intellect and taste: that it may embody extremes of simplicity and elaboration: that its ground must be the antiphonal plain chant of the choirs, whatever is congregational being simply choral: and that the commonest instruments may be lawfully subsidized to the use of holy worship, either in accompaniment or symphony, but always in strict subordination to the voice. Finally, there is clearly set forth the fallacy of the narrow and niggardly plea for impoverished simplicity as the primitive law of excellence; the most intelligent, the most generous, and the most elaborate, being here the oldest and the best. And so, in this eldest Hebrew Church music, we reach the resplendent dawn of the divine principle: *Music in its fullness for holy worship; and that adapted, not to the meanness of man, but to the majesty of God.*

F. S. Jewell.

(*To be continued.*)

From the Church Quarterly Review.

PANTHEISM—FROM THE VEDAS TO SPINOZA.

(Concluded from July Number.)

Just thirty-two years after the death of Bruno, was born at Amsterdam the great high-priest of modern Pantheism, the Jew, Baruch Espinoza, better known as Benedict Spinoza.* Wherein has lain the secret of his strength, and why do so many thinkers of our day require us to honour his memory?

The grounds of his deep and wide-spread influence, and the reasons why such deep honour is demanded for his memory, may perhaps be stated thus. He became strong, because he took up all that India and Greece had provided, and cut away all extraneous matter from the cycle of *his* system of Pantheism. No Polytheism side by side with it, no material idolatry, no theory of transmigration, no belief in any real incarnation, mar the completeness of Spinoza's teaching. That teaching is not indeed, after all, a consistent whole; but when placed in juxtaposition with earlier schemes of Pantheism, it looks comparatively such.

Moreover, the European mind seems to have become in some measure prepared for the teaching of Spinoza, partly by the philosophy of Descartes, partly by a spirit of reaction from a too bare and matter-of-fact presentation of the progress of discovery in the realms of inductive science; and partly, it may be, by some lack of due caution in theorising on the part of Christian thinkers of undoubted piety, among whom stands conspicuous the acute and devout name of Malebranche. Evidence on this last named topic has been set forth with great fulness of knowledge, acuteness of perception, and evident desire to be fair, by Professor Edward Caird, in his recent article on *Cartesianism*.† To go fully into this question would require a separate discussion on mystic theology. The present writer does not profess to have examined the works of Malebranche with such thoroughness, as to entitle him to speak with any confidence on the position maintained by Mr. Caird, that the philosophy of this sincerely Christian student is but a half-way house between the position occupied by Descartes and the later one adopted by Spinoza. Some suspicion is thrown upon it by the eagerness with which a bad construction has been placed on the writings of Malebranche by Voltaire. Nevertheless, it is beyond all question, that there have been thinkers who, with the most excellent intentions, have laid down principles, which have proved injurious to the very faith which they earnestly desired to defend. Some even imagine that Dean Mansel may unwittingly have furnished weapons for the Agnostic assaults upon the faith now made by Mr. Herbert Spencer; a question to which we must ere long advert. And in respect of our present subject, we find a pious theologian, Lessius, admitting that a charge of Pantheism had been brought by one great divine, Gerson, against another equally great, John Rusbroch. And although Lessius successfully rebuts the charge, the mere fact of its having been made shows the great need of precision in all that concerns the description of the nature of the union betwixt God and His creatures, which in some sense arises out of their creation and preservation, but is so wondrously and mercifully deepened by the Incarnation. Theologians should take heed never to lend countenance to the idea, *ut desinat nostrum esse creatum et convertatur in esse increatum.**

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* *Benedictus* is the Latin equivalent of the Hebrew *Baruch*. Espinoza is probably the Spanish form of the name. As our readers are probably aware, a Spaniard who attempts to speak English can seldom pronounce *Spain*, *stop*, *state*, *squire*, but always says *Espain*, *estop*, *estate*, *esquire*. Modern Italian writers, as Azeglio, have taken to putting *istesso* for *stesso* and the like.

† In the new (the ninth) edition of the *Encyclopædia Britannica*. See list of works at the head of this article (May Number of the ECLECTIC).

We have not room for any disquisition on the way in which an undue love of induction may cause a reaction in the direction of Pantheism. But students of logic will easily see how the intense and indeed extravagant yearning for unity cherished by Pantheists may easily come into collision with the true inductive spirit; and of course still more easily with any excessive passion for induction as the sole instrument of investigation into truth.† If we remember rightly, Hegel‡ expressed intense dislike to the *Principia* of Newton; and Goethe, one of the bards of Pantheism, could not conceive that a knowledge of the Differential Calculus had any bearing upon his anti Newtonian theory of Colours. It is also possible that the (not wholly undeserved) severity with which the pantheistic Emerson has spoken of Lord Macaulay's *Essay on Bacon* may in part, though only in part, have its origin in a similar divergence of sentiment.

It is right, however, to say one word on the manner in which the rise and progress of Socinianism may have aided the impression wrought by Spinoza. A Socinian, who attempts to philosophise, not uncommonly reasons somewhat as follows: "How is it possible that an Absolute Being should have a Threefold Personality?" But on one side and on the other side of the Socinian stand respectively a Pantheist and a Trinitarian; and both exclaimed in a breath, "My friend, how is it possible to conceive an Absolute Being possessing *any* kind of Personality at all?" It is of course one of those arguments, which may impel a thoughtful mind into one of two opposite paths. In America (especially in that home of Socinianism, Boston) its force appears to have been deeply felt, but not, we rejoice to find, in one direction only. Many Socinians of that region have, with a too natural declension, betaken themselves to Pantheism; but many also have been led to walk on an opposite road, and have become earnest and devoted Churchmen.

And now as to the reasons, for which we are called upon to pay special honour to Spinoza's memory. They will be found, we believe, to run after the following fashion. Spinoza is to be honoured, because in the domain of philosophy he was at any rate on the anti-materialist side, because he lived a pure and simple life, regardless alike of money and of fame; because he bore censure and excommunication calmly and bravely; because he was not revengeful, and did not take any steps to discover the man who tried to assassinate him. Additional honour is claimed for him, because he stood alone against the denunciation of his Jewish brethren; because his writings bore abundant fruit in philosophy (as is witnessed by the systems of Lessing, Fichte, Jacobi, Schelling, and Hegel), and abundant fruit in literature, as is shown in the poetry of a Goethe and a Shelley, and (though perhaps less distinctly) in other poetic inspirations of our age; because his system has favourably affected art and deepened our love of nature; because he has received the most marked and emphatic eulogy from professed theologians, among whom are to be found Schleiermacher, M. Renan, Mr. Matthew Arnold, Professor Jowett, and the Dean of Westminister; Let us attempt briefly to analyse the varied nature of these alleged claims upon our gratitude and admiration.

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* *Lessius de L., Nominibus Dei*—Coloniæ 1656 (p. 181). Poets are allowed much license; and the undoubted orthodoxy of Dante, Keble, and Metastasio renders the reader certain that *they* cannot have intended to teach Pantheism, when they sing of nature moving to the *sea* of the Divine Will (*Paradiso* iii. 85), or of onr *losing ourselves* in the *ocean* of God's love (*Evening Hymn*), or of the human spirit running like a river to find repose in the great sea. But we do wish that Mr. Kirkman, in his excellent book *Philosophy withont Assumptions* (London: Longmans, 1876), had used more cautious language on this subject in his Preface.

† We do not forget that the great maintainer of the all but entire sufficiency of induction, the late J. S. Mill, had some leanings (inherited from his father) in the direction of Manichæism. But all rules are liable to exceptions,

‡ We must not venture, *en passant*, to express any opinion on the amount of good and the amount of harm wrought by the philosopoy of Hegel. A debate between an English admirer (A.) and an English assailant (B.) of this sage, is said to have ended as follows: *A.*—"In fact the man was a perfect Plato!" *B.*—"Plato indeed! *Electro*-Plato!"

Some of them must, we consider, be frankly acknowledged to be claims which are genuine and well founded. Purity, courage, simplicity, freedom from avarice, forgiveness of injury deserve recognition everywhere; and all these virtues were exhibited by Spinoza throughout his entire life. Those who wish to exalt his credit, *as a man*, may call attention to the utterly opposite career of a recent teacher of Pantheism, Schopenhauer,* whose miserable cowardice and selfishness stand in the strongest possible contrast to the excellences of Spinoza. We must own that in our judgment, as in the case of Pelagius and so many more, it is the high character of the man which has rendered his erroneous teaching so seriously dangerous.

Then again, as regards his anti-materialism, and the possibility of an increased love of nature having arisen out of his philosophy, these are no doubt good elements. Whether any large portion of that taste for noble scenery so strongly manifested in modern poetry and art, and in travels undertaken to gratify it, can be really traced to the influence of Spinoza, seems to us, we own, rather doubtful. But it is possible that our prejudices may incline us to underrate his share in this good work. There is, however, cause for satisfaction in the reflection that Burns, amidst many faults and shortcomings, never misleads his readers into a deification of external nature; that the slightly pantheistic tinge of Wordsworth's earlier verse entirely disappears from his maturer poems; that the eloquence of the prose poet, who, more than any other Englishman has sent our artists and our architects to the study of nature, Mr. Ruskin, has always been guided and chastened by a thoroughly religious and Christian temper; and that the true argument deducible from "the divine beauty of created things" to the personality and lordship of the Creator-Spirit has lately been set before us, with all his wonted power, by one of the most acute and able of modern thinkers, the Regius Professor of Divinity at Oxford.†

But is it quite reasonable to ask us to accept and cherish and honour a given system of thought, because its author was a man of good life? Suppose that we maintain, that the philosophy which taught that all our knowledge was obtained not merely *through*, but *by* the senses, and by reflection on the truths thus gained, was logically pressed by the French Encyclopædists into a gross materialism, and thus fostered the unbelief so fatally interwined with the Great French Revolution of 1789; suppose we maintain, that in the refutation of this false psychology the system of Kant proved triumphant, and wrought a signal service for mankind,—is it any real reply to remind us that John Locke was a man of the most stainless reputation, a manly character alike in thought and action, of whom, in many ways, his country may well be proud? Or look again in another direction. Let us imagine that some of those, who think us very unreasonable, if we refuse to subscribe to a statue to be erected to Benedict Spinoza, were in their turn invited to join in an effort to raise a memorial to Ignatius Loyola. Few, we suppose, would imitate the bigotry of Mr. Carlyle and denounce Loyola as a bad man. "There was earnest devotion in that age," said the late Mr. Maurice to the writer of these lines, "and mind, *I* recognise it in Loyola, as well as in Luther." "No dispassionate student of his life." writes Sir James Stephen, "will question his integrity, or deny him the praise of a devotion at once sincere, habitual, and profound. It is not the glory of the Reformed to depreciate their antagonist."* "Fervent he was" says the Nonconformist, Isaac Taylor," fervently devout; *and our Protestant notions would lead us into a very perilous kind of uncharitableness. if they forbade our thinking of Ignatius Loyola as an eminently good and Christian man.*"† Now we do not intend any offensive analogy; we cannot for our part think of placing such a man as Loyola in the same category as the most potent teacher of one of the most deadly of all heresies. All that we do urge is this. If a conviction that Jesuitism, as a whole, has wrought much evil as well as good, is cause sufficient for declining to join in any scheme for rendering honour to the founder of the system, why, *mutatis mutandis*, is it unreasonable to urge a like plea—to our thinking, *infinitely* intensified—when invited to celebrate the bicentenary of the death of Spinoza?

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* We cannot often, we fear, approve of the writings of Miss Cobbe, but we do feel thoroughly grateful to her, for her scourging account of the wretched weaknesses of this advocate of pessimism in the *New Quarterly Review.*

† Canon Mozley, *University Sermons* ("Sermon on Beauty"). "*La divina bellezza delle cose create*" is the expression of Azeglio in *Ettore Fieramosca.*

When we hear of the acceptance of a given doctrine by this or that man, it is surely natural to ask, Is it a rise or is it a declension in religion? For an African fetish-worshipper to become a Mohammedan is a great advance; for a Christian to turn Mohammedan is a sad and miserable fall. On the part of an Anaxagoras, perhaps even of a Plotinus and of many more, a spiritualised form of Pantheism was probably a step upward from the creed of Polytheism. But how must we regard the acceptance of such a creed when we look at it in the case of a Spinoza?

We are reminded by a just but gentle critic that at any rate Spinoza never was, never pretended to be a Christian. That is most true; and it should certainly be taken into account in estimating what seems to us the depth and sadness of his fall. For a fall it surely was, though he did not possess the many safeguards which ought to shield a Christian from such a lapse into falsehood. Still the sad and painful fact remains, that Benedict Spinoza was alas! a member of that chosen race, to whose care had been committed the oracles of God; whose loving devotion to a living Father in heaven had been the unique characteristic which had marked off all their literature from the noblest achievements of Greece and Rome; and that he gave up the faith of his fathers, and employed the great powers, wherewith he had been endowed, to proclaim to listening Europe the existence of a lifeless abstraction as the supreme power in the universe. For "Spinoza," as we once heard it truly remarked by an eminent man,—"Spinoza may have believed in a God, but it was a God I should as soon think of worshipping, as I should think of falling down to adore the force of gravitation."

And this point brings us naturally to the relation between Spinoza and the Synagogue. It is not uncommon to find Spinoza described as a harmless, quiet, brave victim of mere intolerance. Undoubtedly the struggle of one against many possesses a fascination of its own for many generous hearts; and there is a disposition to believe that all such cases may prove to be but anticipations or repetitions of the contest of an *Athanasius contra mundum.* But does history always bear witness to the correctness of this amiable prepossession? Has authority always proved in the wrong? Is it not true that the many instances of its just decisions are forgotten, simply because they are taken as a matter of course, and do not in the same way appeal to the feelings and to the imagination? And is not a little charity occasionally needed for the judges, as well as for him whom they condemn?

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* *Essays in Ecclesiastical Biography.* "The Founders of Jesuitism." (London: Longmans, 1849.) Vol. i. p. 249 (first edit.)

† *Loyola and Jesuitism*, p. 183. (London: Longmans, 1849.)

What was the Synagogue to do? Here was a man of great mental acuteness sapping the very foundation upon which all their claims, nay, all their very life's life and deepest convictions had rested for three thousand years. *They* believed that God had given them a revelation; Spinoza taught that revelation was an impossibility, and that the very notion of such a *message* to man would dishonour the kind of God whom he proclaimed; *they* taught that God had wrought marvels for their fathers; *he* taught that all miracles were impossible, and spoke of the career of an Elijah and Elisha in the same breath with the fables of the impure Roman poet who sang the *Metamorphoses; they* told of One Who had displayed His love to his children, and Who had condescended to ask it in return, as the first great duty and privilege of mankind; *he* taught the existence of a soul of the universe, identical with created nature, which had no affection to give, and consequently could not inspire it in those who gazed upon its cold perfections. And though, with them, he taught an immortality of the soul, such a doctrine was in his system an excrescence and an inconsistency, while with them it was the natural correlative of their doctrine concerning God. Finally, they were deeply conscious of the existence of sin; and they glorified the object of *their* worship, especially in this, that He was a God Who forgiveth sin.* But in the system of Spinoza it is hard to understand how sin can be recognised as a reality, and how, if ever committed, it can be forgiven. To have allowed Spinoza to remain in their communion would have been tantamount to an admission, that his teaching was not inconsistent with the Law and with the Prophets, and the men, who could have calmly sat down and tolerated such an admission as that, must have lived and died with a lie in their right hands.

But then, say the apologists of the philosopher, look at the terrible rites, with which Spinoza was expelled by the Jews of the Portuguese synagogue at Amsterdam; listen to the fearful words of the anathema they launched against him. Now the terrible rites seem not to have been employed, as even the latest panegyrist of Spinoza admits. As regards the form of the anathema, a Christian is not called upon to defend it, and there is certainly that in it—especially its prayer that he may not be pardoned, and its interdiction of all good offices towards him—which is much to be regretted; though probably many of those, who denounce it, would equally denounce the conclusion of the original draft of the Nicene Creed, and even (we greatly fear) the language of S. Paul and of S. John.

And that body of philosophy and of literature, which has arisen out of his writings—what is to be said concerning it? Fain would we be on our guard, knowing as we do how strongly our bent lies in an opposite direction—against a merely one-sided estimate of its value. The works of great geniuses, alike in science and in letters, are ordained by God as a part of the education and the probation of creatures. Again and again, even when they intend it not, the possessors of high gifts render Him some unconscious service; like Balaam, they bless those, whom they had arisen to curse; like Caiaphas, they prophesy some vital truth beyond their ken. And some of those, whom we have named, assuredly meant well and wrought a work, which was not all unblest. The work of Lessing was far more, we imagine, for good than harm; Fichte was a sincere patriot, and lived a pure and noble life; and the systems of Jacobi and Schelling and Hegel have also, we presume, a side of merit and of excellence. But still it is quite impossible for any Christian man to ignore the darker side. Waiving, for the moment, all mention of the strongly pantheistic elements in the philosophy of Schelling and of Hegel, we cannot be wrong in asserting that there is a straight road from the works of Spinoza to the production of the *Leben Jesu* of Strauss.

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* See especially Micah vii. 18, 19; Isaiah lvii. 15, 16.

Similar language, perhaps somewhat stronger, must be applied to the literature which has partially, at least, emerged from the same fountain-head. A philosophic and pious Lutheran, Julius Müller, may be right in asserting, that the genius of Goethe has at moments (as in parts of *Faust*) burst through the trammels of his Spinozism, and displayed a keener sense of what is meant by sin than is at all compatible with the philosophy of his teacher. But taking the German literature of the period, which followed on the decease of Spinoza, as a whole, it cannot be denied that Voss, Schiller, Richter, Wieland are justly said to have released themselves from the bonds of dogmatic Christianity. And Goethe's great endowments are painfully marred by the selfishness and sensuality but too prominent in many of his wonderful productions.

And here we must express our gratitude not only to such writers on Pantheism as Mr. Downes, Prebendary Row,* and Mr. Allies; but likewise to two other critics from whom we cannot always look for such welcome aid; namely, the author of a celebrated article on Spinoza, in the *Westminister Review* for July 1855, and Mr. Leslie Stephen.

The Reviewer has pointed out, with great force, on what a basis of pure assumptions, of unproved hypotheses, the system of Spinoza is built up; how completely the perfections which it ascribes to God are devoid of all moral character whatever, and how difficult it is to find any place in it for a straightforward admission of the reality of evil. He also surmises, that some fair and graceful elements of the *Ethica* are really, though perhaps unconsciously, borrowed from Christianity.

Mr. Leslie Stephen, in a brief notice of Spinoza contained in his new work on the *Eighteenth Century*, frankly acknowledges that Spinoza's God is not and cannot in anywise be acknowledged as the Christian's God. His language evidently justifies the abhorrence, which all true Theists who have looked into the matter, entertain for the theories of this renegade from Judaism.

We have not space for specimens of Spinoza's propositions. Those who do not possess his works may see such samples in the Essays of Mr. Hunt and of Mr. Downes, and in the *Westminister Review.* We do not think it likely that the creed of Spinoza will be openly and dogmatically professed by any large number of persons in Great Britain or in France. As we have said, Pantheism never can win the heart of the multitude—a great truth dwelt upon with much beauty and eloquence by Lacordaire in one of his sermons, and no less forcibly in those well-known words of a German Protestant, the historian Niebuhr, in which that eminent man avows his belief in the supernatural elements of the New Testament, and declares that a Christianity " without a personal God, without historical faith, may be a very ingenious and subtile philosophy, but is no Christianity at all."*

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* Row's criticisms on such themes are always well worthy of study. His lecture, will be found named at the beginning of this article. The translation of M. Saisset's book is thus far more valuable than the French original, in that his translator has supplied valuable corrections to his author's deficiences. Nevertheless the argument against Spinoza appears to be extremely well handled and deserves a very grateful recognition. Victor Hugo and a few physicists seem to be exceptions to the generally non-pantheistic character of French literature.

Nevertheless, there is so much sympathy between forms of error, that the Atheist and the Agnostic will always, with a just instinct, hail the Pantheist as one of their best allies. Much of the vague, dreamy, hazy scepticism, which saps men's spiritual life and energy, and "cuts the sinews" of belief,' is traceable to the baneful influence of Pantheism, and of its prophet of Amsterdam. And in many cases Spinozism takes a form, which fully justifies the author of *Lothair* in describing Pantheism, as " Atheism in domino ;" for, as he justly asks,—What is a Creator, who is unconscious of creating? And herein perhaps lies its chief peril. As Mr. Downes most truly teaches, not only do these theories bring opprobrium on philosophy, but there is a Nemesis in all erroneous speculation, as in all wrong-doing. They make personality only phenomenal, and human liberty an illusion; they destroy the possibility of all religion and religious worship.

That M. Renan should pronounce the *éloge* on Spinoza is natural enough. Professor Jowett, if we remember rightly, only maintained the virtues of the man. But we fear that, though the Master of Balliol may be able to appreciate the idea of sanctified intellect, he can hardly be brought to allow the possibility of *un*sanctified intellect, except where the man's life is morally reprehensible. As for Dean Stanley's recent utterances at St. Andrew's, his reference to Spinoza † is so indeterminate that it may be made to mean almost anything. Yet the best construction that can be put upon it implies, that Calvinism is so utterly bad, that Pantheism is preferable to it. We are no Calvinists, and assuredly nothing on earth could induce us to sign the *Westminister Confession!* But it is a new thing to hear the deadly errors of Spinoza preferred to Calvinism, and stranger still when the audience was one which professes—*it is a mere profession*—to take the Westminster Confession as its recognised formulary of doctrine.

Happily the due inculcation of the fundamental dogmas of The Christian Faith, those of the Holy Trinity and the Incarnation, form the best and most vital protest against Pantheism. All teaching which brings before us the personal nature of Christianity is the natural antidote to this ancient error. Let it be shown how all abstractions are realised in that Incarnate Lord, Who is made unto us Wisdom and Righteousness. Let the existence of the holy Angels, and of the fallen Angels, have as marked a place in our theology as it has in Holy Scripture. Let the Being of the Creator be proclaimed as that of Him, Who is alike the efficient and the final cause of the entire universe. Let the creatureship of man be ever taught; and yet along with it that wonderfully co-creatureship which must so largely influence all our notions of morality and of fraternity: the brotherhood of Him Who said: "I ascend to My Father, and your Father; and to My God, and your God." And as Pantheism offers a false mysticism, let us be caerful never to discourage a due proportion of the true mysticism. For the rest we will put our trust in prayer, and in the clear and simple protests of the Creeds, and, above all, of the Word of God.

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* *Life of Niebuhr*, vol. ii. The words which follow are, "Again and again I have said that I know not what to do with a metaphysical God, and that I will have no other but the God of the Bible, Who is *heart to heart*."

† We cite it from a report of which the Dean has acknowledged the correctness. "Not to the Synod of Dort, but to the aspirations of the excommunicated Spinoza, was vouchsafed *the clearest glimpse into the nature of the Deity*." Is it possible that Dr. Stanley can have bestowed any serious study on the works of the man of whom he thus speaks?

MODERN PHILOSOPHIC SCEPTICISM EXAMINED.

Being the Ninth Annual Address of the Victoria Institute, or, Philosophical Society of Great Britain.

BY REV. ROBERT MAIN, M.A., F.R.S.

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* * * During the past year several excellent papers have been read and discussed before the Society, and of these I will mention only two, which appear to me to be of great importance at the present crisis. I mean that of Professor Nicholson. on the General Doctrine of Evolution, and that of Canon Birks on the Indestructibility of Force. My reasons for particularly mentioning these will be seen in the sequel. I would however, in this portion of the Address, take occasion to advert to one or two circumstances which influence my choice of these two essays for particular mention. There are some peculiarities of the present age, which frequently render opinions held by men of eloquence and genius, influential to a greater degree than the value of their opinions, when calmly and philosophically tested, would warrant. If they have had for a long time the ear of the public. which is on the whole ill instructed or uninstructed with regard to the truth or the real value of their subjects of discussion, the weight of their authority will be out of all proportion to the justness or the truth of their theories; and, by the additional agency of a daily press, which naturally eager and anxious to get possession of, for publication, every novelty in science, art, or literature, and is supplied with paid skilful writers, quite prepared to advocate or attack, as the case may be, the views in question, very inaccurate theories may for a time gain acceptance. It is impossible that by such means the truth or falsehood of a new and specious theory can be arrived at, and the unlearned public are quite at the mercy of a brilliant lecturer, who may choose to advocate anything respecting religion, however old or exploded. Undoubtedly there is another bar before which every such work will be brought,—namely that of dispassionate and learned critics, who have the knowledge requisite for disentangling the truth and error which are generally mixed up together in such performances; but, for one person who will take the trouble to read the replies, there are twenty who will be content to take upon trust the essay or lecture which has dazzled their imagination, and a new favourite will in all probability soon have withdrawn their attention altogether from the subject.

The great subject of the year indeed, in the conflict between religion and science, is (I say it without disguise) atheism,—material atheism. Some are offended at the word, who do not reject the doctrine implied by it; but, to coin a euphemism to veil or hide it, would be to exercise courtesy at the expense of truth. We have had the *thing* brought prominently forward before our eyes, and we need not dispute or wrangle about the word. God, in our sense of the word, is the personal and intelligent Ruler and Governor as well as the Creator of the world or cosmos, a being of infinite power, wisdom, and goodness, constantly superintending and providing for the welfare of His creatures. He is as present now presiding over every part of His creation, as He was, in the immeasurably remote ages, when He, by His will and infinite power, brought it into being; and by His providence, He guides, adjusts, and preserves all that He has made. The assumptions of this definition are all absolutely necessary for the idea of the Supreme God who is the object of our adoration; and nothing less will satisfy the requirements of religious faith, or the natural desires of the immortal soul. All the discussions, both ancient and modern, respecting the Supreme Intelligence seem to show that Natural Religion is unequal to the task of arriving at the correct knowledge of a Personal God, and it is only in proportion as we feel our helplessness in this particular that theblessings of Revelation will be fully felt and acknowledged. This definition will exclude the *anima mundi*, or Pantheistic idea of God, which confounds the Creator with His creation; and also the Epicurean idea of a personal God, who did indeed create the universe at an infinite distance of time, but has left it to evolve itself without farther care or superintendence. I do not believe that the human mind can obtain a clear conception of either of these ideas of the Godhead, and I am sure that neither the one nor the other idea has been favoured by some of the greatest modern physical inquirers. As also the origin of sentient or animated beings will necessarily occupy some portion of this discourse, it is well to lay down some definitions with regard to it, or rather with regard to the origin of man. I shall assume that no theory is to be regarded as of any value which does not satisfy all the conditions of the problem with regard to man's nature, that is, which does not afford some satisfactory explanation of his moral and intellectual as well as of his physical nature. It must also (and that not by mere guesses or unsupported assertions, or by the introduction of a few proofs from existing nature and natural phenomena out of the countless varieties of phenomena to which the nature of man is intimately related) give an adequate account of the means by which he has been placed in harmony with his surroundings. For example, it must show, not in a few isolated instances, but in all, how it comes to pass that the earth and the air which surround it (man's dwelling-place in fact), are adapted to his bodily organs, so as to produce the sensations on which his comfort, pleasure, and well-being depend; and that too in such a way as to satisfy his higher intellectual capacity of receiving pleasure or a sense of enjoyment from his perceptions of beauty, grace, and harmony. Truth as such should be predominant over every other consideration; but it has been the habit in some of the philosophy of the present day to identify a clever hypothesis, supported on some exhibition of facts, with the truth of the hypothesis, however great the antecedent improbabilities of its correctness may be.

As I shall not have occasion to refer in the sequel to Darwin's *Origin of Species* and the *Descent of Man*, I may give these as an illustration. With regard to the former work, of which I desire to speak with the utmost respect and to separate by a long interval from the latter, Professor Nicholson's conclusions, which seem to have been formed from a very careful consideration of the subject in some of its branches, seem to show that

Darwin's theories are of very limited application, and that they scarcely need any consideration whatever in a religious discussion. With regard to the latter, the *Descent of Man*, undoubtedly many valuable facts have been collected relating to the continuity of structure of the mammals, and to the habits and instincts of the inferior animals as compared with man; but with regard to its conclusions, which derive man's descent from the ascidian, and more recently from the ape, I, for my part, consider them as an example of the imperfect kind of use of the inductive philosophy, which is so frequent in the present day. The student of natural philosophy is, in my opinion, quite justified, on philosophical grounds, in declining to accept the ancestry here offered to him, and to rejoice still in the assurance that he was made after the moral image of his Creator, who breathed into his nostrils the breath of life.

I am of opinion that it was a bad day for science (not for science properly so called, but for the popular development of it) when Professor Tyndall composed during a summer holiday, and subsequently delivered at the meeting of the British Association at Liverpool in 1870, his celebrated discourse on the "Use of the Imagination in Science." I heard that eloquent discourse, and I considered at the time that many of the instances adduced from the mathematical sciences were legitimate deductions from established premisses, and implied no use of the imagination properly so called. There has, however, been abundant use made of it since that time, both by the lecturer himself and by others, and I think a note of warning on this head is not out of place.

As this almost concludes the introductory portion of the Address, I will make a passing allusion to Canon Birks' paper on the errors and confusion which have been made in dynamical science, partly by new nomenclature, and partly by a misunderstanding, by some scientists of high pretensions of the ordinary principles of mechanical science. Change of nomenclature is generally attended with some inconvenience, though in some of the instances produced by Professor Birks, the change has been made by two of the most accomplished mathematicians and physicists of the day, namely by Sir William Thomson and Professor Tait, in their excellent treatise on Natural Philosophy. An old mathematician like myself finds some little repugnance to part with his friend *vis viva*, and to find it again under the designation *kinetic energy*; but new nomenclature would be a trifling matter if it had not introduced confusion into the ideas of some distinguished men of science. It must be borne in mind that, with regard to the science of pure dynamics, no new mechanical principle whatever has been discovered, and that the laws of conservation and dissipation of energy (even when applied to the universe or cosmos) must be applied in the same way as they would have been forty years ago, though with greater analytical resources, presuming that we have data enough to solve any particular problem presented to us. With regard however to the conversion of energy of one kind into energy of another, as occurs in the notable instance of heat into motion, or the effects of motion into heat, so that not a particle of either matter or force is wasted throughout the universe; this is a most important discovery of the present epoch, though I do not know that religion is immediately concerned with it.

With these preliminary remarks I will proceed to introduce the several topics which I intend to form the principal subject-matter of this Address. In the first place I will advert briefly to a few of the most important physical discoveries, chiefly astronomical, which have been made during the last few years, being careful to avoid details, and to consider them only with relation to their bearing on religion.

I will then make a passing allusion to two books recently published, which exhibit perhaps the lowest stage of religious belief which has been given in this century as the result of the final and sober conclusions of two very deep thinkers, devoted the one to the study of philosophy, and the other to that of biblical criticism; and I hope that a few minutes will not be wasted in considering what is meant with regard to our religious and social prospects by the sad conclusions arrived at in both these works. Finally, I will devote the remainder of the Address to the consideration of the Atomic Philosophy, with reference, of course, but not exclusive reference, to the Belfast Address. And, in this assembly, I am neither ashamed nor afraid to beg from our Almighty God and Father, in whom we all believe. a blessing on the result of our present inquiries.

Astronomical discoveries have been chiefly made in the descriptive and physical branches of the science; they have been very brilliant, and have attracted the attention of large numbers of people. It is therefore very desirable that clear notions of the extent and nature of these discoveries should be gained by all who wish to understand how they affect religion. It will be convenient to consider separately those discoveries which have been made, chiefly by means of the spectroscope, with regard to the solar system; and secondly, with regard to the fixed stars and nebulæ. Let us take the sun first, about which the amount of discovery is, thanks to the unwearied researches of Mr. Lockyer, Monsieur Janssen, and others, very great indeed; and, first, with regard to his parallax or distance from us, the researches for the determination of this element will show, perhaps better than anything else, the activity of science in the present age. It had been suspected for some time that the solar parallax, as deduced by the famed astronomer Encke from the transit of Venus of 1769, was considerably too small, and observations made of the planet Mars in the northern and southern hemispheres in the year 1862, gave a result which it is believed differs from the truth by a very small quantity indeed. At about the same time experiments made to determine independently the velocity of light in connection with the assumed value of the constant of the aberration of light gave another quite independent result, agreeing very closely with the preceding; and, finally Leverrier found by researches on the disturbances of the orbits of two of the planets, Mercury and Mars, a result consistent with the others. It is believed that by the observations of the recent transit of Venus a result will be obtained which will certainly differ not more than a hundredth of a second from the truth. This will give us what we have never had before,—a correctly measured base line for the solar system, as well as for cosmical measures beyond its limits.

But for our present purpose the discoveries made by means of spectroscopy are far more important as showing the unity of structure in the members of the solar system. I need not on this occasion show you the way in which the various elements existing in the incandescent atmosphere of the sun are analysed by the spectroscope: it is sufficient to state that at least twenty of the sixty-four chemical elements which exist in the earth are found in a state of incandescent vapour in the sun's atmosphere. The fact that the greater number of our chemical elements (including the precious metals) are not found, is not conclusive with regard to their existence or non-existence in the sun It may be that their greater density does not allow of their vaporization. But the only fact which concerns us at present is the similarity of the structure and of the constituent elements of the sun and the earth, and this is abundantly proved. Other facts deduced recently from the study of the sun, though of great scientific interest and importance, do not concern us much from the religious point of view. Thus the periodicity of frequency of the solar spots, which goes through its cycle in about eleven years, is practically of great importance, and opens a great field for speculation and research. It has, undoubtedly, an effect on climate, and I have myself traced its effect in producing a well-marked change of direction of the wind having the same cycle. The solar prominences likewise which are now observed as regularly and with as much care as any other phenomena, thanks to the discoveries of Mr. Lockyer and M. Janssen, indicate disturbances in the solar atmosphere of enormous magnitude, and may be of great practical importance, but they offer no occasion for further remark. The same may be said of the corona or broad ring of light seen during solar eclipses, which is proved to belong to the sun, and gives some indication of dense nebulous matter in his immediate vicinity. Thus far all the facts which I have mentioned depend on observations of unquestionable accurancy and admit of no dispute, while, at the same time, they offer no materials for speculation on the origin or the probable duration of the solar system. But, in connection with the doctrine of the conservation and dissipation of energy, speculations of a very bold and interesting character have been made by Sir William Thomson, which may profitably detain us for a moment. Several years ago his attention was called to the fact that the sun is constantly radiating heat into space in enormous quantities; and, to avoid the self-evident conclusion, that this vast globe must inevitably be cooling down, and that thus, at some time or other, however distant, the heat-energy of the solar system would be expanded, he proposed the theory that a constant amount of heat was probably kept up by the falling on his surface of nebulous masses, &c., either drawn within the sphere of his attraction from remote regions of space, or gradually brought to that condition by the resistance to motion in the densely nebulous neighbourhood of his body.

This theory, however, was shortly given up, and the conclusion at present held by himself and many other physicists, is that the cooling process is really going on, though we are not sure that any effect whatever has been observed during the term of man's occupation of the earth. If this be so, it is quite certain that a time will come, measured perhaps by a large multiple of millions of years, when the solar system will be a complete wreck, the sun himself a dark inert mass, and the attendant planets, like the moon, unfit habitations for organized and sentient beings. The earth too, even if the sun were to retain its heat, gives evidence that it was not intended for an eternal existence in its present state. It has been surmised, and the guess assumes something like verification from the accurate mathematical calculations of Delaunay, Airy, and others, that the friction of the tides contrary to the direction of diurnal motion is sufficient to produce a small but calculable increase in the time of the diurnal rotation. No one doubted that the tides would produce *some* effect of this kind, and calculation seems to prove, on certain assumptions, that the effect is sensible, and that it will some time or other bring the earth to rest. These are grand speculations, and they appear to be based on data which are unquestionable. By analogies drawn from the fixed stars we are also brought to nearly the same conclusion. Many of these are variable, and some, from a high degree of brightness or magnitude, fade away at regular intervals, which are accurately known, till they become very faint, if not almost invisible, and then in a period of equal length resume their brilliancy; others have been known to blaze out suddenly, with a brightness denoting a conflagration on a scale which we can scarcely imagine; and many of my hearers will remember the star near ε Coronæ which suddenly burst out in this manner in the year 1860, and was estimated as of the 2nd magnitude. The spectroscope immediately showed Dr. Huggins that this wonderful change in the star was due to a great evolution of hydrogen and other gases occasioned by some internal convulsion. All persons will remember a similar instance which occurred in the time of Tycho Brahe. Thus all tends to prove that the state of things which we see around us is not, and is not intended to be, constant and changeless; and he, in my opinion. philosophizes most safely who looks up with adoration when he has come to the limit of his knowledge to the Almighty framer and preserver of these countless and wonderful systems.

But discovery has gone on at an equal pace in other directions. Of these I can only mention some of the most important instances. Our knowledge of the nature and physical composition of comets is very much increased since the year 1866, when the large swarm of November meteors attracted so much attention, and the labours of Professors Newton, Schiaparelli, Adams, and others, were the means of identifying the orbit which they described round the sun, with that of the comet discovered by Tempel in 1866, or Comet I of 1866. In the same way the orbit described by the Perseids was identified with the third or bright comet of 1862, which has a period of revolution of about 124 years. Other remarkable coincidences between comets and meteor-swarms have been confirmed or suspected, especially in that which occurred on the evening of November 27th, 1872, the orbit of the meteors being found to be the same with that of Biela's comet. In this instance it is believed that the comet itself, in its passage, either touched or passed across the earth. Comets then apparently are nothing but aggregations of matter of very small density and consisting of very small discrete particles, which have been most probably thrown off from the sun, or from other more remote systems, and have come within the sphere of the sun's attraction. Between fifty and sixty (probably more at this time) of such systems are known to exist, though the most remarkable are those which I have mentioned. In this particular, then, we have more correct notions of the solar system than our forefathers had; but there is nothing in our additional knowledge which tempts us to throw off our allegiance to our Heavenly Father, but rather to increase our religious awe and admiration. These portentous and mysterious bodies, as our ancestors esteemed them, coming suddenly, and with fearful velocity from the depths fo space, and heralding, as they in their superstition believed, war, or famine, are now proved to be harmless.

We do not even fear a collision with them, and their constituent particles, many of which it is believed do not exceed one-third of an ounce in weight, flash across the sky when ignited by our atmosphere, and are only subjects for our curiosity. In this *we* believers may find cause to thank God for His mercies, and for His providence in keeping evil from our dwelling-place.

Discoveries in stellar astronomy have kept pace with those in other branches of Astronomical science. The spectroscope, with its wonderful power of analysis, has been applied by Dr. Huggins and Padre Secchi to the stars, with as much success as by Mr. Lockyer to the sun. Both Huggins and Secchi have examined with minuteness a great many of the brighter stars, and the results show that the uniformity of structure which was observed in the solar system, is extended to the stars. The most remarkable of the published results of Dr. Huggins, are those arising from the examination of the two stars Aldebaran and *a* Orionis. In the spectra of both a great number of absorption-lines were found, of which it was possible to compare several with terrestrial substances, as in the case of the sun. In the case of Aldebaran at least nine chemical elements were identified,—hydrogen, iron, magnesium, antimony, and quicksilver being among them; in the case of α Orionis six substances were identified; amongst which were magnesium, calcium, and iron, hydrogen being absolutely wanting. Secchi's researches were of a still more elaborate nature. He was enabled, in the comparatively clear atmosphere of Rome, to examine about 500 stars, and to divide them into four typical classes, distinguished by the nature of their absorption-bands. The first contained stars of white colour, like α Lyræ; the second yellow stars, in which the bands bore a close resemblance to those of our sun; the third included reddish stars like α Herculis, β Pegasi, and α Orionis; and, in the fourth were included stars of a lower magnitude (never above the sixth), with the interesting peculiarity that the spectrum consisted of bright bands, separated by dark intervals.

How wonderful is all this variety, and at the same time how distinctly is there marked the impress of the same creating hand that made our sun and our earth, and the other attending planets. How impossible also it seems for the most unimpassioned philosopher to avoid exclaiming with the Psalmist, "Such knowledge is too excellent for me: I cannot attain unto it. Whither shall I go then from thy presence? If I climb up into heaven, thou art there; if I go down to hell, thou art there also. If I take the wings of the morning, and remain in the uttermost parts of the sea, even there also shall thy hand lead me, and thy right hand shall hold me."

There is only one other stellar discovery (also due to the spectroscope), which I feel it necessary to mention, namely that relating to the velocity of the motion of the stars, as compared with that of the earth's velocity in its orbit. I need scarcely explain that the sense of colour depends on the number of vibrations made on the eye in a given time, or on the length of wave corresponding to that colour. If then the velocity of a star be not insensible when compared with the velocity of light, the number of vibrations reaching the eye in a given time for a particular colour in the spectrum, or for a particular absorption-band, will not be the same for a star in motion and for one at rest, and the effect will be a slight displacement of any absorption-band, as compared with the chemical substance which is its terrestrial analogue. This displacement will therefore be a measure of the velocity of the star with regard to the earth, and the latter can be calcuated without much difficulty. Dr. Huggins has bestowed great attention on this difficult class of observations, and has been very successful in measuring within narrow limits of error, the velocities of several of the brightest stars. For instance in the case of Sirius he found that the relative motion, with regard to the earth in motion, was about 41.4 miles per second, and, as the earth's motion of recess in the direction of a line drawn to the star, was about 12 miles, there remain 26.4 miles per second, as the actual velocity of Sirius away from the earth. This I consider to be a result which can be relied upon as being derived from observations, difficult indeed, but of which the probable errors can be rigorously determined. Such considerations enlarge our views of the immense scale on which the operations of nature in the Cosmos, or, as I should prefer to say, the operations of the Almighty architect of the earth and the heavens, are carried on. There is a unity of plan and structure, which points evidently to the assumption of one guiding and controlling mind, and, even at the distance of Arcturus, we are familiar with the phenomena presented; in fact we seem to be at home.

With one still more extended survey of the realms of unlimited space, I will conclude this brief and imperfect review of the recent teachings of

Astronomical science. Our speculations and our knowledge about the stars excite our imaginations, and inspire us sufficiently with awe and wonder, though the astronomer has little need for guesses, and is guided in his legitimate deductions by the severe rules of the inductive philosophy. But we have still to deal with another class of objects which give us a still nearer insight into the constitution of the universe, namely the nebulæ and star-clusters. These, in the telescope, cloud-like looking objects were first observed and described in great numbers by Sir W. Herschel, and to him science owes a very great debt of gratitude, for his wonderful labours in this department of astronomy. The two classes, nebulæ and star-clusters, are with ordinary telescopes in general undistinguishable, but Sir William by using high powers on his gigantic reflector succeeded in resolving in a great many instances the nebulous mass into its constituent elements of stars. Lord Rosse with his immense reflecting telescope resolved a great number of others which had not yielded to the inferior optical resources of Sir William. Then came an important question on which depended in a great measure the truth or falsehood of La Place's theory of the constitution of the universe out of nebulous matter; namely, whether there were any nebulæ actually irresolvable, or consisting of really nebulous matter, and not of aggregations of stars too far distant to be separately visible by any existing optical power. The spectroscope has satisfactorily answered the question, and, in the opinion of most persons competent to judge, decided that La Place's theory was essentially correct, and we may assume that the existing solar system, and all other similar systems, were formed from matter in the nebulous state. The possibility of the truth of the theory on mechanical grounds was seen at once, and the fact of the existence of such matter (proved now beyond the possibility of doubt) scattered about in the heavens in various degrees of condensation, gives immensely greater assurance of thc fact that this is the way in which it has pleased the Almighty to act in the creation and formation of the visible universe.

But, grand as is this conception, deduced, as we believe, accurately from observed facts, and wonderful as are the ideas which we gain of the vastness of the works of God, how little does it tell us of the way in which a single globe like ours was in the course of successive periods of geological time prepared for its inhabitants, or of those nice adjustments of temperature, fluidity, rigidity, &c., which were necessarily made before it was possible that life could be sustained at all; and still less of those Fatherly providential adaptations to the intellectual and moral nature of man which are ours to enjoy and to thank the Giver for. We can still, after acknowledging and using all the discoveries of modern science, and making them the basis of future research, only adore the wisdom of the Creator, and confess that we are still only on the threshold of His temple. There is still something more to be said in connection with this subject, of great interest and importance.* Mr. Lockyer had been led to the conclusion, in the course of his observations and experiments on the effect of pressure on the gases which form the atmosphere and chromosphere of the sun, that, owing to the great height of the atmosphere, the effect of gravity is to produce an arrangement of the different elements in layers similar to our geological strata. Thus, in the coronal atmosphere exists the cooler hydrogen; in the chromosphere incandescent hydrogen, magnesium, and calcium; and in the reversing layer, sodium, chromium, manganese, iron, &c. He is also of opinion that the metalloids (sulphur, carbon, silicon, &c.)

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* See Professor Prestwich's Inaugural Lecture.

lie outside the metallic atmosphere, and gives reasons for the faintness of their record amongst the metallic lines. He then attempts to answer these two questions: 1st. Assuming the earth to have once been in the same condition as the sun now is, what would be the chemical constitution of its crust? 2nd. Assuming the solar nebula to have once existed as a nebulous star at a temperature of complete dissociation, what would be the chemical constitution of the planets thrown off as the nebulosity contracted? Mr. Lockyer suggests that, with regard to the earth, the arrangement of the earths and minerals consequent on the supposition given above, would be that which we find to be actually existing; and, with regard to the planets thrown off, the exterior planets approaching in their constitution to that of the sun's outer atmosphere, and the nearer ones being more metallic in proportion as they are nearer to the central portions of the nebula. This is found to be the case in fact, the densities of the exterior planets (Jupiter and Saturn for example) being relatively small, and their atmospheres very large and highly absorbing, as if containing a larger proportion of metalloid substances. The above may be taken as an interesting case of legitimate speculation requiring and giving motive for further experiments and research.

Concluded in September Number.

Miscellanea.

THE EXETER REREDOS.

It may be a matter of interest, at the present time, to recal the proceedings in the case of the Reredos erected in the Exeter Cathedral two years ago, which is one of the most beautiful in England, and a fitting completion to the grand work of restoration in that Cathedral which the Dean and Chapter had been carrying forward for some years. This fine work is in three compartments over the Altar, the centre one representing the Ascension of our Lord, with the Apostles gazing upward: the right one the Transfiguration, and the left the descent of the Holy Ghost on the Day of Pentecost. All the figures are in high relief, and as finials on each side there are figures of angels.

On the complaint of Archdeacon Philpotts, Chancellor of the Diocese, the Bishop of Exeter, through Justice Keating (since a member of the Judicial Committee), ruled that the reredos was illegally erected, because "without a faculty" or license: and that the images themselves were illegal and must be removed.

An appeal was lodged before Sir Robert Phillimore, who decided that no "faculty" was necessary for the erection of a reredos, if lawful otherwise; and that the "images" did not render it unlawful, and that the Bishop of Exeter had no jurisdiction to remove it.

The case was carried to the Privy Council, who decided (against the Dean of Arches) that the Bishop *has* jurisdiction as Visitor to order alterations on some definite legal ground: but on the two other points, they *affirmed* the judgment of Sir Robert Phillimore, viz: that no "faculty" was necessary. and that the images are legal. They even went a little further, and ruled that "if the thing complained of be *legal*, neither the Bishop nor the Court of Appeal could exercise any discretion as to whether it is *expedient* or not."

This judgment is reported at length in the *Guardian* of March 3d, 1875. It is noteworthy that the Privy Council have made a steady *progress* in their decisions on this subject. Under the injunctions and the statute of the third and fourth years of Edward VI., the Dean of Arches, in the Westerton case, decided even a *cross* to be an illegal "image." The Privy Council made a distinction of a cross from a crucifix, and reversed that decision, whence Justice Keating inferred that all *images*, as such, would be condemned. But in this case, the judges have for once looked beyond the letter of the law to its spirit and meaning. As the *Guardian* summed up the substance of the decision:

> Their lordships do not deem it necessary to determine under what authority either the Injunctions of 1547 or the Proclamation or Mandate of 1548 were issued. The latter document they consider to have been an administrative step, and as not containing, or professing to contain, the enunciation of any general law of a permanent character as to images. They take the same view as to the statute of Edward—"The efficacy of the Act of Edward was *spent* upon the definite purpose to which it was directed, and the Legislature did not thereby make or intend to make provision in respect of the subsequent use or abuse of any other images." Passing to the reign of Elizabeth, they point out that the Injunctions and Visitation Articles refer only to superstitious images, and that the strong expressions in the Homilies on the peril of idolatry are not part of that "godly and wholesome doctrine" stated by the Thirty fifth Article of Religion to be contained in them. Their lordships notice without comment the revival of the statute of Edward in the first year of James I., and add that there appears to have been no further legislation or inquiry on the subject. They conclude by stating—what we have ventured on more than one occasion to urge in these columns—that the Exeter reredos is nothing more than a piece of architectural decoration, and that there is no likelihood that superstitious reverence will be paid to any of the figures contained in it.

The actual words used in the judgment are: "It is not suggested that any superstitious reverence has been or is likely to be paid to any figures forming part of the reredos, and their lordships are unable to discover any thing which distinguishes this representation from the numerous sculptured and painted representations of portions of sacred history to be found in many of our Cathedrals and Parish Churches; and which have been proved by long experience, to be capable of remaining there without giving occasion to any idolatrous or superstitious practices."

In Dr. Porter's Baccalaureate Sermon to the graduating class at Yale College occurs the following passage:

> Of one thing be assured, that no calamity can befal a scholar so serious as the loss of personal faith in the living God and the Christ who has inspired all that we most value in the sentiment of modern literature and modern life. If a man must struggle with modern doubt, let him struggle alone and with a manly and earnest spirit, as a drowning man struggles for a firm standing place. Avoid, as the breath of the pestilence, the sneering or confident assumption that faith in eternal and sacred verity—nay, rather in living personal supernatural revelations—must give way before the

severer light of modern thinking, and with it must go the cheerful hope of an immortal life. The assertion is false. While modern thinking in narrow fields may shut up some of its devotees to conclusions as positive as they are narrow, it more certainly than ever, when prosecuted in a liberal spirit, opens the mind to vistas of thought in every direction, which lead the soul to a personal God who is personally interested in man. Avoid, as still more dangerous, the impression that an unsettled faith or cherished dalliance with one's religious convictions is a sign of intellectual courage or strength. Unbelief is quite as often cowardly as it is brave. It hesitates often because its "dare not" waits upon its "would." Nothing can be more unmanly than to play hide and seek with arguments for and against the most important verities, or more servile than to wait for new revelations from some idolized leader of opinion. Nothing can be worse for the heart of the scholar than the withdrawal from the heavens of the living God, and the banishment from the earth of the Christ who blessed and redeemed it; for when God and Christ depart from the faith of the thinker, his tenderness for man, his hope for man, his faith in man, and his patience with man, are likely to follow sooner or later. Even his sensibility to culture will become less and less refined or less and less satisfying.

On the same subject Dr. Seelye at Amherst said:

We talk of the inspiration which comes from the study of nature, but not all the intricate and marvelous adjustments of nature, not all its mighty order and harmony, not all its vastness and variety,—

"Its worlds on worlds in myriad myriads rolling
Round us, each with different powers,
And other forms of life than ours."—

are sufficient to give the human mind any permanent incitement to its study. For what is nature? Looked at in itself alone, all else excluded, nature is naught else than a cycle of numberless changes which perpetually repeat themselves. Perpetual repetition is the unvarying and only law of nature. Its repeated changes may be so vast that untold ages are consumed in their stupendous circuit, or so minute that a moment, or an hour, may suffice for their beginning and completion; but, vast or minute, it is the same changeless round in all. Nature gives us this, but nothing more. The thought of nature contains nothing more. But where is the inspiration of such a thought? How is it to stir the soul with tireless energy? The soul is asking, Why are all these changes? To answer this by saying such is nature's law, these are the circuits of its continual being, and these are all we know or can attain, is to render knowledge fruitless and science vain, and the desire to know, a hopeless yearning, whose hopelessness only needs to be deeply felt to become its destruction. The human mind cannot keep up its inquiries if it finds that it can get no answer but that which brings it ever to the same starting point again. Why repeat a question which is only answered by repeating itself again? Soon or late the mind tires of such a process, and abandons it in weariness and disgust. This has been seen again and again in the history of human thought.

The physical science of our day has taken up again the old thought of the grand cycles, in which nature repeats itself from nebulous beginnings to nebulous endings and beginnings again; but if this thought is to be any more fruitful, if it is in fact to be any less fatal than its utterance in former times has shown, it must add to itself the thought which discerns in nature the presence of the supernatural, and finds in these revolving cycles the evidence of a Divine plan, which looks beyond their continuance and their repetition to a wise and divinely worthy consummation.

—The following is a splendid passage from Mr. Gladstone's great speech at Birmingham to show what Europe has owed to the Christian provinces of Turkey:

> Mohammedan influence and propagandism reached the shores of Europe, and there it encountered, I will venture to say, a noble resistance, which has made us deeply the debtors of those people by whom it was offered. There were four nations, the Armenians in Asia, the Bulgarians in Bulgaria, the Servians in what are now called by various names, and the Hellenic race in Greece and the whole of that peninsula. These four nations offered a gallant resistance, and although the rich among them thought their possessions more valuable than their faith, yet the bulk of the people adhered to their Christianity, and maintained it unbroken through many long and weary generations of servitude and suffering. Nor did they sink to the servitude and suffering until in many a well-fought field they had bravely contended with the Turk—and do not suppose that was a small matter. Turkey, on the contrary, as a military conqueror, was truly great; in his warlike character, the Turk was then at the head of nations of the world, he had most developed the military art, his courage and skill were indisputable—it was those nations which broke the force of the advancing deluge, and left of the deluge only so much as the rest of Europe were able to repel. They were like a shelving beach which restrained the ocean. That beach, it is true, is beaten by the waves; it is laid desolate; it produces nothing, it becomes, perhaps, nothing but a mass of shingle, rock, of almost useless seaweed; but it is a fence behind which the cultivated earth can spread, and escape the incoming tide, and so it was against the Turk the resistance of Bulgarians, of Servians, of Greeks, a resistance in which one by one they succumbed, with the single exception of the ever-glorious mountaineers of Montenegro, who have never succumbed. It was that resistance which left Europe able to claim the enjoyment of her own liberty and to develop her institutions and her laws.

PAROCHIAL MISSIONS.

These are constantly taking place in England and we can give only an occasional description. The *Derby Mercury* gives the following account of *Mission Services* in the Uttoxeter district:

> Father Ignatius, evangelist and mission worker, commenced a week's mission in the neighbourhood on Sunday by giving two addresses in the parish church, Marston-Montgomery. On Monday afternoon and each afternoon during the week special invitation meetings were held in the large drawing-room at Woodseat, the residence of Mr. C. M. Campbell, M. P. On Monday the evangelist gave an earnest and homely address on "The Christian," choosing as his text "Prove yourselves whether ye be of the faith," and after explaining what a Christian's faith ought to consist of, urged upon his hearers the necessity of working for "Jesus only," independent of all sects or creeds. On the evening of the same day Father Ignatius delivered the first of a series of addresses in the Townhall, Uttoxeter, to a large audience. The services were conducted in the usual mission style, and the general Church Mission Hymn-book is used. On Monday evening the subject of the address was "Idling in the Market-place," the text being taken from Matt. xx. 3—"Why stand ye here all the day idle?" The speaker said that this busy nineteenth century was one of ardent active occupation both of mind and body; activity was the order of the day

both in the commercial and scientific world; but with all our boasted progress, strife and envy, wars, vice, and misery were running rampant through society, and no man whose life was not devoted to Christ could be considered anything but an idler. He spoke of Napoleon III., John Stuart Mill, and David Hume as great men in their way, but said that, unless they had done something for God, their lives had been wasted; they had been standing all the day idle. Men might be eminent in arts and sciences, but if they were Christless they were all idlers and nothing more. He urged upon all to go to work in God's vineyard, even if it was at the eleventh hour. At the close a collection was made in aid of the funds for carrying on the mission work Father Ignatius is engaged in. On Tuesday evening the subject of the address was "Jesus opening the eyes of the blind." The hall was again filled. On Friday evening the subject of the address was "Jesus, the Friend of Sinners." and Father Ignatius concluded his labours at Uttoxeter with a discourse on "Jesus seeking for pearls of great price."

A Mission has also been given at Stanley by the Rev. Lewis Lewis, B. A., vicar of Ockbrook, assisted by Alfred Campion, Esq., St. Alban Hall, Oxford. The congregations at the church, at the schoolroom, and at the common were most gratifying, increasing as the Mission went on, until it was with the greatest difficulty, by placing chairs and benches in every available space that accommodation could be found. Children's services were also held, and evidently appreciated by the little ones. The Missioners also descended one of the coal-mines, assembled the colliers, and there addressed them; hymns and prayers ascending out of the heart, rendering this service specially interesting.

A successful ten days' Mission had also been held at Cannock, and a six days' Mission at St. Chad's Church, Chadsmoor. The former was conducted by the Rev. J. Cullin, M. A., Vicar of St. Michael's, Liverpool; and the latter by the Rev. W. S. Ross, Vicar of Christ Church, Belfast. Special daily services were held, at which addresses have been given to mothers, to women, to men, to Church workers, and to children. Many working men have been present at the evening services, and have listened with close attention to the stirring discourses which have been delivered.

Another successful mission has been given at Painswick, Gloucester, at the old parish church, which is capable of stowing away 1,150 persons in its old-fashioned high pews. The Missioners were the Rev. A. Moncrief, St. Saviour's, Croydon, and the Rev. E. Walpole Warren, Compton Martin, Bristol; assisted by the vicar, the Rev. H. H. McCrea, and the curate, the Rev. J. W. Banks.

LIFE OF CHARLES KINGSLEY.

Charles Kingsley: His Letters and Memories of His Life. Edited by His Wife. In Two Volumes. London: Henry S. King and Co. 1877. Pp. 501.

The second volume of this memoir, even more than the first, is a record of Charles Kingsley's home life. It is not that it treats of nothing else. On the contrary, it goes through one after another, in a most orderly and painstaking manner. the successive spheres in which he figured. But its centre is at Eversley; and whatever be the events which are taking place, the background, which shows itself at every pause in the action, is the same home circle in the Hampshire rectory.

It is a home life of singular beauty and attractiveness that is thus made apparent to the reader. Charles Kingsley had the great blessing and happiness which few men of his genius have attained. to have married one who was in all respects a helpmeet to him. As a rule, the marriages of very able men have been unfortunate. The more exceptional a nature is, the greater are the number of chances (by a simple law of numerical calculation) against its finding its fellow. An uncongenial union in marriage is probably followed by lowered aims and loss of artistic power. The wear and tear of life is increased; and the friction of discordant aims affects and consumes the vitality of the artist. It probably tempts him, like Dürer, to prostitute his artistic faculty to the mere desire for gain. Or the violent reaction may provoke him into irregularities of life, and gradual loss of self-respect.

To Charles Kingsley, on the contrary. his marriage was the greatest possible blessing. His wife sympathised in one and all of his pursuits, acted as his amanuensis, secretary, and what not; so fully made herself one with him, that in this memoir we can see how she might have written (but she has not) *quorum pars magna fui* over most pages of the Life. And her devotion was not thrown away. How her husband appreciated her, a vast number of his letters, by word or allusion, far oftener than any direct statement, tell the reader.

We called the first period his Socialist period. It was a time of general ferment, before his powers settled down into the working order of life. His own "Yeast" and the "Saint's Tragedy" were the characteristic outcomes of that time. It soon passed away; and thenceforth his tendencies were constructive and conservative. He began to appreciate people and institutions which in his hot youth he had scorned. He learned to value other things in the Church of England besides the large freedom of speech secured to him within her limits. He became a Chaplain to the Queen. He commenced his short tenure of the Professorship of Modern History at Cambridge. He undertook to deliver lectures to the Prince of Wales. In many ways his worth was recognised, and it was repaid by a general respect and public appreciation. His whole nature expanded in the sunshine of prosperity. He came to live less in the hot atmosphere of continual controversy. His judgments were more calmly and less hastily formed, and, therefore, it was that we can certainly trace a gradual *rapprochement* between his mind and those grand results (under Providence) of the Christian and Catholic consciousness—we mean the sacramental beliefs of the Church—from which he had in his earlier years, hastily and contemptuously separated himself:—

> During service his manner was always impressive; and at times, as during the celebration of Holy Communion [until the recent judgment, he always consecrated in the eastward position], it rose into a reverence that was most striking and remarkable. It was not the reverence of a school. It was evidently the impulse of the moment, and, being so, was not precise and systematic.
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> Doubtless, there is more or less truth in the assertion that Mr. Kingsley was a Broad Churchman. But assuredly in no party sense; and the only time I ever heard him approach to anything like an exact definition of his position, he described himself as "an old-fashioned High Churchman." As in his earlier days, so in his latest, he was the devoted admirer and friend of Professor Maurice, of whom he used touchingly to speak as "my master." It was his pride to belong to the Church of England, "as by law established;" he was never tired of quoting the words, nor of referring to the Prayer Book on all disputed points. I have never known any one speak more emphatically and constantly of the value of the Creeds and the efficacy of the Sacraments, to which he alluded in almost every sermon I heard him preach.—(Vol. II., page 282.)

He regretted the publication of "Essays and Reviews."

> "Here comes a book," he writes, and to Dean Stanley, too, "which states all the old doubts and difficulties, and gives us nothing instead . . . pulling down, with far weaker hands than the Germans from whom they borrow, and building up nothing instead."—(Page 130.)

And to Bishop Wilberforce, who was his diocesan, he writes :—

> "I confess to having thrust the book away in disgust, as saying once again, very weakly, what I had long ago put out of sight and mind. . . . The volumes of sermons which I have published are, I am sure, a sufficient guarantee to you, as they are to the public, that I keep to the orthodox faith and the orthodox formula. . . . I could have wished that the book had been passed by in silence, as what it is, a very weak and inconsiderable book. That my curates, and my parish, shall be kept clear, if I can do it, of all fruitless and unwholesome speculations, and taught to believe in the plain doctrines of the Prayer Book and Articles, and act up to them, I promise you with all my heart."—(Pages 130-131.)

And though we may seem to be making a great deal of a simple fact, yet we cannot refrain from quoting a letter by Dr. Benson, then Head Master of Wellington College, now Bishop-nominate of Truro. The incident narrated in the latter part of it is capital.

> The awe and reverence of his manner of celebrating the service was striking to any one who knew only his novels. Strangers several times asked me, who saw him at service in our own school-chapel, who it was so rapt in manner, *who bowed so low at the Gloria and the name of Jesus Christ;* and so I, too, was surprised when he asked me, before preaching in his church, to use only the Invocation of the Trinity; and when I observed that he celebrated the communion in the eastward position. This he loyally gave up on the Purchas judgment, "because I mind the law," but told me with what regret he discontinued what from his ordination he had always done, *believing it the simple direction of the Prayer Book.*
>
> An amusing incident happened once, which, I dare say, he never heard of. A sub-editor, of a famous religious paper, once attended a chapel service at Wellington, when Mr. Kingsley preached, and then withdrew his son's name from our list, and prepared a leading article upon a supposed headmaster, whose doctrine and manner were so "high."—(Page 158.)

How strongly he upheld the doctrine and usage of the Athanasian Creed, and how forcibly he put it forth in "the pulpit, preaching in his surplice upon the deeps of the Athanasian Creed," as Dr. Benson recalls, though we are not concerned to defend the private gloss which he was wont to put upon some of its doctrines.

But all these traits of his latter years are pleasant to look back upon now, and one may be permitted to feel thankful that one of the highest and purest minds of our modern England should have been so fully in sympathy with Catholic truth. That his life's work was well and faithfully done, and his influence, especially over young men from eighteen to five-and-twenty, was a good and beneficial one, we cannot for a moment doubt. That there were defects in his character is clear enough. His mind was too eager and receptive to be calm. The balance of his faculties was never well maintained, and that in consequence his judgments were always hasty, often illogical, sometimes mistaken, is very evident. Certain elements of belief he held in a magnified and exaggerated form, while others he as unduly depreciated. But no man is *totus et teres* in intellectual equipment. "Every man has his proper gift of God, one after this manner, and another after that." Such as he was, especially in his later years, he was one whom the Church could ill spare, and whose death leaves a gap which, apparently, we have no one to fill. For he leaves no school of disciples. His worth was peculiarly of a personal kind, and came of a peculiar idiosyncrasy. Without special learning or originality, his strong perceptiveness, his intense imagination, his ardent love for what was noble and good—for the ideal Highest, as he saw it and made others see it too—his wide sympathies, entire single-mindedness and manly courage made him a power in our day. As much as any single man of this century who could be named, he has made his mark upon the world; and it will be found that in return his memory will be kept alive. Not probably by the present biography exclusively, but by one that shall be briefer and more critical, less full in material for judgment upon his life and works, and dealing more with the actual lessons to be drawn from them, and which, whether they earn praise or blame, they are calculated to teach, will his name go down to posterity, beside that of his friend Maurice, as a leader and guide of many in his generation.—*Literary Churchman.*

ALTAR AND REREDOS, TRINITY CHURCH, NEW YORK.

[*See Vignette.*]

The memorial to the late William B. Astor, which has been erected by his two sons in Trinity Church, is in the form of an Altar and Reredos, the latter occupying nearly the whole width (35 feet) of the Chancel, and carried up as high as the sill of the large seven-light window which is about twenty feet from the floor.

The Altar is eleven feet long, and is constructed of pure white statuary marble, with shafts of Lisbon red marble supporting capitals carved in natural foliage dividing the front and side into panels. In the centre panel, which is carved with passion flowers, is a Maltese cross in mosaic, set with cameos, a head of our Lord being in the centre, and the symbols of the Evangelists at the extremities of the four arms; this panel is flanked by two kneeling angels, the one in adoration and the other in prayer. The other panels in front, which are carved with ears of wheat, are also in mosaic, and contain the "Pelican" and the "Agnus Dei," and those at the side the Sacred Monograms. The white marble slab is set on a cornice composed of grape-vines, and is inlaid with five crosses of red marble. The super-altar is of red Lisbon marble, with the words "Holy, Holy, Holy," inlaid in mosaics on its face, and its shelf is continued on each side the whole length of the Reredos for the reception of flowers at festivals.

The design of the Reredos is in the perpendicular style of Gothic, so as to be in keeping with that of the Church. It is constructed of Caen stone, elaborately carved, a great deal of the carving being after natural foliage. In the lower portion on each side of the altar are three square panels filled with colored mosaics in geometrical patterns. Above the line of the super-altar are seven panels of white marble, sculptured in alto-relievo, representing incidents in the life of our Blessed Lord immediately preceding and subsequent to the Last Supper; this is modelled after the celebrated picture by Leonardo da Vinci, and fills the centre panel over the Altar; underneath this appears in raised letters the words, "Having loved His own which were in the world, He loved them unto the end." On the right of this panel, under a canopied niche, stands a white marble statuette of S. Raphael with a flaming sword in his hand, and on the left, S. Gabriel holding a bunch of lilies and a scroll. On the extreme right of the Reredos, in the other panels, are; I. S. Mary Magdalene pouring ointment on the feet of our Lord, inscribed underneath with the words, "She hath done what she could;" II. The Triumphal Entry into Jerusalem, with the words, "Hosanna to the Son of David;" III. Our Lord washing the disciples' feet, with "I am among you as He that serveth." On the left, in continuation, is; V. The Agony in the Garden, with the words, "On Him was laid the iniquity of us all;" VI. The Betrayal, inscribed with, "This is your hour and the power of darkness;" and VII. Our Lord before Pilate, who is in the act of saying, "I find no fault in this man."

The Reredos is divided into three bays by buttresses, which contain under canopies on their face, four Doctors of the Church: I. S. Jerome represented in the act of translating the Bible, accompanied by the Lion endeavoring to show his gratitude for taking the thorn out of his foot; II. S. Ambrose, in bishop's costume, in the attitude of delivering a discourse, with the Beehive, his characteristic emblem, on his left; III. S. Augustine, in same costume as S. Ambrose, in the act of giving the benediction; and IV. S. Gregory, in the act of writing his Homilies. In the centre bay under a large multifoiled arch, forming a Baldacchino, is represented the Crucifixion in high relief. On the right of the Cross stand SS. John and Mary the Mother of our Lord; S. Mary Magdelene kneeling embraces the feet which brought such mercy to her; and on the left are the other Mary and the Centurion. This subject is supported on an elaborately carved cornice composed of passion flowers, and underneath are the words, "Behold the Lamb of God." Ranged on either side in the two other bays are Statuettes of the Twelve Apostles, thirty inches high, each with his characteristic attribute:

I. S. Jude carrying a book, and a club, the weapon with which he was killed.
II. S. Bartholomew carrying a large knife, the instrument of his martyrdom.
III. S. Thomas with a builder's rule.
IV. S. Matthew, who was a tax-gatherer, with a money-box in his left hand, indicative of his calling.
V. S. John holding a chalice with a serpent issuing from it.
VI. S. James Minor, first Bishop of Jerusalem, with pen and book, and the fuller's club, the instrument with which he was beaten to death.
VII. S. Peter with the keys in his right hand and a book in his left.
VIII. S. Andrew with a transverse cross, similar in shape to that on which he was crucified.
IX. S. Simon with a saw, the instrument with which he was sawn asunder.
X. S. Matthias with a book, and an axe, as he was beheaded for his preaching.
XI. S. Philip holding a tall staff with a Latin cross at the top.
XII. S. James Major bearing a pilgrim's staff, to which a wallet is suspended, and with a scallop-shell on his flapped hat.

These Statuettes are placed in niches with traceried heads, carried by polished Bay of Fundy red granite shafts, with the background carved in diaper and gilded. On the extreme ends of this line, facing North and South, are the figures of SS. Michael and George, under canopies similar to those over the Doctors.

In the centre bay, above the Crucifixion, are sculptured in panels set in diaper work, the Resurrection and the Ascension. In the gablet which surmounts it, and enclosed in a Vesica Piscis, is represented Our Lord in His Majesty, holding the globe in his left hand, and blessing with his right; and on either side, and filling the spandrils, are sculptured Angels kneeling in adoration. Underneath the main cornice of the side bays, and forming part of it, is inscribed in raised letters, "To the Glory of God, in memory of Wm. B. Astor, this Reredos is erected, a. d. 1877."

Angels, with uplifted wings, playing on musical instruments (viz. the Tambourine, the Pandore, the Lyre, and the Cymbals), emblematic of the Church Triumphant, crown the four buttresses.

The Statuary was executed by Mr. Robert Smith of London, the Mosaics by Mr. Daniel Bell, also of London, and the whole of the Carving, Caen stone work of Reredos, and marble work of Altar, including the setting up, has been done by Messrs. Ellin & Kitson of this city.

Frederick Clarke Withers,
Architect.

71 Broadway,
S. Peter's Day, 1877.

Correspondence.

ROME, ST. PHILIP AND ST. JAMES, 1877.

MY DEAR DOCTOR: "Many days in Rome" well spent yield many fruitful experiences, and suggest many pregnant thoughts. I hope that the "gentle readers" of the ECLECTIC will not be wearied with the specimens which I give them.

I had the privilege of exploring the celebrated Mamertine prison under the guidance of Mr. Parker, Secretary of the British and American Archæological Society. He is one of the ablest Roman antiquarians, and speaks with authority on all subjects connected with the relics of the ancient city. His authority, it is true, is not undisputed by rival professors, for there are different schools of antiquarians, as of all other doubtful sciences, who make it a point of honour to question each other's conclusions. But Mr. Parker has evidently investigated thoroughly and honestly, and gives ample proof of knowing that whereof he affirms. As the Mamertine prison is one of the most interesting places in Rome, I think your readers will be grateful to me for giving them an account of the afternoon spent in its gloomy recesses.

The Mamertine prison is situated at the base of the Capitoline mount, not far from the arch of Septimius Severus. It is consecrated, as being the supposed prison of St. Peter and St. Paul, and having certain miraculous tokens of the presence of the former in it. I had just committed myself to the care of the ordinary *custode*, to be led through the usual show parts, and told the ordinary hum-drum tales about them, when an English brother kindly stopped me, and said that a party would soon arrive with Mr. Parker, and the prison would be lighted up for them; and that we could all accompany them, if I would only wait. This was more than I had dared to expect, and I gladly availed myself of the opportunity. When the company had assembled, our guide commenced by saying that the parts we should visit first had been only the vestibule of the prison proper, which like all similar constructions of the period was two or three hundred yards distant. He then led us down a flight of many stone steps, at the bottom of which we were furnished with wax tapers, and were ushered into the first room, which is a vault of about twenty feet square and nine or ten high, with an arched roof. The sides, floor and roof are composed of huge oblong blocks of stone. At the east end stands an altar, with crucifix and candles, arranged for mass. Our tapers lighted up the gloom of the dungeon, and our cicerone delivered a lecture on the peculiarities of the masonry, and the evidence which it furnished as to the age of the building. He stated that three distinct periods in Roman mason work had been discovered, which enabled them to determine the date of the remains. The first was disclosed in the ancient wall of Romulus on the Palatine, where the joints of the stones were ragged, and fitted loosely, leaving wide spaces between them. Then came a period when the blocks were more carefully dressed, and the edges fitted closely to each other, so that nothing could be inserted. Next the masonry was bound together by iron clamps, which appeared in the remains of the wall of Servius Tullius, as well as in the buildings of the latest time of the Republic and Empire. He pointed out to us that the joints of the stones proved that this structure belonged to the second period, which he assigned to Ancus Martius. Thus the tradition was confirmed by the building itself, that it was founded by that king. We found the masonry to be throughout as he claimed, and could not insert the blade of a pen knife in the interstices. He claimed, however, that the floor was a later construction than the rest of the cell.

Then he conducted us into the lower dungeon, leading us down a steep and narrow flight of stone steps, pointing out an indentation in the stone wall, which the legend says was made by the shoulder of S. Peter when the jailor thrust him against it. This lower room is a low dismal cell, of the same solid construction as the one above. It has an altar, and a spring of pure water in the floor, which St. Peter is said to have brought forth to baptise the converted gaoler. This is commonly supposed to have been the place of Jugurtha's imprisonment and strangulation, and the prison of Catilinian conspirators. But it seems very doubtful whether it was anything more than the entrance to the real prison, since the discoveries made by Mr. Parker. He discovered an opening from this room into a low and narrow passage, which was supposed at first to be only a drain leading to the Cloaca Maxima, especially as a most fetid odour issued from it when it was first opened. But on pursuing his investigations he found that it led to a series of subterranean dungeons, six in number, of the same character in design and masonry as those previously known. He discovered a passage leading from them to the Cloaca Maxima, which explained how criminals could be put to death in the Mamertine, and all trace of their remains disappear. Leading us through this grewsome labyrinth, damp and mouldy with the accumulations of ages, redolent of unsavoury odours, and suggestive of horrid memories, he ushered us into what he claimed was the real prison. The first suite of cells consists of four rooms of considerable size and height, with arched ceilings, all constructed of great square blocks of travertine, exactly like those in the entrance chambers. They were evidently built at the same period, and formed parts of the same building. The masonry is very carefully and accurately laid out and finished. A cornice runs around just at the springing of the arch. Interesting specimens of more modern work are preserved in them; there is an addition of the time of Servius Tullius, of stone, and brick arches of the age of Tiberius, evidently intended to support the foundations of a heavy building, thus verifying the tradition that a temple of Mars stood there, on the spot now occupied by a church. These clearly were prison dungeons. From these rooms Mr. Parker had penetrated through the massive wall into two others of similar construction, which have been long in use for the storage of wine and provisions. One of these was of irregular shape, and had a deep depression at the end, which he thinks was the place of private execution, as it was filled with water when first opened. This he finds to correspond with Jugurtha's account of his damp prison house, and there he supposes that unfortunate prince was slain. The only access to these last dungeons was through a "manhole" in the roof, the food having been supplied through a small opening in the side. Escape seemed impossible from such a living tomb as this. Here we saw too the brick arches of Tiberius, built concentrically, with broad flat bricks scarcely thicker than a tile. Our guide supposes that these great vaults formed the substructure of the "Robur Tullianum," the stones of which he pointed out to us when we emerged into the street above.

Here then are the remains of buildings which may be traced back almost to the earliest period assigned by tradition for the foundation of Rome, and far more perfect in their construction than the dungeons in the tower of London. They are quite as firm and substantial as when the stones were first laid, and just as well fitted for such a prison house as they were designed to be. Let us be thankful that the age for such places of punishment has passed away from us. One need only to visit the Mamertine prison and the crypt of the Tower of London to be satisfied that the mercifulness of our Holy Faith is overcoming the cruelty of human nature, and that barbarism is yielding to humanity. The exposure by Mr. Gladstone of King Bomba's cruelties to the political prisoners at Naples, paved the way for his overthrow; and his antiquated system of government will never be revived in Europe. No civilized nation would tolerate the imprisonment of the worst criminals in the unlighted dens in which Bishop Fisher, Sir Thomas More, and other prisoners of state passed their last days under the Tower of London. The mere sight of them sends a thrill of horror through the spectator, and they are wisely shut up from the general public.

The narrative which I have given affords an illustration of the great progress which has been made in identifying the sites of ancient Rome, and clearing up many of the mists enveloping its early history. These architectural remains go far to prove that it is not so mythical as some have supposed, but that it has a sound historical basis, reaching back to the era of the kings. The waves of conquest and desolation which have swept over the Eternal City had nearly obliterated every ancient monument, except the seven hills themselves and the Tiber at their base, and left them covered with an undistinguishable mass of rubbish and decay. But the spade and pickaxe of the keen-scented and indefatigable archæologist have unearthed the most precious relics, and laid bare historic spots, which for ages were wrapt in mystery that no one cared to penetrate. It is interesting to compare the pictures of so famous a place as the Forum, made a century ago, with its appearance to-day, and to observe the ignorant guesswork, which prevailed then, about monuments and buildings which have been clearly identified as historical, and fitting in with every description of the site. The progress which has been made is an encouragement to the able and distinguished men who have been engaged in it to persevere, till even yet more important results are obtained.

The Italians have inherited a legacy of architectural skill and taste from very remote ages, which they have never lost. Under the influence of Christian ideas this has produced the grandest and most magnificent buildings which the world has ever seen. St. Peter's is the full development of the Italian genius in architecture, controlled, softened and elevated by the power and grace of the Christian Faith. Rome had vast and magnificent temples and amphitheatres, but the architects of the great basilica have contrived to combine all their characteristic excellences in this one building, and to surpass them. It rivals the Basilica of Constantine in its grand, lofty and majestic arches. It surpasses the Pantheon in the expanse and height of its dome. The arcade-encircled Piazza excels the Circus Maximus. None of them approached its vast *entourage* of galleries, courts and palaces. Its exquisite mosaics reproduce the most famous pictures, and solve the problem of their preservation through all time. Its statues show the grandest specimens of the sculptor's art enriched by Christian grace and beauty. Such is St. Peter's as a building—the perfect full-blown flower, whose bud is seen in Etruscan walls and paintings and in Grecian sculptures. But when I entered it, and after becoming impressed with its overpowering grandeur, magnificence and beauty, examined more carefully its sumptuous and costly monuments and decorations, I saw that the leading idea was the glorification and exaltation of the Popes and the Papal power. Their tombs rival the most pompous monuments of kings. The most conspicuous object as you enter the great door is the Papal Throne at the opposite end, towering above the altar of the Virgin immediately beneath it, and brilliant and imposing over the high altar underneath the dome. It is the most elevated and prominent object in the choir, and everything around it is made conspicuously subservient to it. One is not struck with the beauty or grandeur of the bronze and gilded statues that adorn it, but they attract attention to it; while a halo of golden rays streams on it from above. In short, when the Pope occupies it, with the vast multitudes that fill the church kneeling before him, a certain startling prophecy might well recur to the mind of a thoughtful believer: "Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, shewing himself that he is God" (2 Thess. ii. 4). This seems literally fulfilled in the position of that throne high above the altar, which they profess to believe is the Throne of the Incarnate God. It is an inconsistency which can hardly be accounted for, unless we believe that, in judicial blindness, through their own presumption and pride, they are unconsciously fulfilling the prophecy.

But St. Peter's and the Vatican bear their testimony to the Christian Faith in a remarkable way. Their testimony indeed is manifold, in spite of all the "superstitious vanities" and corruptions which abound in them. But one has the invaluable opportunity of comparing and contrasting there the best and choicest works of Heathen and Christian Art. I have the authority of Canon Robertson, the Church historian, for the statement that the first person who revived the taste for ancient art was an Englishman, Henry de Blois, Bishop of Winchester, brother of King Stephen. He was looked upon with holy horror in his day as a semi-pagan, for his admiration of heathen statues. But he was wiser than his generation, for in the matchless and priceless collections made by successive popes one may read the marvellous change which passed over the thoughts, affections and convictions of men at a certain momentous epoch. Everything before that is stamped with certain marked characteristics, in which "the flesh and the mind" predominate. The grossest fables of mythology furnish the religious subjects. The virtues are, at best, the heroic virtues, which attract the admiration and secure the submission of men. Impurity and unchastity are deified, and portrayed in the most taking and seductive forms, without anything to correct them. Children grew up in sight of pictures and images suggestive of nothing but sensuality and beastliness. But in the midst of this there came a wondrous change in the hearts and manners of men whose first dawnings are seen in the rude carvings and inscriptions of the Catacombs. Faith, Hope and Charity; Patience in affliction; Suffering for conscience's sake; Repentance for sin; rapturous Devotion; Contempt for the world; Mortification of the passions; Domestic virtue; the elevation of woman; reverence for childhood; a triumphant confidence in the Resurrection; the sources of all modern civilization and advancement; and all through belief in One who was crucified and rose again for them; these are among the subjects of the new order of Art which at that early day began to thrust out the old. For nothing strikes one more forcibly than the enormous wealth of subjects for illustration which the Holy Scriptures have opened to the genius of men, and the immense fertility of its teachings in stimulating the hearts and minds of Christian artists. Heathenism seems to have had no such power; the subjects were limited, and gave no room for expansion and development of thought and invention. But God's own revelation, in giving the New Life, has quickened all the powers of men, and filled them with thoughts and aspirations suggested by His Holy Word, to which the imagination is ever struggling to give expression, and which live in the immortal works of Fra Angelico, Raphael and Michael Angelo. The Incarnation and the Advent give the only solution of this wonderful transformation. Strike them out and there is no explanation. Explain them away as myths, and the mystery must remain inexplicable. Admit them in the plainness and simplicity of the Gospel narratives and the uniform and universal tradition of the Church, and all is plain. Jesus Christ is the only Name that has had the power to work this marvellous transformation. Faith in Him could alone give the force that has produced this regeneration. And unless we would have the corrupt ideas and debasing images of naturalism brought back under the guidance of materialistic teaching, we must more than ever hold Him up as the one Only "Name given under Heaven among men whereby we must be saved." M. V. R.

RACINE COLLEGE.

Commencement at Racine College is always an occasion of the greatest pleasure to all true friends of Christian Education. The announcement that this was to be the twenty-fifth anniversary of the founding of the College, made the reunion this year one of more than ordinary interest; and brought together, from far and near, an unusual number of visitors, conspicuous among whom were the Bishop of Illinois, the two Bishops of Michigan, and the two Bishops of Wisconsin. Never have we seen Racine look more lovely. Nature itself seemed to be in sympathy with the occasion. Foliage and grass, in consequence of the late abundant rains, looked fresh and green; flowers, as usual at Racine, were in great profusion; the lake lay quiet, reflecting in its bosom the tints of the tranquil sky above it; the weather throughout was propitious, the more intense heat of the morning being tempered daily by the lake breeze at noon.

BACCALAUREATE SUNDAY.

The Rev. John Henry Hopkins, S. T. D., was made choice of this year to preach the Baccalaureate Sermon. The preacher took for his text Ecclus. xlii. 24: "All things are double one against another, and He hath made nothing imperfect." The sermon was an able defence of the harmony existing between Revelation and Science; both from the same God, the one, it was maintained, cannot be in opposition to the other. God has made two revelations of Himself to man. The one is the Book which we call the Bible, confided to the Church, as its authorized keeper and expounder: the other the Book of Nature, which He has opened to all men who have the eyes to see and the mind to understand. Science and Religion approach truth in different ways, and view it from different standpoints, but it is this very *difference* which makes their united testimony so strong. The preacher happily illustrated this portion of his subject by a reference to that modern scientific invention, so familiar to us all—the stereoscope. This presented *two different impressions* of one and the same object to the eyes, which combined them both in one, and that one was a more real and perfect truth than either of the two could be alone. The two views, thus combined, were *not* identical. There was a minute difference in every detail in each. But this difference was of a complemental nature, not a contradiction. The right eye saw a little more of the right side of things, the left eye saw a little more of the left side; and *both united* gave a grasp and reality to the impression received, which could never be given by the flatness of the picture, or the vision of one eye alone. Science has already vastly ennobled our conception of the God of Nature, Who is, at the same time, the God of Revelation. The right eye, Theology, could not say to the left eye, Science, I have no need of thee. By using, fully, both eyes, humanity will best be fitted to receive the education which God is giving to the race, and will make the best and truest—because the fullest—progress in the knowledge of God, whom to know truly is life everlasting.

JUNIOR EXHIBITION.

Monday in Commencement Week is always a day of great importance to the Junior Class. The Class then contend for the Larrabee Prize—a prize of thirty dollars, given to the student who shall excel in reading and speaking. The prize this year was fairly won by Mr. Arthur P. Greenleaf. His subject, "The Turks in Europe," was well chosen, and the manner of treatment happy in the extreme.

REUNION DAY.

The Reunion Service took place in the College Chapel on Tuesday, at 12.30 P. M., in the presence of the Bishops and Trustees, and an unusually large number of visitors. The great feature of the occasion this year was the address by the Warden commemorative of the Twenty-Fifth Anniversary of the College. As we hope to give our readers the benefit of extracts from this very able address, we shall here content ourselves with a *resume* of the main facts touched upon. Racine College was founded in 1852 by the Rev. Roswell Park, D.D., who had charge of the institution from its foundation in 1852, until 1859. From 1859 until the present, the College has been under the charge of the Rev. Dr. DeKoven, as Warden. There have been, in all, 1,439 students in the two departments of the College and Grammar School. Of these 133 have graduated from the College; 102 from the School of Letters (with the degree of A. B.); 31 from the School of Science (with the degree of B. S.); 40 have become Clergymen of the Church; and 20 more are in preparation for the Sacred Ministry. Racine has thus given to the Ministry of the Church, during the first quarter of a century of its existence, not less than sixty of its best sons. During the eighteen years of the present Warden's administration, ninety-six of the scholars have been baptized; 411 have been admitted to Confirmation; about one-half of the whole number have been communicants. The property of the College (without counting the Taylor foundation of about $35,000) has increased in value about $100,000. Since 1859, the Dining Hall, the School House, the Chapel, the Gymnasium and Laboratory, Taylor Hall, a laundry and barns have been built, and Park Hall and Taylor Hall rebuilt. Most of these buildings were private gifts, but a goodly proportion have been erected out of the current receipts of the Institution. Racine College, it would appear, has not only met its running expenses, but has laid up a large amount of valuable real estate, out of its current receipts—an enduring witness to the faithfulness of its management, and the ability of its administration.

A notable feature of Reunion day always, is the distribution of the prizes to the successful competitors in the athletic sports which in Racine are made part and parcel of the education of the place. The large Dining Hall of the College was crowded to its utmost capacity to witness the giving of the cups to the victors in the games. Here the Warden took occasion to introduce the Rt. Rev. Bishop McCoskry of the Diocese of Michigan, the President of the Board of Trustees, welcoming him on this his first visit to the College. The venerable Bishop was received with tumultuous applause, and expressed his high gratification at the reception given to him; he had always thought of Racine as the synonym for all that was beautiful and noble, and now that the desire of his heart had been fulfilled, his expectations were more than realized. After partaking of a bountiful collation the scores were read, and the prizes distributed. The day closed with a Concert given by the Choir of the College. The programme will show that Music is diligently cultivated at Racine, and, like the Exercises of the Gymnasium and the Cricket Ground, form an important part of the education of the Racine student.

COMMENCEMENT EXERCISES.

At 9.30 A. M. on Wednesday, the Grammar School Exhibition took place, and the prizes were distributed to those who stood head and second of their "respective classes" during the year. The Commencement Exercises of the College were held on the afternoon of the same day. At half past two the procession started from the Chapel in the usual order: Sub-freshmen, Freshmen, Sophomores, Juniors, the Graduating Class, Alumni, Visiting Clergy, Faculty and Warden in their Academic robes, and the five Bishops of the University present on the occasion. The Graduating Class received their diplomas of graduation in Arts. The graduates of 1874 took the degree of A. M. in course. Rev. Ed. Coan, Precentor of All Saints Cathedral, Albany, N. Y., and Mr. Geo. I. Rowe, Choir Master of Racine College, had conferred on them the degree of Bachelor of Music. Rev. Stevens Parker, Rector of Christ Church. Elizabeth, N. J., Rev. C. W. Rankin, Rector of St. Luke's Church, Baltimore, Md., Rev. Ed. H. Jewett of Dayton, Ohio, received the degree of Doctor of Sacred Theology. So was brought to a close the twenty-fifth Commencement of Racine College. It is an occasion long to be remembered by the many friends of the Institution. But the exercises of the week were not to end here. After the Warden had concluded his conferring of Degrees, and the Valedictorian had taken a last farewell, Bishop McCoskry rose in his place, and turning to the Warden read the following well merited tribute of congratulation to the Warden and Faculty on the successful close of their first quarter of a century in the work of Christian Education:

ACTION OF THE BISHOPS:

The Bishops who are members of the Board of Trustees of Racine College, assembled in consultation, desire to avail themselves of the termination of the first twenty five years of the existence of the institution, to testify their gratitude to Almighty God for the signal evidences of His favor which have been vouchsafed upon the labors of His servants, the honored Warden and his co-laborers, in their departments of administration and instruction.

After a thorough and pains taking visitation of the institution during term time, and without notice, by three of their number, the Bishops find themselves justified in expressing their unqualified approval of the government and discipline of the College and Grammar School, the methods of instruction pursued in the same, and the efforts successfully made to train the youth in Christian manliness and thorough scholarship. A quarter of a century of devoted labor, inspired by strong faith in the Head of the Church, has laid foundations, of which we may well feel proud, and upon which, if God gives us strength, we purpose to build for the generations to come.

In concluding this expression of our opinions, we feel impelled by a sense of justice, to pay a special tribute to the Reverend Warden of the College (whose address we yesterday listened to with pleasure), to whose devout life, distinguished administrative ability and unselfish labor, the success of Racine College is so largely due. And, invoking upon him the blessing of the undivided Trinity, we trust that a still larger prosperity may attend his career as a Christian educator, to the Glory of God and the welfare of the Church.

SAMUEL A. MCCOSKRY, Bishop of Michigan.
EDW'D RANDOLPH WELLES, Bishop of Wisconsin.
GEORGE D. GILLESPIE, Bishop of Western Michigan.
WILLIAM E. MCLAREN, Bishop of Illinois.
J. H. HOBART BROWN, Bishop of Fond du Lac.

This was replied to very appropriately and gracefully by the Warden. When he had finished, the Rev. George Wallace read the following:

EXPRESSION OF CONGRATULATION OF THE ALUMNI UPON THE TWENTY-FIFTH COMMENCEMENT OF RACINE COLLEGE.

To the Rev. James De Koven, D.D.:

The members of the Alumni present at the annual meeting, held in the College library on June 26th, for their brethren and themselves, in grateful commemoration of twenty-five years corporate existence of their Alma Mater, and desirous to give a public expression of their love and gratitude to the founders and benefactors of this College, to those who have been their professors and fellow students, and especially to our beloved Warden, hereby congratulate all the members of this family.

And whereas, our Warden, upon Reunion day, delivered a most interesting sermon, which cannot fail to bring pleasure and profit to all who have been associated with us, as well as to every lover of true Christian education, it was unanimously desired, and the hope is hereby expressed, that it may be published, and thereby handed down as a permanent memorial of this Twenty-Fifth Anniversary.

GEO. WALLACE,
LUTHER PARDEE,
Committee of the Alumni.

Racine College, June 27, 1877.

The exercises were concluded with the Benediction by the Bishop of Michigan.

We cannot bring to a close this sketch of an occasion of unsurpassed interest in the history of Christian Education in the Northwest, without availing ourselves of the opportunity of calling attention to the breadth and manifold nature of the culture which our very imperfect notice exhibits. Racine is not a place where attention is only or exclusively given to the development of the intellect. The healthy tone of the orations of the graduating class, when contrasted with the vapouring of an ordinary College Commencement, proved that the intellectual training had been most thorough. But the healthiness of life manifested, is to be taken as the result of that rare combination in which Racine certainly excels, viz., the combination of moral and physical culture with intellectual drill. Racine boys are fine specimens of physical development; at the same time they are not coarse, nor are they boorish. As you approach the exquisitely kept grounds, you are at once struck with the taste which everywhere manifests itself. The impression deepens as you follow the exercises of Commencement Week from day to day; everywhere and in all things, the spirit of order reigns supreme. You feel the all-pervading influence of a truly cultivated taste. The last impression made, is perhaps the most agreeable of all. It is most refreshing, and in our judgment indicates a decided advance upon the methods of the past, to see the much loved head of the College look down from the dais, with true fraternal regard exhibited in every feature, upon the youth committed to his care, as they take part freely in the social festivities with which the College year is brought to a close. Seldom have we witnessed a pleasanter or brighter scene than when young men and maidens, under the eye of the Warden, mingled in the dance, and were permitted to cultivate the courtesies and amenities of social life, with due regard to Christian moderation and decorum. A properly cultivated taste, in our judgment, is the *summum bonum* of true education. It is much, and yet not too much to say, that the faithful student of Racine College cannot fail to become, in the highest and best sense of the word, a Christian gentleman. T. R.

Church Work.

GUILD OF S. ALBAN THE MARTYR.

The following "Statement" we print almost without abridgment, as issued by the Guild:

STATEMENT.

The existence and work of the Guild of S. Alban is simply one among many practical responses to the now almost universal demand that the laity should remember that they are sworn soldiers of Christ, bound to take their due and allotted share in His open warfare against sin, the world, and the devil, and not stand by in comparative idleness, leaving all the fighting to their officers, the clergy.

Every year, bishops and clergy are increasingly urgent on the laity to take their places as members of the one living body of the Church of Christ. In the face of the dangers all ronnd us, to which not only true religion, but all social order is exposed, in the face of the increased activity and malice of all the enemies of our Blessed Lord's kingship, whether in the Church or in Society in general, our Divine Master seems to be calling more and more earnestly on His servants of all degrees not to be slothful in His business, but fervent in spirit, serving the Lord.

The Guild of S. Alban, founded a quarter of a century ago, is simply an association of laymen, who profess themselves ready, by the grace and under the guidance of God, and as loyal members of the Church of England, to do what they can in answer to this call.

We are a society formed for quiet and unobtrùsive yet hard, practical, work among the poor, the ignorant, the miserable, and the wicked. We welcome all who will give their hearts to the work and themselves, so far as they have opportunity, either wholly to a life of self-denying labours of love, or in such measure as is consistent with the duties in the world which God may have already committed to them. As far as we possibly can we make room for all, only requiring a heart freely given to God, and for His sake warm with love to all those whom He loves.

Rule and organization we have: for without these nothing could be done in a large many-branched society; the experience of many years has taught us much and given increased efficiency to our machinery, so that our great want now is a largely augmented body of Brothers and Sisters. There is work enough, and more than enough, for all. Were there nothing to be done but to provide for the maintenance of the instruction of our children and youth in the true faith and fear of God, what a vast field of work would lie before us, in view of the almost life and death struggle between the rival systems of education: the secular which ignores religion, and the secular of which religion is the recognised foundation. While voluntary contributions are so urgently needed, voluntary workers must be even more valuable.

We may, perhaps, never be able to repair the neglect of past days, but at least let us labour that we may not hand on the burden to our successors in increased weight from our own neglect. This is our one object, to do our part, so far as God shall permit us, for His glory alone. We have many discouragements it is true, but much besides. There are signs, especially at the present time, that the hearts of the "working classes," as they are called, are by no means so hopelessly alienated from the Church as might have been feared only a few years ago. Patient, loving, persevering labour may do much to raise up a barrier against the flood of infidelity and materialism which is unhappily so high among all classes at the present day.

These are our principles than which nothing can be more straightforward and more plain. Laymen as we are, we know better than in years past our place in the Church of God, its privileges, its duties, its limits, its extent; and we are resolved, God helping us, to do the work required of laymen in these our own days, with all the energy, courage, and ability we have. In humility, but yet in confidence, we commend this general statement of our objects, our constitutions, and the method of our operation to the consideration of our brethren and sisters in the Church of England, praying all whose hearts God may move to come over to us and help us.

CONSTITUTION I.

The Guild of Saint Alban shall consist of Lay Communicants of the Church of England and of Churches in connection with her.

There is a PROBATION of six months; then a FELLOWSHIP of a year, after which comes full Memberhship or BROTHERHOOD. The SISTERHOOD has its corresponding grades of PROBATIONERS, NOVICES and SISTERS.

CONSTITUTION III.

The objects of the Guild shall be—

1. To assist the Clergy in maintaining the Catholic Faith; and to spread a knowledge of the true Doctrines of the Church, especially those having reference to the HOLY TRINITY, the Incarnation and Atonement of our LORD JESUS CHRIST, and the graces conferred in and by the Sacraments.
2. To oppose Latitudinarianism, Rationalism, and Infidelity.
3. To support the independence, in spiritual matters, of the Church of England, and of all Churches in Communion with her.
4. To revive and maintain a religious observance of all the Offices of the Church —by promoting the public administration of Holy Baptism, Confirmation, frequent Communion, regular attendance at Daily Prayer, and a proper observance of all Fasts, Festivals, and Commemorations.
5. To assist the Clergy in parochial and mission work, without encroaching upon their special duties, and to uphold their proper spiritual authority.
6. To support the Clergy in the promotion of decency, order, and reverence in public worship.
7. To aid in the endowment, building, repair, and decoration of Churches, the foundation and maintenance of Religious Schools, and in other beneficent designs.
8. To encourage the practice of Piety, Virtue and Charity: to teach the ignorant, assist the weak, succour the distressed, console the afflicted, relieve the poor, visit the sick, and help to bury the dead.
9. To establish Communities of men and women, devoted to works of Charity and Mercy.
10. To promote unity in the Church.

The following extracts from one of our *Circulars* will show the spirit in which the Guild desires that its members should regard their Guild life:

From the hour of your admission to the Guild you should remember that you have devoted yourself in a special manner to the service of God, and are called on to exercise a special self-denial. In all you do, strive to forget self, mortify self-will and the love of praise, and seek only the Glory of God.

In the absence of instructions from your Superior, you are to select one or more branches of Church Work, according to your tastes and abilities, and to devote yourself especially to them to the Glory of God, endeavouring by every means in your power to make them *practically* useful to the Church. In making your selection you will derive much help from the annexed "Heads of Practical Work."

Whenever you have occasion to speak of the Guild, do it quietly and soberly, without boasting or extravagant commendation. Be cautious in bringing it before the notice of strangers, especially where you are uncertain of their good will. In seeking for new Members of the Society, select those persons only whom you believe to be *truly* worthy. Be content with laying the subject impartially before them, and giving any information that may be desired. Avoid pressing them to enter the Guild. Application for admission ought in every case to be perfectly voluntary, in obedience to the voice of conscience and to the leading of the Spirit of God. You may without hesitation induce persons of both sexes to become Lay Associates, explaining to them the obligations of the position as set forth by authority. Many persons who may not be ready for actual Membership will be glad to join as Associates.

Examine yourself at fixed times by the help of these directions, and forasmuch as without God's blessing all our labour is but labour in vain, be diligent in prayer for the preservation and welfare of the Society; reverently use the Canonical Hours as often as you are able, and, above all, never fail to commend the Guild and all its work to the mercy and favour of Almighty God whenever you are present at the Celebration of the Holy Eucharist.

The Organisation of the Guild.

The Guild is governed by a PROVOST (a layman) who is elected every third year from the number of the *Brethren.* His duties and authority are thus defined:

CONSTITUTION XXXVII.

1. The Provost shall be head over the whole Guild.

2. The Provost shall preside at general meetings of the Guild, and at such meetings of any branch as he shall think fit.

3. The Provost shall convene and preside over the Provost's Court and the Court of Superiors, and their orders shall be issued and executed in his name.

4. All orders, acts, and proceedings of those Courts, and of the Guild as a body, shall require his sanction.

* * * * * * * * *

8. The Provost shall conduct or supervise the general correspondence of the Guild; and all authoritative documents of the Guild (excepting only such as shall be issued by the Warden in the execution of his office) shall bear his signature.

The WARDEN is the officer who presides over the discipline of the Society. His duties are as follows:

CONSTITUTION XXIII.

1. To take charge of the general Discipline of the Guild.

2. When necessary, to take cognisance of every irregularity and disorder brought before him, hold Courts of Inquiry and Appeal; to hear complaints and to correct offenders.

3. To report all his acts to the Provost's Court.

4. To attend the Meetings of the Provost's Court, of which he is *ex officio*, a Member, and to preside thereat when the Provost is absent.

5. To preside over his Courts of Inquiry and Appeal, and, in the absence of the Provost, at General Meetings of the Guild.

The Guild is divided into *Provinces* or Districts. Over each of these is an officer called a Provincial who is the deputy of the Provost for that part. At present, there are seven Provinces. These Provinces are subdivided into *Brotherhoods* composed of such members as live together, or within a distance enabling them to join together regularly in devotions, charitable undertakings, and chapters for mutual counsel. Each Brotherhood is governed by a Master elected by itself annually. The Masters of a Province form the Provincial's Court and meet him at intervals to take counsel on Guild affairs within the Province.

Concluded in September Number.

Literary Notes.

The Bampton Lectures for 1876; by the Bishop of Derry. The Witness of the Psalms to Christ and Christianity.

Messrs. E. P. Dutton & Co., among all their admirable selections of foreign books for reprint in this country, could hardly have chosen one more valuable for the mental stimulus and education of the clergy than this. That delightful monograph by the same author, the *Leading Ideas of the Gospels*, would have prepared one to expect this greater masterpiece, which in richness of thought, beauty of style, eloquence and learning, patristic as well as modern, stands among the first publications of our day. It should go side by side with Canon Liddon's Bampton Lectures on the *Divinity of Christ*. The Scottish *Guardian* truly says that the Bishop has "the fine appreciation of the Poet, the research of the Scholar, and the *fervor* of the Christian theologian." Though the book has no *index* proper, yet any one who begins it will not fail to read it through. We looked first, and for some time, to see how he treated the *imprecatory* psalms, and we believe his solution of that question is the only philosophical one. Those pages alone are a "strain of a higher mood." The Bishop does not ignore Dr. Neale, or any other great writer, but his manner is his own, and very original.

The "*Ruling Ideas in Early Ages*, and their relation to Old Testament Faith," the University Lectures of Dr. Mozley, republished by E. P. Dutton & Co. New York, is a very valuable volume, as one more sincere attempt at something like a Science of Casuistry, so rare in our Protestant world. What has been done in this line, at least of late years, must be regarded as very thin and unsatisfactory. Dr. Mozley, whose Bampton Lectures on *Miracles* made him famous, is a profound thinker, as well as an acute dialectician, and we learn much even from his way of putting things. The subjects of these Lectures are the old vexed questions of Old Testament morality, Abraham and the Sacrifice of Isaac, the Wars of Extermination and Visiting Sins of fathers upon the children, Jael's assassination of Sisera, the *lex talionis* or Law of Goël, and some thoughts on the *progressiveness* of Revelation, and on Manichæanism, all which will be found very suggestive and instructive: though in some particular instances we find the hints of the *Speaker's* Commentary more satisfactory to our own minds.

In the Days of Thy Youth: Sermons on Practical Subjects. Preached at Marlborough College. By F. W. Farrar, D.D. Third Edition. Macmillan & Co. Pp. 388.

This is a volume of rare and beautiful Sermons, addressed primarily to boys at an English public school, but they contain precious counsels for boys of every stage of growth—for us old boys as well as the young ones, and we rather think they will be better liked by the older than the younger ones. They are marked by all the felicity of diction and wealth of illustration which abound in the author's "Life of Christ." They are intensely practical, and will suggest lines of thought useful to any preacher. They come from the heart of one of those noble educators of English youth inspired by the example of Dr. Arnold of Rugby, and make us long that our own land should be covered with schools and colleges of like character *But when will it be?* At present the utter apathy of the Whole Church in regard to this matter is appalling. Our youth are sent for the most part to schools and colleges where the atmosphere is filled with "Rationalism" and hatred to the Church, and we have not a respectable College or University in the land. Those who should be our leaders seem to have lost the confidence of their people on account of their petty squabbles about precedence, or their foolish panic about "Ritualism," and every institution and mission languishes in consequence.

As it is, we thank the author of this volume and its publishers, and hope it may have a wide circulation on this side of the water. T.

—Baring Gould's *Lives of the Saints* are completed. The set numbers fifteen volumes, and have involved an outlay of £4,000. It is greatly praised by journals of all schools.

—Parker has issued a new edition of the *First Prayer Book of Edward VI:* and also An *Introduction to the History of the Successive Revisions* of the Prayer Book, said to be the best thing on the subject.

—Canon Norris's *Key to the Four Gospels* puts the Crucifixion on Nisan 14th, (the 18th of March) the earliest date at which by the Rules of the Temple the Passover could take place.

—Pickering has published a revised edition of Mr. J. D. Chambers on Divine Worship in England in the XIII., XIV., and XIXth centuries. It is having a rapid sale.

To show the traditional Erastian spirit of the British Ministry, and its jealousy of the Church's own chief synods, the Convocations, we reprint a letter of Lord Palmerston to Lord Grey, some years since:

"May 24th, 1865.

"My dear Grey,—I see that Convocation has (*sic*) been very active, and are (*sic*) preparing to draw up a Reform Bill for themselves. My opinion is that unless *kept very tight* and within the narrowest bounds, *Convocation would prove a nuisance*, and I should not be *disposed to consent* to any alteration which would give it *a more real and practical existence.* Might not some hint be given them to check their exuberant activity? I remember that Aberdeen, who was not addicted to unnecessary vigour of action, sent them about their business one time when they were beginning to be meddlesome. Yours sincerely, "PALMERSTON."

This letter will be found in Mr. E. Ashley's Life of Lord Palmerston, Vol. ii. Is the present Premier, who has modelled his policy on that of Lord Palmerston, going also to "keep Convocation tight?" The Archbishop, no doubt, is of opinion that it has "become a nuisance," for he treats it as such. But will the clergy and the Church generally submit now to being "sent about their business" as meekly as they did under the Palmerston *regime?* This is the question which awaits solution.

There is no doubt that Bishop Gray of Capetown was right when he declared that the Church must destroy the Secular Court of Appeal, the Privy Council, as an Ecclesiastical Court, or it would destroy her. As Archdeacon Denison says, anything *dirtier* or more contrary to the instincts of a gentleman than the P.W. R. Act of Archbishop Tait, was never hatched in Parliament. We remember how Dr. Tait defeated the amendment requiring "aggrieved parishioners" to be *communicants*, so as to leave the Church Association free to hire tavern keepers and such people to act as prosecutors, who never attended church except when paid to act as *spies*, as has been the case in every prosecution so far.

A Mistake in the English Vfrsion of Holy Scripture.—S. Matthew I. 25: "*καὶ οὐκ ἐγίνωσκεν αὐτὴν, ἕως οὗ ἔτεκε τὸν υἱὸν αὐτῆς τὸν πρωπότοκον.*" "And he knew her not during all the time (up to the time) when she brought forth the son of herself, the first-born;" or, according to the idiom of English tenses, "And he had not known her at any time, when she brought forth the son of her own self, the first-born." This passage evidently certifies to the immaculate virginity of the Mother of God (*ἡ θεοτόκος*) when she brought forth Christ the Lord, so as to bear testimony before the Jews that He was the son of a Virgin, prophesied in Isai. vii. 14. It by no means says, or indicates, or implies that S. Joseph ever knew her at any time afterwards, as might be argued from the common English Version; it does not refer to time future at all; it refers to time past, up to the moment when the Lord was born into this world, and it expressly asserts that S. Joseph never had known S. Mary; that she consequently was a perfect and pure Virgin when the Lord was born of her—that He was a Virgin's son. Thro' His Church God tells us that she remained a Virgin ever afterwards; that she is *ἡ αἰεὶ παρθένος* as well as *ἡ θεοτόκος*. "*Benedicta gloriosa Domina nostra Deipara et Semper Virgo Maria*," is her title in ancient liturgies. PEREGRINUS.

—The *Dublin Review* has had a pro-Turkish article, thought to be from Archbishop Manning. Canon Liddon has thoroughly answered it in the *Guardian*. The Ultramontanes, by the way, are very much pleased with the *Pall Mall Gazette*.

Summaries.

FOREIGN.

—Three ladies, who have been for some time regular attendants at Mr. Ridsdale's church, have joined the Church of Rome. These ladies endowed the church, gave the altar, and subscribed £500 towards the parsonage and schools.

This is the first fruits of the Ridsdale prosecution. Bishop Ellicott says all the Ritualists should do likewise. It is hard to see why he and Archbishop Tait should want to strengthen the Church of Rome. It is well understood, however, that the present Government is at one with the Pope on the Turkish question, and the Pope has thanked the English "pilgrims" for the favors accorded the Romish Church by the present Ministry, both at home and especially in the colonies.

—It having been stated that some of the Sisters belonging to the Wantage Sisterhood had joined the Church of Rome whilst on a voyage to Bombay, Canon Butler writes that "the statement is absolutely incorrect and without foundation. As a fact the Sisters will not leave England till October."

—Last week some thieves broke into S. James's Church, Hatcham, and stole a brass, placed there, together with a stained glass window, by a former curate of the church, in memory of his mother.

S. James', Hatcham, is in a fair way to get Protestantized.

—Mr. Gladstone recently, in reply to a private letter, adheres to his view of the P.W. Act: "I have not followed closely the recent proceedings under the Public Worship Act, but I see no cause to recede from the opinion of the unwise construction of that measure which I expressed at the time when it was passed."

—The "Society of the Holy Cross," which is responsible for the book called "*The Priest in Absolution*," which has made such a sensation in the House of Lords, and in Convocation (though many of the members of the society appear to have been ignorant of its "second part" containing the things which gave most offence) has held a special chapter on the subject, and passed the following resolutions:

> I. That the Society of the Holy Cross, while distinctly repudiating the unfair criticisms which have been passed on the book called "The Priest in Absolution," and without intending to imply any condemnation of it, yet in deference to the desire expressed by the Archbishop of Canterbury to the representatives of the Society, resolves that no further copies of it be supplied.
>
> II. That the members of the Society, while coming to this determination, desire to state that they hold that their commission at ordination, and the express terms of the Prayer Book, require them to hear the confessions of all those who resort to them for that purpose, and to give "the benefit of absolution, together with ghostly counsel and advice," to such of these as "humbly and heartily desire it."
>
> They hold that the Church of England teaches that confession is not a matter of compulsory obligation; but they maintain also that all Christian persons have liberty and right to make their confession as frequently as they feel the need for their own souls.
>
> Daily experience in their parishes convinces them more and more of the importance of this provision of the Church for the recovery of the sinner and the consolation of the penitent.

At the July meeting of Convocation, in view of what had been said in Parliament about this book, the Upper House sent down to the Lower House a Declaration on Confession adopted by the Upper House in committee of the whole (but not by the House) in 1873, asking their "immediate consideration" of the same (it never having been adopted by the Lower House). There was much hesitation, as the Archbishop told them they were not at liberty to alter or amend the document, as it had been made a public document on a resolution carried in Parliament (!) but after much debate and many amendments voted down, a motion was finally passed that "This house desires to express a general concurrence in the Resolution sent down to us from the Upper House." The gist of this Declaration (which may be found in full in Vol. I. of CHURCH ECLECTIC, No. 6, page 189), is in the last clause, which we reprint, the "special provision" referring to the Office for Visitation of the Sick:

This special provision, however does not authorise the ministers of the Church

> to require, from any who may resort to them to open their grief, a particular or detailed enumeration of all their sins, or to require private confession previous to receiving the Holy Communion, or to enjoin or even encourage any practice of habitual confession to a priest, or to teach that such practice of habitual confession or the being subject to what has been termed the direction of a priest, is a condition of attaining to the highest spiritual life.

—Among other subjects acted upon, the Lower House adopted and sent to the Upper House, to be added to the Report on the rubrics already sent up, the following resolution, offered by Lord Alwyne Compton, the words "or vestment" having been struck out after "cope" on motion of Canon Perry: who maintained that "cope" was an English garment, and "chasuble" was not:

> In saying any public prayers, or ministering the Sacraments and other rites of the Church, the minister shall wear a surplice with a stole or scarf and the hood of his degree: and in preaching he shall wear a surplice with a stole or scarf, and the hood of his degree, or if he think fit, a gown with hood and scarf. Nevertheless, he that ministereth in the Holy Communion may use, with the surplice and stole, a cope; provided always that such cope shall not be introduced into any church, other than a Cathedral or collegiate church, without the consent of the Bishop.

This is intended as a sort of *rider* to the Ornaments Rubric.

Mr. Ridsdale sent in his petition asking Convocation to determine if Bishops have the power of *dispensing* from the law of the Church, and requiring the clergy to *accept* such dispensation: also that it would set forth some law of ritual observance as to the matters disputed, and also indicate what courts it would have the clergy tried by. Referred to a committee. The numerous petitions from clergy and laity on the state of ecclesiastical discipline and judicature, have been met with the merest generalities. So also with the petitions and efforts to secure a reform of Convocation by a better representation of the clergy. On the subject of Ritual the Bishops seemed to agree that the only course was to put the clergy upon their canonical obedience, while they would give directions in accordance with the decisions of the Courts.

In the Lower House Archdeacon Denison presented a petition of 1,606 clergy, protesting against the Ridsdale judgment as virtually making a new law of Ritual, and demanding that Convocation should assert the constitutional rights of the Church by her own synods to determine her own doctrine and ceremonial. Nothing came of it. The House reiterated its former action against throwing open the churchyards to any kind of Burial Services.

The "Holy Cross Society" reported to Convocation that it was founded in 1855 for purposes of spiritual and temporal charity. One of their number prepared the book "Priest in Absolution." The Society had never been called on to read, revise, or pass judgment on it, and many members knew nothing of it, except by report. It was an individual attempt to meet the feeling that the clergy needed *some* manual for general guidance. They add:

> The work itself, from which extracts have been made with entire disregard to the context, and to the safeguards most frequently, carefully, and plainly laid down in it, and which govern the whole book, has been grievously misjudged, as though it directed questions to be put under ordinary circumstances which could only be needful in the most exceptional cases. The accusations which have been made against the Society and its members, as if questions of a dangerous character were used by them, are groundless. The number of persons of all classes who resort to confession has multiplied year by year, and many of these are persons of the highest education and refinement. Such an increase would have been impossible if these accusations were true; nor would it be the case (as it commonly is) that husbands who use confession desire that their wives should exercise the like privilege, and so with parents and children, brothers and sisters, &c. The laity have thereby abundantly shown their confidence in the character of those clergy to whom they resort, and their conviction that this confidence has not been misplaced.

In the debate on Vestments, it was stated that there was not an authentic copy of the Advertisements of Elizabeth on which the Ridsdale Judgment was chiefly based, in existence. They were not legally known in any Court of Record. Mr. Stephens said he had been looking for them twenty-five years, and could not find them. What if the Queen's Bench should decide there are no such things legally existing?

- The Upper House of Convocation expressed itself dissatisfied with the resolutions adopted by the Society of the Holy Cross in regard to the book "Priest in Absolution." The Bishop of London moved resolutions to that effect, and complaining that the book was not withdrawn from circulation; also condemning "any doctrine or practice which rendered such a book necessary or expedient." The Bishop of Oxford claimed that the clergy were pressed into confession by the *laity* and the Bishop of Salisbury objected to a new crusade against confession on the ground of a panic about this book (which was *stolen* from one of the members of the Society, and thus became public, it being intended for private use like a medical manual). The book, it appears, was prepared by the late Rev. J. C. Chambers. At his death, his executors were going to sell it to the book trade, and the Society interposed and purchased it. It is said to use altogether too many Roman terms. Canon Carter writes in the *Daily Express* against a panic on this subject, and says one of his penitents told him that numberless children not above eight years, in London, knew as much of sin as bad grown up women! If by any means these men can save such, let them alone. The Archbishop very calmly speaks of them as "Christian gentlemen, well-known for their self-denying lives and the great zeal with which they labour among the lower classes;" but then he says "they are engaged in a *conspiracy* against the Church!"

—The Court of Queen's Bench has set aside the suspension by Lord Penzance of Rev. Pelham Dale of S. Vedast's, and the threatened appeal from this decision has been abandoned. The same Court has granted a rule *nisi* to show cause why the proceedings against Mr. Tooth should not also be set aside. The suit against S. Margaret's, Liverpool, has also been abandoned, and in the Prestbury case the prosecution has been required to *produce* the *Advertisements* of Elizabeth on which the Ridsdale judgment depends. It cannot be done, of course.

—Subscribers to Church Schools have increased the past year by 14,874, and their subscriptions by £63,817: and these schools cost no more than half as much as the Board Schools.

—Canon Hill of Sheffield, has been appointed Bishop of Sodor and Man, with £2,400 a year. He is an active member of the "Church Association," or "Prosecution Co."

—Dr. Ewer of New York, in behalf of S. Ignatius' Guild and the other parishioners, sent an address of sympathy to Mr. Tooth, to which they have received an appropriate reply of thanks.

—The Rev. Dr. Bailey has resigned as Warden of S. Augustine's Missionary College, Canterbury, on account of age.

—Bishop Kelly of Newfoundland, successor to Bishop Feild, has resigned, and takes a benefice at Liverpool.

—The Bishop of Lichfield has warned a Church Warden of Wolverhampton who proposed to hold an open air meeting to denounce that "abominable textbook" the *Priest in Absolution*, that he will be liable to prosecution for thus discussing a book which is *not published*, and that the matter will be sufficiently taken care of by the Bishops in Convocation.

Besides this particular book, Archbishop Tait produced in Convocation a strange work prepared by a committee of clergy, called "No. 1 Series of Books for the Young." It contained such statements as "The child must confess his sins to the Priest alone if he desires God to forgive him," &c. It seems to us that this was the book they should have given their attention to, rather than the other. If *voluntary* confession is to be allowed in the Church of England (and all the Bishops say it is according to the exhortation in the Communion Office), then it is the duty of the Bishops to regulate it and provide directions for it, so as to cut off these ridiculous extravagances, just as they were asked to do some years ago by a petition of "the 483 clergy." The idea of going to Parliament to put down confession is a preposterous interference with the liberty of the subject, as the Bishop of Oxford declared.

—The Church League had a meeting in July, to advocate Disestablishment. Speeches were made by Mr. Mackonochie (who presided), Archdeacon Denison, Mr. Ben Olier, and many others, in favor of disestablishment. High Church and "Tory" are no longer synonymous.

—The *Pall Mall Gazette* urges all "Protestants" to give up the *laying on of hands* in ordination. It only remains for this sort of people to give up all recognition of the Holy Ghost.

—The *Church Review* says the stipend of Mr. Tooth, vicar of Hatcham, was not sequestrated, the Archbishop having made himself responsible for the pay of the curates in charge.

—Many Roman Catholic burials take place in Ireland without priest, and without service. It is a question of *fees*.

—The Bishop of Exeter has laid the corner-stone of S. Andrew's, Rugby, which is to be rebuilt, and Earl Nelson laid one for a new Mission House for All Saints', South Acton, where Dr. Maclear made an address. Church work among the poor is as active as ever.

—The Rev. Dr. Thorold has been appointed to the vacant See of Rochester.

—In regard to the hue and cry made about the "Priest in Absolution," and the questions asked at confession, the *Church Times* asks whether in preparing a manual for the examination of the conscience, either for private use or that of the clergy, there is anything in the condition of society to justify the elimination of the seventh commandment? It is the interest of a licentious press, and of a secular religion which deems sensuality as a vice so inevitable that it must be licensed and regulated by law, to have it understood that no clergyman is ever to be allowed to speak of it either in public or private, even though he knows that polite devils in human shape are doing their best to corrupt the whole rising generation, and not only moral ruin but even the wrecks of disease are all around us.

—The following document is circulated for signature among High Churchmen by an influential member of the House of Commons: 1. Having considered the judgment delivered by the Judicial Committee in the case of Ridsdale *v.* Clifton, although we are unable to concur in the whole of the reasoning which it contains, yet we find in it some grounds of satisfaction in so far as it (*a*) allows the Eastward position of the celebrant; (*b*) confirms the principle of a distinctive Eucharistic dress; (*c*) recognises the full right of the Church of England to the legitimate use of religious art in her churches. 2. Seeing that successive judgments have left members of the Church of England free to hold and teach her entire doctrine, we advisably recommend submission to the discretion of the ordinary in regard to the points of ritual touched by the late judgment, and we regard such submission as best calculated to promote the entire constitutional freedom of the Church. 3. We believe that the ultimate solution of our present difficulties will be found in the exercise by the Church of her legitimate right to deal with ceremonial, through Convocation, with consent of Parliament.

HOME.

This number of the ECLECTIC is made specially valuable by the very able and outspoken article of Dr. Dix on the *Christian Altar*, being the address delivered in connection with the Service of Benediction for the new Altar and Reredos of Trinity Church, on S. Peter's Day last. It is to be issued also and distributed in pamphlet form, with the vignette aud foot-notes, and the paragraph we give in our Miscellany on the proceedings in the case of the Exeter Reredos. For the photo-lithograph of the Reredos, we are indebted to the kindness and liberality of the architect under whose superintendence this noble work of Sacred Art was constructed, Mr. Frederick C. Withers. We publish a description to accompany the cut of the reredos, prepared by the architect, far better than that which appeared in the April number.

The Address of Prof. Main before the Victoria Institute, or Philosophical Society of Great Britain, on modern Scientific Scepticism, we believe has not before been printed in this country, and was furnished us by Rev. Dr. Wilson of Cornell University, who has lately been elected a member of that Society, and who is, if we mistake not, the first American that has been so elected. It is not quite a *chef d'oeuvre* from a literary point of view, but it shows very clearly the highest points attained by modern science as yet, and coming from such a source, will be read with the deepest interest as showing how devout an eminent astronomer can be, as most eminent astronomers ever have been.

We conclude herewith the remarkable article from the *Church Quarterly Review* on Pantheism, which is well worth mastering, in view of the tendencies in the lighter literature of the day.

—The extracts from the Charges of the Bishops of Central New York and Albany, are postponed to our next, on account of a sudden accession of "correspondence."

—The Rev. Samuel Benedict of Savannah, Ga., has republished John Wesley's Sermon on the Duty of Constant Communion, with notes. It was written before Mr. Wesley came to America, but at the age of eighty-four he republished it, with the declaration that he had seen no cause to alter its sentiments in any point. In Savannah Mr. Wesley was really a "ritualist," and as the Editor's notes imply, somewhat lacking in wisdom, because he rigidly adhered to the rubrics and discipline of the Church. Not a word is said of the ungodly crew he was obliged to live among, or the scandalous state of Church discipline and ecclesiastical worldliness which made the Methodist schism inevitable. Wesley himself was a communicant from eight years of age, and High Churchman enough to teach and practise weekly communion. The notes go just enough into the origin of the Methodist *bishops*, to make us wish they had given the matter more fully; but it will be a useful tract to circulate.

—The Rev. C. L. Hutchins' repertory of music seems to be by no means exhausted. The *Parish Choir* for July gives us Handel's Hallelujah Chorus, Dr. Dyke's "I heard the voice of Jesus say," and a beautiful Hymn Tune by Macfarren, "With gladsome feet we press," besides an *Extra* with an Anthem by W. A. Barrett. The *Literary Churchman* recently gave a capital notice of Mr. Hutchins' S. S. Hymnal, and he is still catering nobly for our Church choirs. (Medford, Mass., 50 cents a year.)

—The *American Church Review* for July, (Rev. Dr. Boggs Editor and Proprietor, New York, 7 Cooper Union,) gives us the following list of articles:

1. The Free Church in the Free American State—part 2, by Rev. J. W. Kramer. 2. Cathedrals and Parishes in the American Church, by Dr. Egar of Nashotah. 3. History of the Church in Bohemia and Moravia, part 1, by Rev. J. Anketell. 4. "Ecclesia est in Episcopo." 5. Innocent of Moscow, Rev. C. R. Hale, D.D. 6. The Authenticity of Job 32-37, Rev. H. Ferguson. 7. Sacramental Mysteries, Bishop Holly of Haiti. 8. The General Convention of 1877, Editor. 9. Book Notices.

We wish to thank Dr. Boggs for what little he has definitely said on the subjects of Provincial Synods, revision of the Lectionary, and the General Seminary, but as to the dangers of ritualism, we honestly believe more people are kept out of the Church by a prevalent deadness, stinginess and slovenliness in the average parish, than by all the "ritualism" in the world.

—E. P. Dutton & Co. publish "S. S. Hymns and Tunes with Chants and Order of Service selected by Jno. C. Hollister"—a very convenient and well arranged manual of S. S. music. There are eight or ten chants for each of the Canticles of Morning and Evening Prayer, with an excellent Service for opening school, using the Confession of the Prayer Book and not a parody upon it. There are also over one hundred pages of well-chosen tunes, some of them new, and all such as children will readily catch and enjoy. Price 25 cents.

—Dr. Wilson's Essay before the University Convocation at Albany, was a brief but strong and clear vindication of the time-honored College principle that a basis of general culture in the *Literae Humaniores* is first necessary to all those who expect afterwards to devote themselves to specialties in life, and that too whatever the specialty may be. The young men who have Latin and Greek, even if it be but a *modicum*, get the decided advantage over others in any line they choose to take. We are pleased to see that this fact is more and more recognized at Cornell.

—The Bishop of Kansas, in reference to a new theological school for his Diocese also, says:

> If we are ever to hope for an adequate supply of clergymen, we must raise them up from among our own people, men adapted to the social habits and to the mental and spiritual wants of our frontier population, willing and able to make the sacrifices required of our missionaries, not too rude, not too learned, earnest, sensible, intelligent, self-denying men, specially trained to contend with infidelity and Romanism, familiar with secular and with ecclesiastical history, good interpreters of the Scriptures, although perhaps not thorough classical scholars, loving their work and willing to spend and to be spent in it.

This is based on the same admirable idea as that of the DeLancey Divinity School at Geneva, which was intended to provide for men coming in from the ranks of secular business or from the ministry of the denominations. This school, under Dr. Rankine as its head, has for many years done great service for the Church.

—The fearful disorders in connection with the strikes of railway employes and other laboring men, which have so signalized the close of last month, appear to us to arise chiefly from not merely the *unemployed* men, but from that large and increasing class that swarm in all our cities, young idlers and *roughs* who have been brought up without being taught any form of labor, who would not work at *any* rate of wages, but prefer to subsist by thieving, gambling and other criminal courses, and who are always ready to take a hand in any civil disorder or commotion that may occur. It is a serious question how many of this class have ever known the common school or the Sunday School. They remind us of what Macaulay once said in regard to the proletariat we are raising under the very eaves of our churches, in the seats of fine art, education and luxury, fiercer and more destructive than the Goths of Alaric or the Huns of Attila, or the Vandals of Genseric.

—The *Church Quarterly Review* for July has some remarkable articles; one on the "Annihilation of the Wicked," on the "Church of England in the 18th Century," on "Harriet Martineau," on the "Relations of Church and State," and a very exhaustive one on the Ridsdale Judgment and the present "Crisis."

—*If Dissenters do not increase in numbers, at least they increase in their subdivisions.* Six new sects have sprung up in England—so the Registrar-General tells us—in the year 1873. Their "denominations" are as follows:—"The new Methodist," "The Congregational Temperance Free Church," "The Protestant Union Churchmen," "The Hope Mission," and "The Unsectarian." We hear that Wales has produced another, which not even the Registrar has found out, namely, "The Christian Dolphins," who hold, among other things, that there is no difference between the soul of man and of the lower animals, but that there is this great difference between the soul of a Christian Dolphin and that of other men, namely, that the former alone can be saved!

—The gigantic wars of the empire, following on the heroic wars of the Republic, during which the French standards entered every Christian capital on the European Continent, made the humblest peasant proud of being a Frenchman and eager to share in the national efforts. It made *military obedience and military valor substitutes for the old loyalty and religion*, and they, if not the highest form of moral stimulus,—at *least took men out of their petty personal concerns*, raised their eyes *beyond the boundaries of their farm or shop*, and supplied them with *an ideal of life* in which *death at the call of others* played a prominent and glorious part. This was undoubtedly a barbarous mode of resuscitation, but it sufficed. *It saved French society*, reorganized it, and gave it *something in the nature of a soul*, and gave France an army of which that *last and worst thing* has never yet been said—that it *would not obey its officers.*

THE CHURCH ECLECTIC.

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THE GENERAL CONVENTION.

We apprehend that the approaching session of General Convention will be a comparatively short one. The excitements connected with one or two of its immediate predecessors have resulted in a general disposition to "let well enough alone," and an unwillingness to stir controverted subjects any further.

The various utterances of many of our Bishops and clergy upon Unity in Diversity and the duty of *Toleration*, have had a visible effect. The *inclusive* character of the Church is taking place in men's minds of its exclusive character. All the various aspects of Evangelic Truth and Apostolic Order, however taken singly as the basis of different schools and denominations, are found to have their legitimate place in the Unity and *Wholeness* of the Catholic Church. Especially is it beginning to be felt that they who are trying to revive the earnest study of primitive theology, and to deliver the Church from the unbelief, slovenliness and formalism with which she was encrusted by the Erastianism of the XVIIIth century, are worthy at least of respectful consideration. We do not believe that any twenty-eight Bishops could be found now to declare that the standard of the period "immediately after the American Revolution" forms the highest gauge that can be adopted for the Church's belief and practice in all time to come. One instance alone will illustrate their involuntary progress. Some of them have found out that the Reformers blinked altogether Woman's work and duty in the Church, and even the Translators disguised the very office of *deaconness*, while they threw as much Puritan vagueness as possible over the Scripture language on the Ministry and Sacraments.

And in matters of actual controversy too, it is felt that nothing on the whole is gained by simply throwing hard names and epithets at those who wish to reason earnestly and argue reverently and are as ready to appeal to the law and to the testimony as any of their assailants. In an age when people care little for religion and have no serious belief, the weapons of ridicule and scurrility are sufficient; but when the time has come to realize the exceeding great preciousness of Truth, controversy will be both earnest and charitable in proportion as it is earnest.

Any one who reads the remarkable article of the *Church Quarterly Review* on the Church of England in the XVIIIth Century," will at once recognize the source from which we have inherited so many ideas that still prevent the realization of the primitive Catholic Faith, and still cause the world to persecute and speak evil of those who would seek to bring out the Church to serve the Lord in the Beauty of Holiness. A more deadening and desolating era never overtook the cause of Christian Faith and Piety in any age of the world, than that of Walpole and the Georges. The same old policy is still pursued by those who would keep in favor with the world, and the spirit of Secularism that rules the world. Just as the public mind was seriously taking in hand the incongruous relations between Church and State, and beginning to speak out in regard to the outrageous tyrannies practised upon the clergy by secular power, that astute incarnation of Erastianism, Archbishop Tait, manages to get up a *diversion* both in Parliament and Convocation by shouting the word "*conspiracy*" against certain men whom he had already acknowledged to be men of exemplary holiness and self-denial. The sensation which he hopes will turn the tide of public indignation from the fraud, hypocrisy and injustice that are possible only in an Establishment delivered over to politicians, is based on a trifling *private* manual, which was never published, and for which there could be no ecclesiastical responsibility, and which was *stolen* from a private study, doubtless for the purpose which it has been made to serve. Nothing in the history of the Confessional could ever have been more degrading and debasing to all religious and moral life than are these tricks of politicians introduced into ecclesiastical government. We should suppose that the traditional red rag which has so repeatedly been flaunted before the eyes of the excitable John Bull, would by this time have lost something of its magical effect: and on the whole, we believe it has.

If, whenever a few earnest spirits try to realize, in perhaps somewhat exaggerated form, what they have conceived the Bible, the Prayer Book and the Primitive Church to mean, the whole Church of England and the whole Protestant world is in imminent danger of falling into the jaws of Popery, what is our religion worth? Undoubtedly the contest is between "Sacerdotalism" and *Spiritualism.* The secular spirit hates Sacerdotalism and Sacramentalism: but the only consistent rejection of them repudiates alike a Visible Church and an Apostolic Succession of any Divine origin or authority. Christianity itself is a System of Mediation, in opposition to the natural right of man to a direct spiritual access to the Divine Fatherhood. "No man cometh to the Father but by Me:" and if men reject the system of Mediation established in the world by the Incarnation, it is but the most natural of possible alternatives, even in an age of exact science, that the despisers of religious faith should resort in crowds to the *mediumship* of ignorant charlatans, whose only evidence of supernatural communication is their own word. As in the spiritual system of Quakerism, which was a protest against outward forms, the revenge which the Truth takes is sometimes even ludicrous: so the fact that in these days of "education and money-making," men worth their millions stake their all on the advice and counsel—not of *priest-craft, no, indeed*—but of self-proclaimed *mediums*, of hardly more character or knowledge than the sorcerers of heathen days,—sounds like a Satanic scoff. Here is a very Priesthood of the Devil to set over against the Stewards of Divine mysteries and the channels of Divine grace!—"Because they received not the love of the truth, that they might be saved; for this cause God shall send them strong delusion, that they should believe a lie."

But some people have always a ready answer, that "Sacerdotalism is *Romanism*." It is high time then that some competent authority should define what "Romanism" is. The Calvinistic sects around us have ever declared that the obvious surface teaching of the Prayer Book itself is "Romanism:" that any Apostolic traditional order and succession of the Ministry is "Romanism;" that any power or form of Absolution is "Romanism;" that any consecration or offering of the Eucharist is "Romanism;" that any stress upon the Pentecostal ordinance of the Laying on of Hands for the receiving of the Holy Ghost is "Romanism," and so of the rest: but we say that what Calvinists and other sectaries thus call "Romanism," is just what the Scriptures, the Liturgies and the Primitive Church teach and always have taught, even in those early days when the Church protested against that Gnostic root of all heresy and sum of pagan errors, "Calvinistic" Manichæism, as strongly as she now protests against the Mariolatry and Papal autocracy of Romanism.

Romanism ought to be defined as the spirit which has revolutionized the Faith and practice of the Historical undivided Church: and that work the Jesuit school of modern times has shared unmistakably with all the radical Protestant sects that have improved upon and "finished" the work of the Reformation. The "Old Catholics" are they who have adhered to the Catholic Faith: and they bear witness to the fact that the Primitive Church was nothing if not Sacramental. They would as soon think of abandoning the Bible and the Nicene Creed as of giving up the Episcopal constitution of the Ministry, the Keys of the Priesthood, the Grace of the Sacraments.

It is probable, indeed, that these will always be subjects of controversy, but the time has gone by for calling names with any effect upon reasonable or religious minds, or for making the bug-bear of "Rome" a deterrent from studying our lawful heritage of Catholic history. Those engaged in this self-rewarding labor are content to forego the honors and emoluments of ecclesiastical position, and to gain the peaceful liberty of strengthening the things that remain by yielding all mere personal advantages to those who value them more than they do the triumphs of Truth.

It would be impossible in our space to more than indicate the subjects upon which further legislation will be necessary at some future time. Legislation is generally soon enough, when actually called for by growth and needs already developed: yet in a great system like ours, some things ought to have been anticipated, if great mistakes and defects were not to become inveterate and perpetuated. One of these is the Provincial System, which one would think has been sufficiently argued. Federate Councils within the limits of single States would never answer the purpose. It would finally let in all the evils of Erastianism. The plan indicated by Bishop Smith would be as available as any. Dr. Fulton has shown that the Provincial System was as much an established part of the organic system of the Primitive Church, as the Episcopate itself. History shows that the amenability of Bishops is no less necessary than that of presbyters: and that ultramontane Romanism consists far less in theological *doctrine* than in personal *autocracy*. It has not been uncommon for the lowest views of religious truth to be associated with the highest and most arbitrary notions of Episcopal prerogative. And as dioceses multiply, the amenability of individuals to the General Convention or to the whole College, becomes more shadowy and unreal.

Colleges and Seminaries should be Provincial Institutions, not diocesan: and the whole rights and existence of a clergyman should not be bound up in his personal relations to one single officer of the Church. The problem of the General Seminary (itself an illustration of the impracticability of our present system of one Province) would be solved by the division of the Church into several provinces.

For our part we see no objection to the plan of a "Constitutional Commission" to determine this and other matters, provided that the subjects of its action were expressly declared and limited by the General Convention.

The Missionary System of the Church, especially in its Foreign Department, is another matter that will require review: though we will not anticipate what our correspondents have to say on that subject.

The Tenure of Church Property is also one that will yet cause much anxious discussion in this country. The far seeing course which the Bishop of Iowa is taking on this matter is worthy of all praise. The Diocese of Albany adopted similar principles from the start. And even in old established parishes there should be greater checks upon the power of alienation even by mortgage: while individual liability, could it be introduced, would be the best security against loss by carelessly incurred debt. Here too how much the Province might save in the way of special corporations for each Diocese. We cannot but feel that this whole question of Church Property has been very loosely met in our country.

The matter of Church Discipline is also a most important subject, upon which a Joint Committee is expected to report at the coming session. As Church Discipline is now, the parochial statistics of the number of communicants, nominal or actual, are utterly uncertain and unreliable. Of what use are all our regulations as to parish boundaries, the limits within which clergy may not "intrude" upon each other, by building a church or holding services, so long as the laity may be on two or three communicant lists at once, or pass from one parish to another without the slightest notification? This evil is specially felt by free churches, where a large proportion of communicants are held by neither pledges nor pew rents, but send their children perhaps to more than one Sunday School, and leave church connection uncertain until some attempt is made to have them acknowledge a religious or pecuniary obligation. The nuisance of *unattached* Christians is growing in all our cities, rapidly developed by the movement of Moody and Sankey and the "Y. M. C. A." It simply leads many to think they can have all the benefits of Christianity without any of its obligations. And the mere sending of children to Sunday School is thought to be sufficient connection with a church to entitle the family to call upon the clergyman for all necessary offices, though they never attend church nor contribute a penny for its support. A great many such families are found that were once attendants and even communicants in some parish from which they have removed. Now if all such had been furnished with *letters*, they would at least have this continual *reminder* of their duty. For the sake of the people, and the sake of the clergy themselves, who would wish to know their real flock, the Canon in regard to *Letters* should be made imperative, and no clergyman should at least enter a communicant upon his list from another parish without a Letter. And non-attendance at church, and habitual absence from Communion should be made subjects of special discipline. " Dropping from the list" is not a proceeding authorized by church law, or by Scripture, without some further act of discipline.

With reference to the movement for a change of nomenclature in our Branch of the Church Catholic, which, if we mistake not, was first proposed in Wisconsin, we must content ourselves with reproducing the clear courageous language of the present Bishop of Iowa, in his late Convention Address. We have little faith that the movement will be successful at present, as we observe that Bishop Bedell, Bishop Stevens, and the *Southern Churchman* all hint that it would lead to a *schism*, and of course we cannot afford that. Dr. Craik's letter in the *Church Chronicle* is temperate and reasonable, and will have great influence. Our present corporate name appears to be chiefly for the outside world, for legal documents and the secular press, and not so much for ecclesiastical use. The Prayer Book itself knows nothing of this corporation title: the ordinances are all of the "Catholic Church:" and we must, if possible, break up this habit in our people of using the word Catholic for *Romanist.* Bishop Perry says:

> My attention has been called to a proposition looking to a change by the General Convention of our present cumbersome title as a branch of the Church Catholic of Christ. Deeply do I regret that a plan for the creation of a "Constitutional Commission," originated and advocated at the last General Convention by the far-sighted and learned Bishop of Western New York, and adopted by the House of Bishops, failed to secure the approval of the House of Deputies. Before such a Commission this proposition would properly come and its endorsement by such a competent body would prepare the way for a general acceptance throughout the Church. I trust that this measure, on many accounts eminently desirable, will be revived, and that to such a Commission this proposed removal of the words " Protestant Episcopal " from our title will be referred. The words in question, if we believe as we profess we do, in the Holy Catholic Church, are neither adequate nor appropriate as our distinctive title. Their use is not sanctioned by the example of the Church of England, nor in fact by that of any branch of the Anglican

Communion throughout the world. [The Church in Scotland has in the Code of Canons styled itself the "Episcopal Church." This title, as appears from the records of the earliest meetings for organization of the scattered churchmen after the war of Independence was the first adopted here. The addition of "Protestant" was made in Maryland in 1783, and has for its sponsor the erratic and unorthodox, William Smith, D.D., the leading spirit in the compilation of the "Proposed Book" and the author of the "Preface" to our present Prayer Book.] These words of our present title are neither scriptural nor are they found in the Book of Common Prayer. The Creeds and Offices of the Church know no such name. Even the "Articles" fail to support it. It is a name of yesterday, and we may well and wisely wish to return to the more Scriptural and Liturgical name expressive of our Catholicity. The simple and appropriate name, the "American Church," made familiar by its constant use by the first Bishop of Pennsylvania, the venerable William White, in his "Memoirs of the Church;" and expressive of our position and our purpose in the Name of God to possess this land for Christ and His Church, is what we need. If there is any distinctive feature of our teaching where all that teaching is as Catholic and true as is the word of God, it is the holding forth to men of the Church idea. The Church of Christ, the Church of the living God, the Church which is His Body, the historic Church, the Apostolic Church, the primitive Church, the Gospel in the Church,—these phrases represent fundamental truths in our behalf and teaching. The adoption as one simple and expressive title,—in the midst of bodies claiming for their initials almost all the letters in the alphabet,—of the American Church, or by the mere omission of "Protestant Episcopal" in the few places where it occurs in title pages or in legal forms, the "Church of the United States" will be when it comes—it will come ere long—a happy return to historic and primitive precedent, and here, at the West at least, an element in the Church's speeding triumph. We desire the change not that we would the less PROTEST against error, whether it is found in Rome or Geneva; not that we would lose sight of all we mean by the word EPISCOPAL; but because we would reach a higher level, and place ourselves before the world in our true position as a living branch of the Church which is Catholic, Universal, the Church of our Lord Jesus Christ.

The following resolutions were adopted by the Convention:

WHEREAS, The Church of Christ is equally "Protestant" in her opposition to error and vice, and "Catholic" in her rule of faith and conditions of membership, and yet to call her the Protestant-Catholic Church would evidently be absurd; and

WHEREAS, Her ministry is no more important than her Scriptures, and her Sacraments, and therefore to call her "Episcopal" is unduly to exalt one essential above the other; and

WHEREAS, The American branch of the Holy Church Universal includes within her membership all baptized persons in this country; therefore

Resolved, That this Convention memorialize the General Convention, asking that the words "Protestant Episcopal" be stricken from the present title of the American branch of the Holy Catholic Church, and that it be henceforth called simply by its true name,—The Church in the United States of America, or, the American Church.

For the Church Eclectic.

CHURCH MUSIC AMONG THE HEBREWS.

PART II.

Of the Service of Song in the Tabernacle worship, for the entire period of its existence, we know but little. Perhaps there was little to be known. The Jewish, like the Christian Church at a later period, was struggling amidst the throes of a perillous birth. It had little of leisure or calm for developing either the refinements of social life or the beauty and glory of common praise. Its great concern was organization and discipline;—the sheer transformation of a half-heathen mob into a heaven-guided and embattled host. Preöccupied with this mighty work, Moses himself, in whom dwelt the very genius of the divine art, was compelled to sink the poet and musician, in the leader and law-giver. Joshua and his chiefs, like Jesus and His apostles, were absorbed in the grand struggle itself; their

"Life was but a battle and a march."

As for the Judges, theirs was a fluctuating struggle to preserve the existence of the nation, during the terrible reäction which followed the period of conquest. They were, hence, necessarily men of pressing cares and stern exigencies, rather than of art-inspiration or leisure. The music of the Hebrew Church had, therefore, during those painful periods, like the body of Joseph which the children of Israel carried up out of Egypt,—to live as it were embalmed in the sweetness and glory of the great Red Sea festival, awaiting its joyful resurrection.

Notwithstanding the paralyzing influence of this national preöccupation, and, still worse, the subsequent apathy and irreligion which left even the great Tabernacle-Service to fall into sad neglect; there were times when the genius of Hebrew psalmody awoke to tuneful praise, with a beauty and power which showed that it had not been dead, but was only sleeping. It seemed, however, as at the Red Sea triumph, to require the stimulus of some great event to rouse it from its almost sleep of death. Such events were the abdication of Moses; the victory of Deborah and Barak; and the final deliverance of David out of the hand of Saul. The great canticles used on these occasions, while as diverse in style as the events celebrated, and by no means equally compact and cultured, are still not unworthy successors of their greater type. In the first instance, they may have been simply intoned in oriental style, by the single voice of the composer, but their structure reveals the old idea of the unisonous chant and antiphonal choirs. Their presence in the national records, and their high adaptation to holy worship, certainly argue the probability of their having, at least, supplied the substance of set canticles.

With the translation of the Ark from Gibeah to the City of David, a new era dawns upon Jewish Church-music. Unsustained by association with scenes of battle and blood; having no secular significance, save as indicative of the establishment of the government in the royal city, the event was as religious, as it was joyful, in character. As such, it was seized upon with all the genius and enthusiasm of the Poet Prince, as giving the fitting occasion for perfecting his cherished plan of establishing the music of the Tabernacle, and indeed of the coming Temple, upon a basis artistic, princely and enduring. Accordingly, careful provision was made for dignifying the occasion as a religious one, by securing the general presence of the national priesthood, and for ensuring systematic order and effectiveness in the musical accompaniments. There was now no lack of instruments; for the nation had made advances beyond Miriam's timbrel, and the silver trumpet of the sons of Aaron. "All Israel brought up the Ark of the Covenant of the Lord, with shouting, and with the sound of the *cornet*, and with *trumpets*, and with *cymbals*, making a noise with *psalteries* and *harps*." That the progress of the vast procession was also accompanied by antiphonal chanting,—though not expressly stated,—may be inferred, from the fact, that Levites were appointed "to be singers with instruments of music," "by lifting up the voice with joy;" and from the shouting of the people, which, as comprising the *amens* or *alleluias* common to such rejoicing, would naturally have been responsive to some choral refrain. What this processional canticle may have been, is left wholly to conjecture. It could not have been the grand canticle recorded in

1 Chron. xvi.; for that is expressly stated to have been prepared and placed in the hands of Asaph, for the *completion* of the translation services. Internal evidence would seem to point out the Psalm cxxxii. "*Memento Domine*," as the object of our search. It was unquestionably composed for this occasion, and, as a whole, was adapted to no other. This appears not only from its own language, but also from the citing of its central parallelisms, by King Solomon, in his prayer at the consecration of the Temple. This canticle, or at least the triumphal section, "*Surge Domine*,"

℣. Arise, O Lord, into Thy rest;
℟. *Thou and the ark of Thy strength:*
℣. Let Thy priests be clothed with righteousness
℟. *And let Thy saints shout for joy,*"—

antiphonally chanted at intervals in the processional progress, much as our devout ancestry were wont, in fine Churchly mode, to recite psalms and collects at the pauses in the Rogation circuits,—and, at its marked divisions, accompanied by the *alleluias* of the people, and the blast of instruments,—this would only fill the gap left in the ceremony, by the brevity of the chronicle, but would have been, nothwithstanding all the assumed rudeness of the music, too characteristic and effective, to have been overlooked by the King, in his desire to distinguish the occasion.

What might be termed *The Order for the Installation of the Ark* is, happily for us, more completely given in the sacred record. A *Grand Canticle* had been composed for the occasion, by the royal poet. We find it in 1 Chron. xvi. 8—36. It is written in fine, strongly-marked groups of parallelisms, each group fitted for choral antiphony, and provided, at the close of the Canticle, with a common refrain to be shouted in full chorus, after which was to follow the great *Amen* from the acclaiming multitude. Of this Canticle, more will be said in connection with its musical execution.

The King had also so classed and ordered both the singers and the players on instruments, as to secure proper antiphonal choirs with orchestral accompaniments. It is, of course, impossible to fix on all the details with certainty, but cast in modern form, the scheme appears to have possessed the following parts and proportions:

1. Conductor in-Chief, ...	*Asaph.*
2. Chant Master and Instructor, ...	*Chenaniah.*
3. Choir Leaders—1st Choir, ...	*Asaph.*
2d "	*Jeduthun.*
3d "	*Heman.*
4. Instrumental Leaders:	
1st. *Pulsatile*—Cymbals, large and small, . .	*Asaph.*
2d. *Stringed*—(Gittith), of two kinds:	
a. Lower; corresponding to the Base (Sheminith) Harps,	*Jeduthun.*
b. Higher; corresponding to the Treble (Alamoth), Psalteries, ...	*Jehiel.*
3d. *Wind*—(Keren), of two kinds:	
a. Horn, or Trumpet (Shophar) . . .	*Heman-*
Possibly also the Pipe (Nehiloth).	
b. Silver Trumpet, of the Priests (Chatzozerah),	*Benaiah.*

The order will thus be seen to have been properly symmetrical: the divisions are definite: the several leaders are designated; and each has both his vocal and instrumental performers. And with so much apparent, the fair presumption is, that a greater minuteness in the narrative would have revealed this as in no essential overdrawn, but contrariwise as really falling short of the reality.

Relieved now from any need of adding to the supposed art-crudity of the times, the ostentatious folly of elaborate means instituted for barren ends; we behold the first warrior, prince, poet and musician of his age, grasping with all the comprehension and force of his genius, the entire resources of musical art as then known, moulding them into an organic whole, and subjecting them to use of a Service of Song, not less glorious in its kind, than was the House of the Lord erected by the architectural talent of his not less gifted son and successor, in which it was ere long to fulfil its mighty functions. And so, abandoning ourselves to the spirit of the august occasion, we enter the sacred precincts—Tabernacle or Temple alike,—and attentively regarding the robed choirs, on either hand silently awaiting the signal of their stately leader, Asaph, we behold suddenly the uplifted hands with the glowing and sonorous disks a moment poised, then comes the warning clash and shiver of the cymbals,—a pause, and then another, with which the leading choir strikes up the grand opening of the psalm:

Give thanks unto the Lord;
Call upon His Name,
Make known His deeds among the people;

to which another choir responds,

Sing unto Him;
Sing psalms unto Him;
Talk ye of all His wondrous works;

all in chorus adding,

Glory ye in His holy Name;
Let the heart of them rejoice that seek the Lord;

or perhaps in more exact accordance with the structure of the psalm, each choir taking antiphonally its verse in the parallelism, and following with the couplet in full chorus; the whole steadied and sustained by the rhythmic beat of the cymbals; at each proper instant, psalteries and harps striking in and giving their purple and violet to the melodic color of the antiphonies; and the horns and silver trumpets with prolonged and steady blast, adding their glowing red to the swelling chorus. And so we follow on, rapt and thrilled, through the successive ebbs and flows of the great Canticle, until at length the Grand Chorus impending, there is a moment's pause and hush, then comes the signal clash, and united choirs and orchestra take up with all their voice, the Hebrew *Gloria:*

Blessed be the Lord God of Israel, forever and ever,

following which, breaks in the volumed and vast *Amen* of the excited multitude. Thus we behold the ancient people of God, who lived only under the lesser light of the Old Dispensation and the dimness of the far-off Promises, offering to the One God, not yet revealed as to us in the full-orbed splendor of the "Holy, Blessed, and Ever-Glorious Trinity," a sacrifice of praise in the "Service of Song," as supreme in beauty and power, as was possible to the combined genius and devotion of both prince and people. Its study, as a primitive model, reveals again the great underlying principles of music and song in Churchly common praise. These compactly re-stated, are a ruling, not a popular origin; a devout and worshipful, not less than a skilled authorship; adaptive participation of all in some part, but not the leveling of Church music to the common taste and capacity; set antiphonies and instrumental accompaniments in the great canticles, for the sacred choirs, and unisonous responses and *ahmens* in chorus, for the multitude; the free subsidizing of every musical agency and instrument to the service of divine praise in the House of God; the pomp and glory of outward form and expression, no less vital than inward devoutness; and the freest expense and noblest elaboration possible to the means, culture and opportunity of the times, as alone befitting the faith of the worshipper, and the "greater glory of God." These, then, we cannot but accept as original and universal canons for all superior central worship, whether in Tabernacle or Temple, Church, or Cathedral.

Jewish Church music had reached its prime in the days of King David and his immediate successors. Its record during the fluctuating and idolatrous periods following, is at once painful and suggestive,—painful as revealing such a decline in this devout and glorious art, and suggestive as showing that in any age, such a decline synchronizes with dominant worldliness, unchurchly rule, and false teaching as to faith and worship. Nor, so far as the fortunes of true, primitive Church music are concerned, does it matter, whether these fatal influences spring from the gross idolatry of an outward Baal, or the more subtle worship of a supposed pure "inward spirituality;" whether their depressing and corrupting results emerge from ancient groves and high-places, or from modern meeting houses or camp-grounds. The lesson and the warning to the Church are the same.

Fluctuating, and ultimately disastrous, as were the fortunes of Jewish Church music, that it still maintained some hold on the national mind, appears from its partial use on great occasions. Some gleams of an undeparted glory appear in its presence at the preparation of King Jehoshaphat for his great battle with the Moabites, and at the memorable revolution under the Priest Jehoida. Still brighter days appeared for it, under the restoration of the national religion and the temple worship, set on foot by those better representatives of the Great Dynasty, Hezekiah and Joash. These were, however, soon followed by the gloom and distress of the Captivity, during which, it necessarily suffered complete eclipse. How could the weeping exile and captive, whose misfortunes had brought him to a sense of the evil of departing from the Living God, sing the songs of Zion in a strange land, and amidst the taunts of his oppressors! That its traditional fitness and glory had not wholly expired, appears, nevertheless, from its upspringing in something of its original bloom and beauty, in connection with the rebuilding of the ruined city and Temple, under Ezra and Nehemiah. But the glory of this partial restoration was short lived. It was succeeded by a permanent decline, on which the brilliant efforts of the Maccabees to retrieve the national fortunes, had no effect, and which even the splendor of the Herodian Temple and the partial renewal of the ancient pomp of worship, could only brighten with a fitful arrest and illumination. The rejection of the Messiah, and the consequent destruction of the Holy City and dispersion of the Hebrew race, swept away the last lingering remains of the once incomparable Temple music, leaving us no art-traces of its existence, other than a few traditional chants of the Synagogues, which, in their prevalent minor quality, as suggestive of national sorrow, would seem to have been the products of either the Captivity or its subsequent periods. The glory had departed.

But thank God, it was only the glory of its peculiar Jewish development, and of the restricted art-forms and appliances of the elder ages. Its lofty canticles; its magnificent ideal; its substantial order; its working principles, embalmed in the Sacred Record, and guarded by the Angel of the Covenant, were divinely destined to reach a glorious resurrection when the Christian Church Catholic should come into its kingdom, and, in command of loftier and more abundant art-resources, should clothe them with a body, and re-enthrone it in temples, to whose majesty and glory, the splendor of that old Hebrew prime should be but twilight dimness and shadow.

F. S. Jewell.

MODERN PHILOSOPHIC SCEPTICISM EXAMINED.

Being the Ninth Annual Address of the Victoria Institute, or, Philosophical Society of Great Britain.

BY REV. ROBERT MAIN, M.A., F.R.S.

Vice-President of the Royal Astronomical Society, Director of the Radcliffe Observatory, Oxford, Etc. Etc.

[*Concluded from August Number.*]

I ought now, in the natural order, after this brief and necessarily imperfect survey of the chief of the recent astronomical discoveries which have more or less bearing on the subject of religion, to take up the subject of recent discoveries in the atomic theory. But as we shall, in this instance, be brought face to face with material atheism, I think it best, before this, to make a few brief remarks on Mill's *Three Essays on Religion*, and Strauss's *Old and New Faith*, that the whole of this disagreeable part of my duty may be discussed at once.

Many among you have, I doubt not, thought it necessary to read the three essays of Mill, and to those who have not, it may be useful to bring before you a few of the results—probably the final results—of the philosophical system of this really great and profound thinker, of whom it was said (in some instances boastfully) that he lived a long life absolutely without any consideration of God and religion. These Essays are a melancholy termination to the labours of a lifetime of philosophical research, but they have at least dispelled that illusion. He did not, and we may be permitted to doubt whether any man ever did, live absolutely without God in the world; and the Essays show that he has often thought, and, I believe, has been sincerely anxious about those deep questions (which vitally affect every person born into the world), life. death, the immortality of the soul, God, and future judgment. They are all bound up with our nature, and form, as it were, part of ourselves. We must ask at times of ourselves, Whence came I? and whither am I going? we must all feel (at least I doubt whether any living man capable of thinking has ever avoided the necessity of feeling) that there is something besides ourselves and the visible creation, and that that something is God, whether it be assumed to be the Pantheistic God almost identified with creation itself, or the God omnipotent ond eternal of the Christian. Then again man cannot, if he will (even after a life of evenly maintained philosophical scepticism), avoid the occasional or frequent intrusion of the thought of that which awaits him beyond the grave. Death *must* come, and in the thought of it there is suggested the alternative of annihilation or a future judgment. If the soul is immortal, an immortal and all-powerful God exists, and the idea of responsibility comes in. If it perish with the body, the prospect is not one to be accepted willingly except in the dark hours to which the author of the Belfast Address feelingly alludes in his preface. And it is plain that Mr. Mill had thought deeply of all these things, and has drawn conclusions from his thoughts which are, in my opinion, among the most melancholy perversions of truth which exist on record.

With respect to the supernatural in general, he concludes that the rational attitude of a thinking mind is that of scepticism, as distinguished from belief on the one hand and from atheism on the other. But from the consideration of the eye, he is led to the conclusion that it has its origin in an intelligent will, and rejects the solution which might be effected by the theory of the *Survival of the Fittest;* and, "on the whole, it must be allowed," he says, "that in the present state of our knowledge the adaptation of nature affords a balance of probability in favour of creation by intelligence." This admission is important as coming from him, but it will soon appear that we have no great cause for thankfulness. "Every indication of design in the Kosmos," he says, "is an evidence against the Omnipotence of the Designer." This may be a new and strange argument to some, but he means that an omnipotent architect would have accomplished his work without successive steps indicating design. And now comes a quotation which makes us shudder, and which follows the attempted proof, that the intelligent Creator cannot be and is not omnipotent. "If man had not the power," he says, "by the exercise of his own energies for the improvement both of himself and of his outward circumstances, to do for himself and other creatures vastly more than God had in the first instance done, the Being who called him into existence would deserve something very different from thanks at his hands." The blasphemy of this passage, from our point of view, is only equalled by the shallowness of its philosophy.*

But let us proceed: "If we look for justice" (that is from God) "we find a total blank." Now let us have his final summing up: "These are the net results of Natural Theology on the question of the divine attributes. A being of great but limited powers . . . of great, and perhaps unlimited intelligence . . . who desires and pays some regard to the happiness of his creatures, but who seems to have other motives of action which he cares more for, and who can hardly be supposed to have created the universe for that purpose alone. Such is the Deity whom Natural Religion points to, and any idea of God more captivating than this comes only from human wishes, or from the teachings of either real or imaginary revelation."

He now proceeds to discuss the probability of a revelation, and allows, in the first place, "that it has some stand-point from the indications of a Creator which have been proved." This reasoning is evidently quite correct, and it would have been well if the German writers had always borne it in mind. "The sender of the alleged message," he continues, "is not a sheer invention; there are grounds independent of the message itself for belief in its reality; grounds which, though insufficient for proof, are sufficient to take away all antecedent improbability from the supposition that a message may really have been received from him." This is also an important admission, and might be used with very great effect on Mill's disciples, who look upon him as the great champion of unbelief. But all that follows shocks our religious sense by its apparent profaneness, though I am far from saying that he meant to treat the subject with intentional disrespect or levity. He allows primarily the correctness of Butler's main argument in the *Analogy*, but qualifies it in this strange way. The sum and substance of this argument, he says, is this: "The belief of Christians is neither more absurd nor more immoral than the belief of deists who acknowledge an omnipotent creator; let us, therefore, in spite of the absurdity and immorality, believe both."

One or two more specimens of Mr. Mill's reasonings, and I leave him. Of miracles he says: "No miracle worker seems ever to have made a *practice* of raising the dead; that and the other most signal of the miraculous operations are reported to have been performed only in one or two isolated cases, which may have been either cunningly selected cases or accidental coincidences." Every one will see how weak and inapplicable this is to the miracles of Christ, including His own resurrection. Still he sees no absolute improbability in miracles. "Admit God, and you may admit miracles." he says; and from this severely logical thinker this admission should be remembered. Again, "The conclusion I draw is that miracles have no claim whatever to the character of historical facts, and are useless as evidences of any revelation." Surely, in connection with the preceding admission, we may well ask why the miracles which are included in the historical narration, and cannot be extracted without tearing the whole to pieces and destroying the historical value of the whole, should not be received as historical facts?

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* There is nothing new or original in this idea of a God of limited power, though it has been proved on *à priori* grounds to be metaphysically impossible. See Dr. S. Clarke's *Being and Attributes of God*, prop. x.; Cudworth's *Intellectual System*, chap. ii. art. xvi., where the arguments of Lucretius are discussed; and Lactantius, *De Irâ Dei*, cap. xiii.

One more extract about the Gospel of St. John and I have done with Mr. Mill. "What *could* be added and interpolated by a disciple we may see in the mystical part of the Gospel of St. John, matter imported from Philo and the Alexandrian Platonists, and put into the mouth of the Saviour in long speeches about himself, such as the other gospels contain not the slightest vestige of, though pretended to have been delivered on occasions of the deepest interest and when His principal followers were all present; most prominently in the last supper. The East was full of men who could have stolen any quantity of this poor stuff, as the multitudinous Oriental sects of Gnostics afterwards did." The only remark I will make on this ill-written and offensive sentence is that it seems to assume the authenticity of St. John's Gospel. Renan made the same admission in his *Life of Jesus*, and the German critics found this a fatal obstacle to the reception of his views.

I have already, I fear, wearied you with Mill, but I must, for the purpose of giving you a sufficiently correct picture of the degradation of religious belief in circles called philosophical, read a few extracts also from Strauss's recently published work entitled, *The Old and the New Faith.* I have selected a few extracts for the purpose of exhibiting, in as few words as possible, the absolute repudiation by this writer of all religious belief whatever in the latter years of his life. Thus, "An object of religious adoration must be a Divinity, and thinking men have long since ceased to regard the founder of Christianity as such." Again, "My conviction is that, if we would not evade difficulties, or put forced constructions upon them; in short, if we would speak as honest, upright men, we must acknowledge we are no longer Christians." Again, "It is only an ancient Christian-Hebrew prejudice to consider monotheism in itself, as contrasted with polytheism, the higher form of religion." The absurdity in the author's case of discussing the relative merits of monotheism and polytheism will be evident from the following passage, in which he rejects altogether the existence of a personal God. "If we endeavour to conceive of a creator of the cosmos as an absolute personality, we may be sufficiently instructed by the foregoing that we are merely dealing with an idle phantasy." In connection with the immortality of the soul, he has the following needlessly offensive passage: "Even the apostle Paul . . . . believed, or fancied that he believed,—for I deem him better than his speech,—that if the dead rose not, then he and men like him must be fools, if they would not rather eat and drink instead of endangering themselves for the sake of their conviction." One more instance, and I have done with Strauss. "If the preceding consideration has conducted us to the conclusion that we can no longer either hold the idea of a personal God, or of life after death, then it would seem that the question with which we have prefaced this section—if we still have a religion—must be answered in the negative."

I have given pain, I doubt not, gentlemen, to you as well as to myself, by dwelling even for so short a time on such miserable sophistry as is contained in Mill's half-admissions and lamentable rejection of divine truth, and in Strauss's absolute rejection of any religion whatever. The books from which I have quoted are freely circulated amongst our youth,—the one in its original shape as edited by the step-daughter of Mr. Mill, and the other in a translation (which has arrived at a second edition, corresponding to the sixth German edition) by Mathilde Blind. I do not know whether there is anything significant in the fact that a woman is the editor of each; but, to my own mind, the circumstance adds a deeper shadow to the religious darkness of the age. And the danger arising from such publications is not to be measured by the effect they have on men who are capable by their learning of detecting the sophistries and falsehoods that are contained in them, and who know that there is scarcely a quibble or a rational objection put forward which was not quite as well known to the ancient philosophers, and in many cases much better discussed. But it is to young educated persons of high intelligence and imperfect learning that the danger is greatest. Every novelty has its charm, and error clothed tn attractive language and armed with the authority of a man of acknowledged genius and learning, is not easily detected by the ardent student of the new philosophies. And here is the proper place for showing you that this danger is not visionary but real and increasing. The Bishop of Oxford, in his recent Charge, wherein his words are necessarily guarded, has exhibited a state of things as existing in the great University of Oxford, of a very alarming character; and, as far as I know, his statement has met with no public contradiction.

"To speak the simple truth," he says, "a considerable number of graduates who hold office in the University, or fellowships in the Colleges, have ceased to be Christians in anything but name; in some cases even the name is repudiated, when arguments based on its retention are pressed. It is not only the text-books in some branches of study are recognized, which assume a disbelief of Christian doctrine, and that some lecturers hint, or express, their own rejection of it;—there is something like an understanding that Christian teachers shall abstain from insisting on the truths they believe. Thirty years ago the ablest and most highly esteemed of Oxford tutors took it for granted, in their ethical teaching, that Christianity furnished the only certain standard in morals, and were accustomed to correct the shortcomings of other systems by its rule: Christians are expected to forget the existence of such an authority, when they cross the threshold of their lecture-rooms now. The historical facts of Christianity fare no better than its precepts; deference to scientific criticism (whatever that may mean) forbids them to be taken for true. . . . With self-complacency, which would be amusing if the subject were less serious, they dispose of religion, natural or revealed, with the airy phrases they have borrowed from the latest sceptical review, ignorant of the Scriptures they reject, but, glad to be rid of the restraint which the Divine precepts impose, they wander this way or that, as materialism on one side, or some new phase of philosophy on the other, seems to offer an escape. The practical result of this education is a selfishness of character, far from attractive. Learners in the school of unbelief have been taught it is folly to disturb themselves for the sake of others, they have lost all motive for serious action: self-restraint and self-sacrifice are discovered to be 'mere moral babble;' it is, at the best, an amiable weakness to do good. Human life is but the interval, longer or shorter, which condemned mortals have to pass before they die. 'Our one chance,' it is said, 'is in expanding that interval, in getting as many pulsations as possible into the given time. . . . Not the fruit of experience, but experience itself is the end. . . The theory, or idea, or system, which requires of us the sacrifice of any part of this experience, in consideration of some interest, into which we cannot enter, or some abstract morality we have not identified with ourselves, or that is only conventional, has no real claim upon us.' So sceptics teach: can you wonder that some who played an honourable part in Oxford life a generation since, refuse to let their sons imbibe lessons so alien from the lore they learned? Can you wonder that to young men who have imbibed that teaching the cross is an offence and the notion of a vocation to preach it an unintelligible craze."

Our only remaining consideration now is that of the Atomic theory in its connection with theories of religion. If the subject, in its purely physical aspect, were not so interesting, we might complain of being obliged, on account of recent circumstances, to dig up as it were from its grave of oblivion that old exploded form of atomic atheism, and to go through again the argument for its refutation. A wearying and unprofitable task, surely, but one which the extreme unbelief of some of the philosophical systems of the present day renders necessary. It will be a little relief, and will probably conduce to clearness, if I take the parts of the subject in reverse order and explain first in as few words as possible what is the modern theory as founded on adequate observations and experiments.

The atomic theory in chemistry, due to Dalton, has been established of course for a considerable time, by which it is known that the elementary chemical substances will combine in only definite proportions; but the physical or kinetic theory of molecules and atoms is of much more recent date, and owes its present expansion chiefly to Sir William Thomson and Professor Clerk-Maxwell in England, and to Professors Clausius and Loschmidt on the continent, the experimental researches of Dr. Graham and Dr. Joule having also contributed much to its advancement. In the theory it is assumed that all matter is an aggregation of molecules compounded of the atoms of the fundamental chemical substances; that these atoms are small almost beyond our power of conception, and are in a constant state of rapid vibration, with velocities differing in different substances, but always absolutely the same for the same substances. It is assumed also that the pressure of gases and fluids against the sides of the vessels containing them arises from the rapid and ceaseless motions and collisions of the atoms, which in gases are least confined, and are allowed some length of free path without collision, in liquids are more confined, and in solid matter have very little motion indeed. These are the assumptions which, of course, must, as in the case of the law of gravitation, get their verification by experiment. The experiments which seem to have established the theory (which, however, we must consider to be yet in an infant state) are chiefly those of the rate of diffusion of gases, in connection with the laws of the assumed motions or vibrations of the molecules. And the facts which physicists of the highest reputation of the present day think they have indisputably established are very wonderful indeed, and give us a much deeper insight into the most mysterious workings employed in the structure of the universe than we had before. For example, there have been found for the gases hydrogen, oxygen, carbonic oxide, and carbonic acid, and probably, by this time, for many others, the mean velocity for each molecule, and the relative mass, and with somewhat less degree of certainty the relative size, length of free path between collisions, and number of collisions in a second; while conjecturally (that is, subject to very great corrections from future observations) attempts have been made to determine the absolute masses of the molecules, and their number in a given space. To give some idea of the results, I may take the case of hydrogen, for whose atoms the mean velocity is 1,859 mètres per second, and two millions of them in a row would occupy the length of a millemètre, and a million million million million of them would weigh between four and five grammes. Finally, in a cubic centimètre, at the standard pressure and temperature there are about nineteen million million million atoms. Is not this wonderful? Some of these results are only approximate, but they give an adequate idea of the correctness of the theory, and want only additional observations for their correction. And it must be borne in mind that the atomic theory is true for the whole universe. A molecule for example in Sirius or Arcturus executes its vibrations in precisely the same time as on the surface of our earth or our own sun.

I will conclude this account of these marvellous elements in the excellent words of Professor Clerk-Maxwell at the end of his lecture delivered at Bradford in 1873: "No theory of evolution," he says, "can be formed to account for the similarity of molecules, for evolution necessarily implies continuous change, and the molecule is incapable of growth or decay, of generation or destruction. None of the processes of nature, since the time when nature began, have produced the slightest difference in the proportions of any molecule. We are therefore not enabled to ascribe either their existence, or the identity of their properties, to the operation of any of the causes which we call natural. On the other hand, the exact equality of each to all the others of the same kind gives it, as Sir John Herschel has well said, the essential character of a manufactured article, and precludes the idea of its being eternal and self-existent. . . . Science is incompetent to reason upon the creation of matter itself out of nothing. We have reached the utmost limit of our thinking faculties when we have admitted that because matter cannot be eternal and self-existent, it must have been created. . . . . Though in the course of ages catastrophes have occurred, may have occurred, and may yet occur in the heavens, though ancient systems may be dissolved, and new systems evolved out of their ruins, the molecules out of which these systems are built—the foundation-stones of the material universe—remain unbroken and unworn. They continue this day as they were created, perfect in number, measure, and weight, and, from the ineffaceable character impressed on them we may learn that those aspirations after accuracy in measurement, truth in statement, and justice in action, which we reckon among our noblest attributes as men, are ours because they are the essential constituents of the image of Him who in the beginning created not only the heaven and the earth, but the materials of which heaven and earth consist."

I cannot refrain from adding also the concluding words of Sir William Thomson's address from the Presidential chair of the British Association at Edinburgh, in 1871, as they are of a similarly religious spirit. "I feel," he says, "profoundly convinced that the argument of design has been greatly too much lost sight of in recent zoological researches. . . . . Overwhelmingly strong proofs of intelligent and benevolent design lie all around us, and if ever perplexities, whether metaphysical or scientific, turn us away from them for a time, they come back upon us with irresistible force, showing to us through nature the influence of a free will, and teaching us that all living beings depend on one ever-acting Creator and Ruler."

We have thus had the testimony of two great living physicists to their belief in a personal God, the maker and preserver of all things; and it will be desirable to add in this place, that of a third who occupied the same Presidential chair in 1869, namely Professor Stokes. At the close of his address, speaking of organic structures or of life, he says, "Let us fearlessly trace the dependence of link on link, as far as it may be given us to trace it, but let us take heed that in thus studying second causes, we forget not the First Cause, nor shut our eyes to the wonderful proofs of design which, in the study of organized beings especially, meet us at every step. . . .

"When from the phenomena of life we pass on to those of mind, we enter a region still more profoundly mysterious. We can readily imagine that we *may* here be dealing with phenomena altogether transcending those of mere life, in some such way as those of life transcend, as I have endeavoured to infer, those of chemistry and molecular attractions, or as the laws of chemical affinity in their turn transcend those of mere mechanics; Science can be expected to do but little to aid us here, since the instrument of research is itself the object of investigaton. It can but enlighten us as to the depth of our ignorance, and lead us to look to a higher aid for that which most nearly concerns our well-being."

Let us now proceed to devote a few minutes to the study of atomism as understood by the ancients, with the express purpose of offering a few criticisms on the Belfast Address. This would be scarcely necessary if that celebrated Address had been compiled from original sources; but of this I will speak afterwards. The principle, as expounded, with a large amount of detail and illustration, in the poem of Lucretius, is taken immediately from Epicurus; but he had it, as is commonly believed, from Democritus, who enlarged and improved the doctrine which he had received from his contemporary and teacher Leucippus. It is doubted even whether Democritus did not get it, or a portion of it, from a still earlier source namely Moschus, a Phœnician, in the course of his long travels in Asia and Egypt. This, however, is of little importance. Its ancestry, as regards essentials, is rapidly traced from Leucippus and Democritus to Epicurus, and from Epicurus to Lucretius. Democritus flourished about 450 B.C.; Epicurus 305, and Lucretius about 70; and it is useful to bear in mind that Cicero and Lucretius were contemporaries. The works necessary for a study of the philosophy as given by Democritus, are Diogenes Laertius; several treatises of Aristotle (including his *De Generatione et Corruptione*, the *Metaphysics*, and the treatises *Physica* and *De Anima*); to these must be added Sextus Empiricus, *Adv. Math.*, Plutarch *de Placitis Philosophorum*, Cicero's *De Naturâ Deorum*, and some of his other works. No one also is likely to get a clear idea of the connection of the physical theory with Democritic atheism, without having made himself master of the first three chapters at least of Cudworth's great work, *The True Intellectual System of the Universe*, and probably of some other works which I have not had leisure to attend to in my own research. Of modern works Dr. F. Ueberweg's *History of Philosophy*, translated by Morris, seems to be one of the most useful.

Let us now see with what apparatus the author of the Address undertook to bring before one of the most learned bodies in Europe, and to recommend to them, this Philosophy, including in some degree at least the atheistical principles. The chief portion of his equipment appears to have been a recently published work of Professor Lange, entitled *Lie Geschichte des Materialismus*;* a work by an American, Dr. J. C. Draper, entitled

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* Since the delivery of the Belfast Address, another volume of this very learned and elaborate work has appeared, forming the second part of the second book.

The following translated extracts would seem to show that Professor Lange's own sentiments are very different from those of the author of the Address:

History of the Development of Science in Europe, of which I would wish to be understood to speak respectfully, and to separate altogether from Lucretian principles; Munro's Lucretius; and two or three other modern books. Almost at the commencement of the Address Bacon is mentioned, but it is in a quotation from Lange, and in depreciation of Aristotle and Plato as compared with Democritus.

I am mentioning bare facts, and I presume that the most devoted friend or admirer of the author of the Address, could scarcely venture to speak highly about the amount of scholarship brought to bear on this difficult point of Greek philosophy. The historical sketch which follows is just what might have been expected: a polished and rapid style is used to give us a sketch of philosophy, chiefly in connection with the atomic theory from the time of Democritus. We are painfully conscious all the time that we are only listening to Lange and Dr. Draper, and are in fact frequently reminded of it by the author. We are also aware, all the time, of the one-sided character of the sketch. Indeed any sketch of a single period of history, to say nothing of so long a space of time (from Christianity and before it till the present time) which regards it from only one point of view, must of necessity be exceedingly imperfect. We are asked to go over, at railway speed, the events included in the time which has elapsed since the breaking up of the old form of society under the Roman empire up to the present day, including the various disturbing elements affecting the political relations of the various European states after the reconstruction of society; the action of Christianity upon the barbarous nations composing it; and finally the general awakening of intellectual activity in the centuries immediately preceding and following the Reformation. We are asked to look at these mighty changes only in their relation to physical science, and with such illustrations as chiefly concern the atomic philosophy. Why is Giordano Bruno set so prominently before us, but because he revived the doctrine of atoms, though in a very confused way, and asserted pantheistic principles; and because he was a martyr to science, and thus a rare opportunity was given of showing the cruelty and obstructiveness of the Church? Why even is so much space given in so short a sketch to a much greater man, Gassendi (the sketch as usual taken from Lange), but for similar reasons? For any purpose, whatever, except in its relation to materialistic philosophy, the sketch is useless if not mischievous, and we need not be detained with it any longer.

It was my purpose to have gone into some detail with the successive steps of the ancient atomic philosophy, and I have collected a considerable quantity of material; but my time is nearly exhausted, and the subject, in connection with the modern theory, is scarcely worth the trouble. The theory itself of the construction of the Cosmos by the fortuitous motions and collisions of atoms is so grossly erroneous as to be but a caricature of that with which we are now acquainted by means of the resources of modern science; but, at the same time, there are one or two points which cannot be passed without notice. The germ of truth was there, and the acute Greek intellect had not only speculated correctly on the nature of matter

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Page 149. "We are not in a condition to comprehend the atoms, and we are not able, out of the atoms and their motions, to explain even the smallest phenomena of consciousness."

Again. "One may twist and turn the idea of matter and force as one will, we stumble at length upon the incomprehensible or unknowable, if not altogether upon mere inconsistency, as in the conception of the forces which act at a distance in empty space. There remains no hope of solving the problem—the hindrance is a Transcendental."

as distinguished from its qualities or accidents, and of motion as of one of its most important fundamental properties; but the idea once gained was never lost sight of. That Democritus introducod an atheistical theory in connection with it was a backward step, as is clearly shown by Cudworth; and that this view was afterwards retained and expanded by Lucretius with much misapplied ability and in excellent verse, may perhaps be accounted for by the corruption of Roman morals and the debased state of religious belief at that time. In fact the whole subject has become at the present day rather literary than scientific; the modern doctrine is not built upon the ancient theories, nor in the slightest degree indebted to them; and the chief interest which can be felt in the study is of the same kind as that arising from any other branch of ancient philosophy.

In the time of Cicero, a Roman nobleman, C. Memmius, restored the Garden of Epicurus, and, it is said, intended to raise a public building for the advancement of Epicurism. Some celebrated men followed him, among whom was Velleius, one of the interlocutors in Cicero's *De Naturâ Deorum.* To this person (Memmius) Lucretius dedicates his book, and seems to be chiefly anxious, throughout the poem, to impress upon him the necessity of imbibing perfectly the *atheistical* principles of it. Of Lucretius himself very little is known, and that little is not to his advantage, though it appears his family was a good one. It is supposed that he went to Athens to be educated, and that he listened to the Epicurean philosophy of Zeno and Phædrus. It is said that he was dissipated, but I do not think there is any direct testimony for this, and the fact is probably assumed from the tenor of his poem and his Epicurean tenets. According to Eusebius, he committed suicide in the forty-fourth year of his age, in consequence of the fits of madness to which he was subject from the effects of a philtre or love-potion administered to him by his mistress Lucilla. Tradition also says, though I do not know any confirmation of it, that his wonderful poem was composed during the intervals of his frenzy. This is enough to know about Lucretius, and, for his philosophy, I cannot sum it up better than in the epigrammatic sentence of a French biographer: "Ce système (d'Epicure) dans les vers du poète paraît, faut l'avouer, très-logiquement absurde, en même temps qu'il est fondé sur la physique la plus ignorante et la plus fausse."

Why the author of the Address should have chosen this subject and brought it in its most questionable (the religious) aspect before the British Association, has been always a matter of wonder with myself and many others; and that wonder is not lessened by the explanations which he has offered in the preface to the seventh thousand. He evidently wishes to keep, by its means, prominently before our eyes the potentiality of the fact that matter is in some way or other the origin of life without the intervention of other life. And yet, as far as the atomic theory is concerned, nothing could be farther removed from probability. Could an atom unmoved produce life? and could mere motion add to its capabilities? Would the fact that great numbers were moving and colliding with very great velocities alter the state of the case? And yet, he says, when grasping the true idea of the atom and molecule, "By an intellectual necessity I cross the boundary of the experimental evidence, and discern in that matter which we, in our ignorance of its latent powers, and notwithstanding our professed reverence for its Creator, have hitherto covered with opprobrium, the promise and potency of all terrestrial life."

I have spoken before of the abuse of imagination as applied to science, but this is perhaps one of the most singular instances of misuse which has occurred. If ever there was anything which has put an impassable barrier in the way of imagination as well as knowledge, it is the molecule or atom. "Thus far and no farther," is the address to the human mind, as plainly as to the ocean that on the shore within a defined range its proud waves are stayed. It is what the mathematician would call a case of a discontinuous function. A successive set of values of the variable will give tabulated values of the function amenable to law up to a certain point, and then the formula fails to give any finite or intelligible result. And here it is so likewise—we can resolve matter into its elements up to a certain point, and then we come to substances absolutely irresolvable and unchangeable, or, as an eminent physicist has well called them, the foundation-stones of the universe. Imagination has no more place than farther experiment has at present. We can do nothing but look up and adore the *Author* of Nature.

I am unwilling to discuss farther the merits or the demerits of the Belfast Address. Its brilliant style and genuine eloquence and enthusiasm, the jealous love of its author, not only for nature and experimental research, but even for the inert matter on which the experiments are made, have induced some to look upon it with greater admiration than its philosophical character would warrant, and others to err on the other side by too great a fear of the mischief which the tone of its teachings with regard to religion will warrant. I do not partake of either the admiration or the fears; and, after the full discussion of its bearings on religion in various journals and reviews, entered into by men far more competent for the task than I can pretend to be, I may well decline the office of pursuing the subject farther, especially in an Address which has already taxed your time and patience rather severely. I have been obliged to take you with me through the dark and dreary places occupied by the philosophical atheism of this boasted age of intellect and light. In the last writings of Mill I have introduced you to his pretended philosophical ideas about the being of a God, and the existence of a revelation as from Him, which, in accuracy, are, in my opinion, far behind those of the Greeks and Romans a little before the Christian era. Groping as they did in the dark, and impossible as they found it altogether to sever the notion of the Creator from the matter which He has created, (for Pantheism in some shape or other pervades nearly all their systems,) they were rarely guilty of the unpardonable error of speculating on the existence of a supreme God of limited power. The notion is metaphysically impossible, and we may well believe, both from Mill's admissions and his non-admissions, that in his latter days his keen, incisive, logical intellect was dulled. Assuming the fact of Omnipotence in the Deity (which he will not grant), his admissions give us, unless the whole be written with grim irony, almost all which we Christians can desire, that is, the probability of a revelation from God, which of course includes supernaturalism, and the probability also of miraculous intervention. With regard to Strauss, I consider the melancholy exhibition of some of his latest thoughts which I have read to you, as the *reductio ad absurdum* proof of almost all which he contends for. He has for many years been descending from one platform of semi-belief and rationalistic doubt to one still lower, till he has lost *all* religion, and coolly discusses the question, "Are we yet Christians?" by trying to persude us that there is neither God nor immortality. Few even of the illuminati among our men of science who are engaging themselves each from his own point of view, in the propagandism of unbelief or the establishment of something else which they call religion, will follow Strauss to this lowest depth, and his example may, under the blessing of God, act as a warning rather than an encouragement.

Then with regard to physical science, I think we have seen that its real advances are in favour of religious faith. This mysterious atom in which some can see "the promise and potency of terrestrial life," has to my mind brought God nearer to us. We see now the elements out of which it has pleased Him to make the world; we see the presence of that one Supreme Intelligence as distinctly in the weed that grows or the flower that blossoms on our planet as in the stars and nebulæ which at still unmeasured or unimagined distances reflect His glory and proclaim His unvarying laws.

From the Church Quarterly Review.

THE CHURCH OF ENGLAND IN THE EIGHTEENTH CENTURY.

1. *History of Dissenters, from the Revolution of* 1688 *to the year* 1808. By D. Bogue and J. Bennett. 4 vols. (London: Williams & Smith, (1808.)
2. *An Historical Account of my own Life.* By Edmund Calamy, D.D. Second Edition. (London: Colburn & Bentley, 1830.)
3. *History of the Non-Jurors.* By Thomas Lathbury, M.A. (London: W. Pickering, 1845.)
4. *Life and Times of Selina, Countess of Huntingdon.* 2 vols. (London: W. E. Painter, 1839.)
5. *History of Methodism.* By Abel Stevens, LL.D. (London.)
6. *The Life and Times of George Whitfield.* By Robert Philip. (London: George Virtue, 1837.
7. *Diary and Correspondence of John Evelyn, F. R. S.* (London: H. Colburn, 1854.)
8. *Life of the late Rev. Henry Venn, M. A.* Sixth Edition. (London: John Hatchard, 1839.)
9. *Life of the Rev. Thomas Scott.* Ninth Edition. (London: Seeley Burnside, 1836.)
10. *Pietas Londinensis, or the Present Ecclesiastical State of London.* By James Paterson, A.M. (London: J. Downing, 1714.)
11. *Anecdotes of Methodism.* By the Rev. R. Polwhele. (Truro: Mitchell & Co., 1814.)
12. *An Account of the Societies for Reformation of Manners.* Third Edition. (Printed for B. Aylmer in Cornhill, 1700.)

That the attitude of the State towards the religious condition of England during the eighteenth century reflects the deepest discredit on it, regarded as a Christian Polity, will be denied by few, and can be gainsayed by none. The way in which responsibility for the spiritual well-being of the people was ignored,—the way in which great opportunities which offered themselves at home and abroad—opportunities which will never return, and which no nation can despise with impunity—were utterly neglected, is equally painful and astonishing.

At home, a population increasing with, for that age, unexampled rapidity, was permitted to grow up uncared-for and uninstructed. The tendency of the people to gravitate towards the towns, which have since become the great centres of industry, had already begun to manifest itself. Manchester and Birmingham had doubled their population in thirty years. Liverpool, from a fishing village, had risen to be the third port in the kingdom, and that progress had begun which was to result in those festering masses of heathenism which have congregated in our larger towns, and are both a danger and disgrace to our country.

Abroad, our dominion, whether by conquest or colonisation, was rapidly extending itself, but no contemporaneous efforts were made either to convert the heathen or to prevent the colonists from retrograding into barbarism. No collegiate institutions were fostered by a far-seeing Government, no churches, no schools were planted in their midst. A few wandering priests from England represented the whole ecclesiastical staff of countries larger in extent than any European nation. As the century advanced, Clive brought under our sway a large portion of the vast empire of India, with which, as traders, we had long been connected. But it was to the zeal of the Roman Catholic, and the liberality of the King of Denmark, that our grandest dependency was indebted for the knowledge of Christ. Such a blindness to the first duties of a Christian nation is almost incredible. And it is not the less so when we remember that the English people had but lately passed through the fiery trial of two revolutions, each of which had been due, at least ostensibly, to their burning zeal for pure religion and the glory of God.

Now it is somewhat remarkable that while all agree alike to deplore such apathy and to condemn such a policy, few have troubled themselves to investigate the causes which had paralysed so strangely the spiritual energy of the nation. The majority, while they may attribute something to the frequent change of dynasties and the unsettled condition of men's minds, yet incline to the belief that the true solution is to be found in the indifference and absence of zeal prevailing in the Church. It is, of course, easy to admit that the Church of that age fell short of its grand ideal, for in what age has it not been so? The question, as it appears to us, needs a far less general and a far more specific answer, and inasmuch as our own age is still suffering from the effects of that torpor, and as ourselves are still struggling to counteract its mischiefs, it may be practically and not merely theoretically useful to investigate its causes. and to inquire how far the Church, of which we are members, was herself to blame, how far a sufferer from influences she could not control.

In the following paper we shall endeavour to sketch,—

I. The progress of the Church's recovery, in spite of all obstacles, from the time of her great overthrow in the days of the Commonwealth down to the accession of the first George.

II. The working of those hostile political influences which, with the reign of George I. commenced a system which can only be called a secret strangulation of her very life.

III. The deplorably mistaken course taken by the fathers of the Evangelical movement, and the reasons why, while working for the revival of true religion, they succeeded chiefly in the propagation of Dissent.

It will be on these two last heads that we must mainly dwell, as leading up to the answers which we seek; but it will be necessary to devote some space to the first, in order to show (1) the enormous vitality of the Church so long as she had only external difficulties to contend with, and was left free to combat them on her own principles; and (2) to show how the introduction of a new set of influences in the days of George I. introduced also new results.

I. In any historical investigation as to the condition of the modern Church of England, the real point of departure is the death of the Protector, and the first question is, in what condition did he leave us? At least the Church cannot be responsible for the good or evil then existing. Puritanism for many years had reigned supreme; 8,000 clergy had been driven from their livings, a number which must have included well nigh all the clergy in England. One hundred and fifty years after, the number was computed at 10,000, so that we may well believe that when the rebellion broke out, it did not much exceed 9,000.* Now the places of these expelled clergy were filled by selected men of the Puritan faction, chiefly Presbyterians, but also not a few Independents, Baptists, and a sprinkling of various kinds of enthusiasts. Not only was public worship, according to the ritual of the Church of England, forbidden, but to read the Book of Common Prayer by the bedside of the dying was a crime; while, lest the clergy should find other means to influence the public mind, all such offices as that of lecturer or schoolmaster were prohibited them.

Cromwell treated Churchmen as irreconcilables to be crushed out of existence. And so wisely were his measures devised, and so implicitly his commands executed, that Evelyn records that "the Church of England was brought so low, and, as many thought, utterly lost, that in Sir Richard Browne's chapel only, on the Continent, was the service of the Church of England celebrated; and in the various controversies, both with Papists and sectaries, our divines used to argue for the visibility of the Church from this chapel and congregation." After the expulsion of the clergy, all public catechising ceased, so that, as Evelyn writes, "People had no principles, and grew very ignorant of even the common points of Christianity; all devotion now being placed in hearing sermons and discourses of speculative and notional things." The Sacraments had fallen into disuse. Even Baxter, one of the best of the Puritan divines, is reproached in an anonymous pamphlet with neglecting to administer the Sacrament for many years together.† In Edinburgh, in 1709–10, Calamy regrets that he cannot be an eye-witness of the administration of the Lord's Supper in that city, as it was only administered once in the year, in the spring. Nicholson, Bishop of Gloucester, prefaces his exposition of the Catechism by a statement that "the precious Body and Blood of Christ our Saviour, exhibited in the Sacrament, hath been prohibited to be administered in public assemblies, and the ministers imprisoned and punished for doing their duty. There being no visible means left to continue in the memories of the aged the principles they had learned, nor to bring to the memories of the younger sort the foundation of Christian religion." Therefore he sets forth his exposition of the Catechism. Stanhope corroborates these statements of the disuse of the Sacraments. Commenting on the Gospel for the Wednesday before Easter, he observes: "I know not whether the scandalous corruption of our own age and people be more justly imputable to any cause than the long and general disuse of this Sacrament, introduced by the confusions and hypocrisies of the last century."

The attempt to enforce a Puritan Christianity by law had broken down. The country gentlemen were disgusted with a Government which endeavoured to impose such an artificial system of life. The lower orders were sullen, dogged, and uninstructed. When godliness brought gain, the offices of the State were largely filled by men outwardly religious, but who were known to be hypocrites and profligates. When it was difficult to distinguish between the saint and the sinner, all religion was brought under suspicion—too often under contempt. Many Commonwealth men were sceptics, and only Puritans because they were republican. Cromwell's sons made no pretensions to religion. Endless controversies and discussions sowed the seed of doubt and unbelief in the minds of the rising generation; and on most of the old, worn out with disputation, Christianity sat lightly. Milton, the master mind of the age, was an Arian, and attended no place of worship. The Dissenting historian speaks of "the complete failure of the scheme for giving dominion to religion," as affording "an additional exposition of the Redeemer's words—'My Kingdom is not of this world.'"*

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* Oley, in his preface to the *Country Parson*, speaks of the Church of England as "a Church having eight or nine thousand parishes, and perhaps as many clerks or more." Chamberlayne, in his *State of Britain*, at the commencement of the book, for the year 1684, estimates the number of parishes as 9,725. In Anne's reign their number is stated to be, in a later edition of the same work, 9,913, of which 3,845 are churches impropriate.

† *Seditious Preachers, Ungodly Teachers*, 1709.

Alluding to the open iniquity which prevailed after Cromwell's death, he writes: "This reverse in the face of society only proved the folly of introducing a system of ecclesiastico-military tactics to reduce a whole nation into the forms and movements of a Church," and confesses "that none were become profane but those who were not before pious." Again he remarks: "The Nonconformists before the Restoration were parish ministers, and for laborious diligence and zeal, as well as abilities and learning, they had but few superiors, yet the fruits of these men's ministry appear to have been comparatively small. When they were silenced, and men of a very different character were in most places appointed to succeed, the number of those who adhered to their old ministers was generally far from large." Clearly they were not much loved, nor was their influence at any time great. Once more the result of Puritanism, as depicted, it is supposed, by the pen of Milton, is more than deplorable: "The people looking on the Churchmen, whom they saw under subtile hypocrisy to have preached their own follies most of them—not the Gospel—time-servers, covetous, illiterate persecutors, not lovers of the truth, like in most things, whereof they accused their predecessors. Looking at all this, the people, who had been kept warm awhile with the counterfeit zeal of their pulpits, after a false heat became more cold and obdurate than before—some turning to lewdness, and some to flat atheism." †

A legion of saints might well shrink from the attempt to evangelise a people so disorganised and corrupted by fanaticism, hypocrisy, doubt, and positive unbelief. Experience proves that people imbued with a spurious Christianity are always more difficult to deal with than the ordinary heathen. Still, a united clergy, supported by an earnest body of laity, might have hoped, by God's help, for a measure of success. But what were the instruments to whom this great work was confided? Where was the Church to get, at a moment's notice, the thousands of clergy needed to fill her parishes? Of the eight thousand clergy whom Cromwell had expelled, by far the majority were dead, and it is to be remembered that none had been ordained to fill up the gaps during all the long years since the Church's overthrow. It follows, therefore, that if the eight thousand intruding Nonconformists had resigned in a body, there could not have been found a like number of suitable clergy to hold the livings. But, so far from this being the case, on S. Bartholomew's Day, 1662, a bare two thousand—1,700 would probably be nearer the number—refused conformity. In other words, the Church of the Restoration had to begin her work with a clergy of whom at least three-fourths were aliens at heart to her doctrine and her discipline. To the politician this result was most satisfactory; to the Church little short of disastrous. How could such men be expected to labour for her with zeal and cordiality? Or, even if they did, how could men whose conformity at such a moment must render them liable to such suspicion, preach effectually the doctrines which hitherto they had decried? They had confessedly failed under the Commonwealth to win the People to Puritanism. Were they likely to be other than a dead weight to the Church now?

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* Bogue and Bennett, *Hist. of Dissenters*, vol. i. pp. 95–6.

† *Harleian Miscellany*, 8vo. edition, vol. v. p. 39.

Let us hear what South says:

> It was a saying of a judicious prelate, "that of all sorts of enemies which the Church had, there was none so deadly, so pernicious and likely to prove so fatal to it as the conforming Puritan—a great truth, and ratified. He is one who lives by the altar, and turns his back on it; one who catches at the preferment of the Church, but hates the discipline and orders of it; one who practises conformity as Papists take oaths and tests, that is, with an inward abhorrence of what he does for the present, and a resolution to act quite contrary when occasion serves." Otherwise, what means the service of the Church so imperfectly and by halves read over? What makes them mince and mangle that in their practice, which they could swallow whole in their subscriptions? Why are the public prayers curtailed and left out—prayers enjoined with authority—only to make the more room for a long crude harangue before the sermon? Such persons seem to conform only that they may despise the Church's injunctions under the Church's wing, and contemn authority within the protection of the laws."

Again, in another sermon, he writes:

> Then it will follow that in the same diocese, and sometimes in the very same town, some shall use the surplice and some shall not; and each have their parties prosecuting one another. Some in the same church and at the same time shall receive the *Sacrament kneeling*, some *standing*, and others possibly *sitting*. Some shall use the cross in baptism, and others shall not only not use it themselves, but also shall inveigh and preach against those who do. . . . The Liturgy so read and mangled in the reading, as if they were ashamed of it. These, and the like vile passages, have made some schismatics, and confirmed others; and, in a word, have made so many *nonconformists* to the Church, by their conforming to their minister.

It must be allowed, in justice to Charles, that the Episcopal appointments on the whole were good, and that beyond hope a very great improvement did take place in the religious condition of the people. I say beyond hope—for, in addition to the hindrances mentioned we must take into account the profligate example set by the Court—a profligacy which there was no attempt to veil, as is shown by the pages of Evelyn and Pepys, from the public eye. And Kettlewell, writing of the subsequent reign, that, namely, of James II., affirms that—

> The Church of England was never known to be in a more flourishing condition than at this time. All things duly weighed, it became much more powerful by the opposition made against it, and grew by the favours indulged to its adversaries. The number of converts made in the reign of this King to his religion was mostly inconsiderable, if it could be said to be any at all. On the other side, certain, great numbers of Dissenters were brought into the communion of the Church by the writings of the orthodox clergy. It was remarked as a proof of the flourishing state of the Church, that the rites and ceremonies were better observed, the churches full, the communions more frequent.

We may also add that the dependencies were not forgotten.

Surely then we are entitled to affirm that the Church had evidenced her inherent vitality and power amid circumstances of unusual difficulty. With little or no State encouragement, but with freedom from State interference and oppression, she was consolidating herself and so far winning over her adversaries, as to give every hope of her becoming in reality, and not only in name, the Church of the nation. How thoroughly at this juncture she had compelled the respect and gratitude, not only of the more thoughtful of her sons, but of the masses of the English people, by her determined stand against the wiles and threatenings of James, history records. But it is hardly as well known as it should be, that in this crisis the Church stood alone. Whatever was done by the nonconforming party was all in favour of James and his Romanising measures. James spoke truth when, alluding to the conduct of the Dissenters, he declared that he had been encouraged by multitudes of addresses. Dr. Z. Grey gives eight addresses and refers to eighty more couched in the same fulsome strain. The most active supporters of James were William Penn, the Quaker, Stephen Lobb and Henry Carr, Dissenters. Calamy admits that James twice offered to make a sacrifice of all the Dissenters to the Church "if the Church would have complied with him." Finding Churchmen steady to the Constitution, he next faced about to the Dissenters and offered the like sacrifice of the Church. And the Dissenters yielded. The very excuses made by Calamy convict them. Neal confesses that the Dissenters have been a little ashamed of their compliance and silence in the Popish controversy in this reign. Hallam allows, "We have cause to blush for the servile hypocrisy of our ancestors." * The declaration for liberty is said to have been "a contrivance of the English Presbyterians, or rather of their parsons. Certain it is that while Churchmen boldly attaked Rome, and defended the Anglican Church with much skill and learning in a multitude of pamphlets no similar efforts were made by Nonconformists. Swift says, speaking of the bishops, "If the Presbyterians expressed the same zeal upon any occasion, the instances are not, as I can find, left upon record or transmitted by tradition." † In the University pulpit at Oxford a preacher boldly declared, "I shall not bring in here that all those noble defences that were written against Popery were done by the hands of Churchmen: all *besides* three cold pamphlets, that stole out as it were in moonlight, as if the authors had been ashamed of them. and perhaps they had some reason." ‡

Hitherto, taking into account the adverse circumstances of the age, the progress of the Church had been most promising. It was the accession and policy of James which brought the first great check. Charles had been too indolent actively to oppose the Church. Not so his brother. His mind was cast in a different mould. No sooner did he find the Church true to her principles than he proceeded to depress her by vexatious interference with her liberties, by tampering with the Universities, and by promoting to the Episcopal Bench men either friendly to his schemes, or so weak as to bring the Church into contempt. The firmness of the Church and the impolitic violence of James speedily led to his overthrow and the elevation of his son-in-law to the throne. But this revolution did not much mend the position of the Church. As a body, no doubt Churchmen wished to curb James, and were not averse to a regency. But William, on the flight of James, feeling his power, would accept nothing less than the throne. To this a large proportion of clergy and laity hesitated to consent. Only one bishop (Compton of London) had encouraged the advent of William. After a brief period of suspense the imposition of the oath of allegiance compelled men to decide. The result was the withdrawal of eight bishops, including the Primate, with four hundred clergy, and a considerable number of laity. They had proved themselves to be men of zeal, learning, and earnestness, and were the very life-blood of the Church. The majority of those continuing in the communion only took the oath subject to reservations and explanations. Such was the shock that Hallam admits, "the effect of this expulsion was highly unfavourable to the new government; and it required all the influence of a Latitudinarian school of divinity led by Locke, which was very strong among the laity under William, to counteract it." * The times were critical, and it called forth all William's energy to surmount the difficulty. Ten sees were vacant, including those of the seceding bishops. No time was lost on the part of the Government in filling the vacancies with men whose Latitudinarian principles rendered them indifferent to the doctrine and discipline of the Church. The consequence was that the stricter system which was so successfully welding into one mass the various elements left by Cromwell was immediately relaxed; that free thought and free action within and without the Establishment were encouraged; that the Episcopacy was abolished in Scotland, and preparations made for the comprehension of all sects by the blotting out of the Liturgy all distinctive teaching; and that the Nonconformists, especially in Ireland, were heavily subsidised.† Stillingfleet, famous as a controversialist, and distinguished for his *Irenicon*, the text-book of those who deny Episcopacy or any form of ministry to be of divine appointment, was made Bishop of Winchester.‡ Tillotson was sent to Canterbury, of whom Hickes tells us § how he was in the habit of administering the Lord's Supper first to persons who were sitting in their pews, then to those kneeling at the altar-rails—not, however, going within himself, but standing without. It is stated by Smith that he counselled the abolition of Episcopacy in Scotland, and to Burnet he writes of the Athanasian Creed, "I wish we were well rid of it." ‖ When he went out of town he left a commission with the leader of the Socinians to provide a person to supply his pulpit.¶ No doubt these were great recommendations in the eyes of the reigning powers. In fact, to quote Burnet, he left men to their discretion in small matters. What Burnet, who at this time was promoted to Salisbury, esteemed to be small matters, we gather to some extent from his writings and practice. He would himself desire to see subscription to the Thirty-nine Articles laid aside, and thought no inconvenience would follow from leaving out the cross in baptism, from laying aside the surplice, or from regulating cathedrals, especially as to that indecent way of singing prayers, and generally from "making the terms of communion larger and easier." He evidenced the feeling of toleration by favouring the meeting-house in Salisbury, and screening from the results of his seditious preaching Dr. Beach, the minister. The then Bishop of St. Asaph was a follower of Tillotson's ritual, and it should not escape us that we cannot dissociate ritual from doctrine.* If the above was the teaching and practice of the more favoured bishops, what could be expected from the clergy at large, many of them with a strong puritanical bias, and all with a perfect understanding that the high road to preferment lay through setting Church discipline at nought? Who does not feel with South when he complains that—

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* Hallam, p. 658.

† Swift's *Works*, vol. viii. p. 401.

‡ Tilley's *Sermons*, quoted by Lathbury, *Non-Jurors*, p. 14. Gibson gives the number of distinct treatises as 230.

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* Hallam, p. 681.

† *Regium donum*. The Nonconformists were largely subsidised by the various governments, but usually the fact was kept secret. Under Charles II. a yearly payment of 50*l*. was made to most of the Presbyterian ministers, 100*l*. to the heads. Thus, says Burnet, "the Court hired them to be silent, and the greater part were so, and very compliant." Dr. Owen received 1,000 guineas to distribute. In 1690 William made a grant of 1,200*l*., paid quarterly, to the Nonconformists in the North of Ireland, which has continued ever since, with an addition of 800*l*. per annum to those in the South in Queen Anne's reign. The Scotch Presbyterians were subsidised under pretence of promoting Christian knowledge in the Highlands. Sir R. Walpole, in 1723, "so charmed the flaming votaries of liberty, Dissenting ministers not excepted, with his gold, as to reconcile them to corruption, and even to court fetters and rejoice in them"—Calamy, vol. ii. pp. 466–469.

‡ Stillingfleet in middle age repudiated the erroneous doctrines advanced by him in youth.

§ *Non-Jurors*, pp. 156–158.

‖ Calamy's *Life*, vol. i. p. 469.

¶ Wordsworth's *Eccl. Bio.* vol. iv. p. 658.

> Those of the ancient members of her communion who have all along owned and contended for a strict conformity to her rules, as the surest course to establish her, have of late been reprobated under the inodiating character of High Churchmen, and thereby stand marked out for all the discouragements that spite and power together can pass upon them, while those of the contrary way and principle are sanctified by the fashionable and endearing name of Low Churchmen, not from their affecting a lower condition in the Church than others, but from the low condition to which the authors of this distinction would bring the Church. Never, certainly, were the fundamental articles of our Faith so boldly impugned, nor the honour of the Church so foully blemished, as they have been of late years, while Socinians had their full, uncontrolled fling at both! †

Bogue and Bennett, writing of Tillotson's friend Mr. Fermin, the Socinian, observe, "He had made no scruple of avowing his heresy before the Revolution. But it was not till after that event had proclaimed a jubilee to free thought that he laboured to propagate his sentiments." "The Deists, who were increasing in numbers, were delighted with the zeal of the Socinians. With these conflicts agitating the nation, truth and goodness were forgotten; licentiousness of opinions, manners, and passions gave an ominous hue to public affairs." And "while the best interests of men and Christians were thus declining, William fell by the shafts of the king of terrors." ‡

The encouragement given to Latitudinarian teaching and opinion did not work so much evil in the Church herself, at the moment, as might have been expected. William, while by habit and education a Dutch Calvinist, yet always made his religion subservient to his policy. Having no strong religious bias, and being absorbed in his Continental wars, he seldom interfered in religious matters except when religious opinions interfered with his schemes or troubled his government. Whether he really desired comprehension is a question—one thing is certain, not a few Whigs opposed it. "For," writes the Dissenting historian, "what astonished the warm advocates of the Bill was, that many members who had always acted as friends of the Dissenters were hostile to the measure," § on the plea that if accepted on a large scale it would make the Church too powerful. Moreover, William was pledged to his allies to grant liberty to the Roman Catholics as the price of the connivance and support of the Pope, the Emperor, the King of Spain, and several Princes of Germany, in his attack on James.‖ William's zeal for Protestantism was a mere mask to deceive the English people. This is clearly Hallam's belief, for he writes, "The Tories, in their malignant hatred of our illustrious monarch, turned his connivance at Popery into a theme of reproach. It was believed, and probably with truth, he made to his Catholic allies promises of relaxing the penal laws.¶ Circumstances have brought to light another fact, namely, "that he solemnly engaged to repeal the Act of Settlement, and to declare by another the Prince of Wales his successor on the throne."[*] If therefore the Church did not trouble William, we think we are entitled to argue that the King, being so indifferent in matters of religion, would be slow to meddle with the Church. Further, the secession of the Non-jurors and the difficulty he found in filling up the sees would make him act warily. Though a certain number of men of mark were ready to occupy the thrones of the deprived bishops, it was not so with all. Beveridge refused to go to Bath and Wells, and so, said a news-writer of the time, "is put out of being king's chaplyn."[†] Scott refused Chester, Sharp Norwich, &c.[‡] These refusals were keenly felt by the Government. Again, men like South, within the Establishment boldly lifting up their voices, and the great body of Non-jurors watching and protesting from without, availed much in maintaining a high standard of doctrine and morals. The creeds and liturgy, so plainly witnessing to its truth, gave great force to their preaching. Of these latter, *i. e.* the Non-jurors, none will deny their holiness, and few their learning; and though not in the Establishment, they never ceased actively to promote Church work. Collier reformed the stage,[‡] while other, such as Kettlewell, Nelson, Horneck, &c., were active in promoting those Religious Societies of which we shall speak presently, and of which Tillotson declared "they were a chief support to the Church of England."

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* Burnet's *Own Times*, vol. ii. p. 635.

† South's *Epis. ded. to Archbishop of Dublin*, vol. iii., date April, 1698.

‡ Bogue and Bennett, vol. ii. pp. 337–339.

§ Bogue and Bennett, vol. i. p. 217. See Hallam, p. 724.

‖ *Non-Jurors*, p. 26. The Spanish ambassador at the Hague ordered masses to be said publicly in his chapel for the success of the Prince's expedition, p. 24.

¶ Hallam, p. 726.

On March 8, 1702, King William died. All must allow that it would be difficult to exaggerate the perils which had menaced the Church both within and without, during those seventeen eventful years, which had intervened between the deaths of Charles II. and William III. Surely then it is most worthy of note that, so far from losing ground, she had both maintained her doctrine and ritual unimpaired, in spite of a very powerful body of Latitudinarian laity assisted by certain of her clergy who held the highest preferments, and that further, if we except the last forty years, never since the Reformation had she exhibited such an exuberance of Church life as at the accession of Queen Anne.

We turn first to the Religious Societies just mentioned. These were the parents of all other Societies of a kindred nature, and are worthy of a far more careful consideration than our space will allow us to afford them.

The object of these Societies was "the promotion of real holiness of heart and life;" to promote daily services in churches, with the regular administration of the Holy Communion every Lord's day, and where possible every holy day; to promote more frequent attendance at Divine worship, and the stricter observance of the fasts and festivals of the Church; to reclaim the erring, suppress vice, instruct the ignorant, and, in short, to promote all such excellent designs as are conformable to the practice of the primitive Church and our own, under the direction of their spiritual superiors. Jekyl, Horneck, and a Bishop of Gloucester are mentioned among the spiritual directors. In connexion with these Societies monthly conferences of the clergy were instituted with the most beneficial results. Dr. Woodward wrote a history of these Societies. Nelson, in his *Letter to Persons of Quality*, speaks of them in the highest terms of praise, as also in the preface to his *Fasts and Festivals*. He declares them to have done much to revive the ancient spirit of Christianity by their charities and devotions. An anonymous author* in 1700 warmly commends them. He writes: They carry on at their meetings designs of charity of different kinds, such as relieving the wants of poor housekeepers, maintaining their children at school, setting of prisoners at liberty, supporting of lectures and daily prayers in our churches. These persons meet often to pray, sing psalms, read Holy Scriptures together, to reprove, exhort, and edify one another. There are about nine-and-thirty such Societies about London and Westminster, which are propagated into other parts of the nation, as Nottingham, Gloucester, &c., and even into Ireland, spreading in divers towns and cities of that kingdom, as Kilkenny, Drogheda, Maynooth, &c., especially in Dublin, where there are *ten* of such Societies, which are promoted by the bishops and inferior clergy there. These Societies had existed for many years previously (1666), but about 1678 they began to digest their rules into a formal system. They were regarded with some suspicion at the period of the Revolution, and many members withdrew through fear; but on investigation they received the sanction of several bishops, and were strongly commended by the archbishop. From these Religious Societies sprang an organisation specially for the reformation of manners in London, A. D. 1691. In a very short time twenty such Societies were at work in London in addition to the forty Religious Societies. A great part of the kingdom was roused to emulation, so that almost every town of any size had its Reformation Society. Another Society was formed "for the suppression of lewdness." This Society "had in 1700 rooted out or suppressed five hundred disorderly houses, and caused to be punished some thousands of lewd persons, besides swearers, drunkards, and prophaners of the Lord's day, as may appear by their printed list." A fourth Society is that of constables, wherein respectable persons take this office on them in order that the laws, &c., may be effectually carried out. There was yet another "rank of men who have been so highly instrumental in this undertaking that they may be reckoned a corner stone of it—such as have made it their business to give information to the magistrates. Many," adds the anonymous writer whose words we have been quoting, "have given the world a great and almost unheard-of example in this corrupt age of zeal and Christian courage." † To these Societies we owe the Society for Promoting Christian Knowledge, from which proceeded the Society for the Propagation of the Gospel. The former Society, in addition to its other work, threw itself into the cause of education. To it we owe the Charity schools which existed in the metropolis, and the children educated by this Society in different parts of England numbered tens of thousands. Again, the first real attempt to remedy the want of churches and to increase the scanty stipends of the clergy was made under Anne. The churches had suffered terribly in the Great Rebellion. The wanton destruction wrought by the Puritans is familiar to all. In an Act of Parliament, 17 Charles II., the dilapidation of the churches and the poverty of the clergy are deplored. But the object of that Act was not to increase the endowments for the sake of augmenting the number of clergy, but to decrease the number of clergy for the sake of the endowments. Thus the preamble sets forth:

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[*] *Non-Jurors*, p. 181.

[†] Coffins' *Newsletter.*

[‡] *Non-Jurors*, p. 91.

[‡] Macaulay writes to Napier: "I shall give it well to Hunt about Jeremy Collier, to whom he is scandalously unjust. I think Jeremy Collier one of the greatest public benefactors in history."—*Life and Letters*, by Mr. G. O. Trevelyan, vol. ii. p. 70.

> Forasmuch as the settled provision for ministers in most cities and towns corporate is not sufficient for the maintenance of able ministers fit for such places, whereby mean and stipendiary preachers are entertained to serve the cures there . . . which hath been a great occasion of the contempt of the ministry;

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* *An Account of the Societies for Reformation of Manners*, 3d ed. 1700.

† *An Account of the Societies for Reformation of Manners*, p. 10.

and after further commenting on "the great ruin of many churches and parishes in the late ill times," therefore the Lords and Commons in Parliament assembled enact, not that money for stipends shall be raised or churches built, but that, where possible, two benefices shall be thrown into one. This admirable piece of legislation was repeated by William III. No description can depict a more disgraceful condition of churches and ministers than the preamble of this Act; and with this knowledge it is impossible to conceive anything more futile and absurd than the measure which the wisdom of Parliament devised. Now, however, a vigorous attempt was made to grapple with the difficulty. It should be borne in mind that eighty-four churches out of ninety-seven in London had been destroyed by the fire of 1666, and only two rebuilt. Three hundred and fifty thousand pounds were voted for building fifty churches in London and Westminster, of which only eleven were completed. We learn from this Act also that chapels had been erected by well-disposed people at their own charge for the worship of the Church of England. These were declared to be fit and proper to be made parish churches. Though this Act especially referred to the metropolis, the example spread. Some private Acts were obtained to divide parishes and to constitute new benefices, but no great good could be established when each separate scheme required its separate Act of Parliament. As the result, we find that in the London of 1714, with half the number of churches and population of the London of 1849, there were seventy-five churches open daily,* whereas in 1849 there were only forty-one churches open daily. In 1714 in five churches there were four services daily; in six, three. In 1849 no church had four services daily, and only three churches had three. In 1876 the number of churches is returned as 792; daily services 211; weekly communion 320; daily communion 35; saints'-day services 359.

And now with regard to the clergy. If non-residence existed, and there were mean preachers, as the Act declares, and inferior men offered themselves too often, as Burnet bewails, for ordination, was there not a cause? Were there not in that day very many hundreds of livings below 30*l.* per annum. The bishops and more wealthy clergy were generally wealthy at the expense of their brethren—that is, by being pluralists. How could they enforce residence when really they were non-resident rectors themselves? A Bishop of Llandaff who died in 1816 tells us his income was made up to 2,000*l.* a year by the proceeds of *sixteen* livings, on *nine* of which he had a resident curate. Queen Anne adopted the only sure plan of insuring residence, by the attempt to secure to each incumbent a sufficiency. She generously set apart a fund derived from Church sources, which had hitherto been squandered on court favourites, for the augmentation of small livings. True, the sum was comparatively small, 17,000*l.* per annum, and the needs great, and therefore improvement slow. Three-quarters of a century passed before a living of 50*l.* per annum was poor enough to be increased, and in 1800 there remained 5,555 benefices below that value. Yet withal this gift was a very great boon. It was a step in the right direction, and the dawning of a better day. Convocation in this reign met frequently, and if there were mean preachers in the Church, there was also a very large sprinkling of men of great learning and practical ability, who, vigilantly guarding her creeds and the purity of doctrine,† were devoting equal thought and energy to improve her discipline and to promote her efficiency. Take as a specimen the summary of the measures which Atterbury submitted to Trelawny, Bishop of Winchester:

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* *Pietas Londinensis*, A.D. 1714.

† Whinston was deprived of his professorship at Cambridge for heresy, and Dr. Samuel Clarke was called to account by the Convocation. He promised for the future to be silent on the subject of the Trinity, which doctrine he had impugned.

> We doubt not but to see all proper steps taken towards reviving decayed discipline, and restoring Church censures to their force and credit; towards detecting and defeating simoniacal contracts; towards securing the rights and revenues of the clergy from encroachment, rescuing their persons and sacred functions from contempt, and freeing religion itself from the insults now made upon it by blasphemous tongues and pens with equal boldness and impunity.*

Nor were these mere theoretical suggestions, for we read of a bishop—a most unusual circumstance—being deprived for simony. He is reported to have purchased his preferment, and to be recouping his outlay by selling the benefices in his gift. It is a pity that justice stopped short with the bishop. If he bought his preferment, who was the statesman that sold it? His name should be branded with obloquy. Nor was all activity centred at home. The dependencies came in for their share of thought likewise. As far back as 1694 Dean Prideaux had pressed on the Legislature the need of systematic endeavours to evangelise India, and of the appointment of a bishop. True, he failed at the time, but he was the means of some stringent regulations being forced on the East India Company, which to their shame they utterly disregarded; *i. e.* 1712, a committee was appointed "to consider plans for the residence, &c., of bishops for America;" two were to be consecrated for the islands and two for the continent; many munificent donations were received; a house even for the bishop's residence had been purchased, when the Queen's death frustrated everything. India received no bishop for exactly a century, and America was denied one as long as it continued under the British Crown. We might add much more in support of our assertion that never was the Church more full of life and energy than at this epoch, while the State dealt fairly by her; and never did she thrive more rapidly than at this period, when her sons, swayed by Church principles, were content, with all obedience, to take her rules and requirements as their guide. Her popularity was unbounded, as the excitement on the Sacheverel trial showed—an excitement not confined to the metropolis, but extending throughout the land. Political men may have fanned the flame in order to suit their own party purposes, and we may deeply regret that so much zeal was tempered by so little discretion. Still the broad fact remains, there was the flame to fan. In the language of the Dissenting historian:

> The Whigs before Sacheverel's trial commenced, were sensible they had brought themselves into a situation of the most imminent danger. To mitigate the evil, it was resolved to bring forward all the great principles of the Revolution and of liberty, and by contending for these to interest the public in their favour. But it was in vain. *A passion for liberty was unable to contend with the passion for the Church.*†

Before passing from this reign, we would call the reader's attention to the fact that Sherlock states the proportion of Nonconformists to Churchmen as being only *one* to *twenty* at the end of the seventeenth century,‡ and that they were not increasing during the first twenty-five years of the next,§ notwithstanding they were in the enjoyment of the fullest liberty of worship and the amplest toleration, so that in fact they claimed to be established. Sir Humphrey Edwin, the Lord Mayor, not only carried the sword before King William in 1697, when, with great pomp, he passed through the City; but also he himself went to his meeting-house, carrying the regalia with him.* In this matter of toleration the Church was immeasurably in advance of the sects.† It is almost within the memory of living men, that in Scotland the Church of England worship was prohibited under pain of six months imprisonment for the first offence, and banishment for the second; while the atrocities practised in New England by the Pilgrim Fathers and their descendants rival those of the Inquisition, and were excused on the same pleas and for the same ends. Sixty years after these inhuman laws had been blotted out of the Statute Book of England, men were fined, whipped, banished, and perished on the scaffold, in that asylum of liberty, New England‡

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* Atterbury's *Sermons*, vol. i., Epist. Dedicatory.

† Bennett and Bogue, vol. i. p. 251.

‡ Calamy, vol i. p. 80.

§ Wesley reanimated the languishing Nonconformity of the last century, which, at the time of the Methodistic revival, was rapidly in course to be found nowhere but in books.—*See* Isaac Taylor's *Wesley and Methodism*, p. 54.

(*To be continued.*)

Miscellanea.

From The Nation.

THE TRAMP'S GOSPEL.

The following article is the best key to the question of the origin of the criminal classes:

Down to the beginning of this century the rule of direct personal responsibility for all misfortunes and offences was mercilessly, and even savagely, applied. The bankrupt laws and laws against crime absolutely excluded all excuses and allowances. No defects of education, no temptations, surroundings, or physical weaknesses were allowed to temper punishment. The manifest lunatics were not hanged for murder, but they were subjected to an imprisonment which would have been cruelty to wild beasts. The plea of hereditary tendency in mitigation of punishment was unknown, and so was all machinery for the reformation of offenders. Criminal jurisprudence had but one object in view—viz., to rid the world of law-breakers, or else make them as wretched in it as was possible, short of taking their lives.

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* Calamy, vol. i. p. 401. *Hist. of Dissenters*, vol. i. p. 229.

† When the Act of Uniformity was passed, the leading Nonconformists, such as Baxter, Howe, Bates, &c, while unable to offer themselves to minister in the Church, conformed occasionally, and counselled their followers to do so likewise. In consequence they were eligible for any office in the State. This continued until the end of Anne's reign, when the Whigs carried a bill against occasional conformity. On more than one occasion the attempt to restrict this privilege of the Dissenters had been defeated by the Bench of Bishops, notably in 1703, when the Archbishop, assisted by fourteen bishops, influenced very many Temporal Lords, and threw out the bill.—(Calamy, vol. ii. p. 17.) This same year the Scotch Parliament refused toleration to the Episcopal Church (*ib.* p. 8). The Toleration Act was passed in 1689, by which for 6*d.* any one could preach anywhere, and nearly any doctrine.

‡ In 1661 Leddra, a Quaker, was chained to a log in an open shed through a New England winter, and put to death in the spring, appealing to God and his mother country, which, as he reminded his persecutors, knew no such laws.

With this active practice of philanthropy there came a reaction. People began to see that merciless punishment was not effective, and that judicious punishment, while equally powerful as a deterrent, might also be made to convert the criminal into a useful member of society. The desire to encourage efforts for the reformation of criminals naturally led to the invention of "extenuating circumstances," and the list of extenuating circumstances was rapidly lengthened until at last, in the minds of some sentimental reformers, the idea of guilt all but disappeared, and the offender became simply an unfortunate or sick person who, far from owing expiation, needed succor and deliverance. The commission of crime became an accident, like the falling into a ditch on a dark night, and to claim inflexible honesty was to give one's self airs. Those who did not take this view of the essential likeness of thieves and murderers to all other men took the loftier but equally agreeable one to the criminal—that society was bound to look at crime as "God looks at it;" a doctrine broadly preached by Henry Ward Beecher apropos of the Ring thieves, and from which the deduction was easy that the District Attorney ought to think twice before pursuing a rascal whom the Almighty saw fit to let run.

When those views first made their appearance they had the charm of simplicity and sincerity and freshness. As a protest against the hardness and inexorableness of the old pænology they certainly were very useful. Their very extravagance secured them attention, and, though they had all "the falsehood of extremes," they diminished the falsehood of the other extreme, and made legislation for the repression of crime rational. But then, as might have been expected, the new gospel was not preached very long before a new kind of cant made its appearance. From talking of the criminal as a man entitled to humane treatment, his friends rapidly began to talk of him as an interesting creature, and probably better on the whole than the judge and jury, as having what they called a "deeper experience" of life. There is a sentimentalist out in the West, named Bovee, who devotes himself to a crusade against capital punishment. At first, we believe, he confined himself to showing that crime was more effectually repressed by imprisonment for life than by hanging, but as he warmed to his work he took the ground, to which we drew attention some years ago in the *Nation*, that murderers sentenced to imprisonment for life were, *quasi ex officio*, a very estimable and attractive body of men. He finally made it appear that to kill somebody in cold blood, and to be confined for it, was really a means of grace, or a sort of easy road to a great moral elevation. In fact, it is very difficult to watch the field of social reform long without feeling one's self driven very close to the conclusion that the desire to improve their fellows carries men constantly along the very edge of the abyss of mental unsoundness.

The most extraordinary outburst of the form of folly which distributes the moral responsibility of the crimes of individuals over the whole community, and thus makes individual character of little or no value as a defence of social order, took place in Boston the other day. Mr. Walter Smith, Director of the State Normal Art-School, was taken down by the Mayor and some other local notables to the State institution for juvenile offenders at Deer Island in Boston Harbor, and delivered to the boys an address, from which we cut the following passage. It reads like an extract from a farce by Mark Twain, but the report seems to be verbatim and to have been revised by the author, and he is not a humorist:

> You have been told to-day that you have most of you committed crimes, and that you are down just now, but that you can reform and get up again. I've no doubt that is true; but there is another view of this matter which I take, and that

is, that your crimes against society are not half as black or as numerous as society's crimes against you. The blame doesn't all belong to one side. Keep up your hearts, boys, even if you are down, for the society which cannot get along without shutting up three hundred boys on an island in Boston Harbor is a bigger failure than you are; you may be down, but this boasted civilization of the nineteenth century is lower down. Don't you go and believe that we have all come here to-day to patronize you. We have come to ask you to forgive us and make friends with us. We want to atone to you for our blunders. The sight of three hundred boys shut up in prison is enough to make a thoughtful man shudder, the angels weep, and everybody lose faith in the progress of the age.

Count me on your side, boys, and let us tell the Governor of this commonwealth, and the Mayor of this city, and the legislative and administrative and educational bodies represented here to-day, that they are all bigger failures than we are, or we should not be here. Don't let the manhood be crushed out of you because you are here. It is not so much of disgrace for you to be here as for us to be here. We come down as grown men to confess to you small boys that we are not intelligent enough, don't know enough, to keep you boys out of prison; although as legislators, administrators, teachers, it is our business to do so.

I don't doubt but that every one of your distinguished visitors will allow that we are penitent for our sins, and want to make amends, and don't feel any disgrace in this true penitence, or in the honest desire on our part to do better in the future. So, boys, you cannot only count me in on your side, but also count as friends all your visitors. We are all tarred with the same stick. I am just as much ashamed of being here to-day as you are; but we are going to try and do better, and want you to do the same. Let us all start fair in the same race, and may the best horse win; or rather, let us say that this is a race in which every good horse *must* win if he will only run; and when we have all won this race, you won't be in Deer Island Reform School, and no other little boys and girls will need to be sent here, and then there will be no necessity for mayors, aldermen, clergymen, and school-teachers to come and talk to them.

That the persons who have charge of the Reformatory, and are responsible for the care and training of the boys, who are all young criminals, should have permitted a harangue containing so much *mushy immorality* and ridiculous jurisprudence to be addressed to such an audience, is surprising as well as unfortunate; but it shows how far this form of craze has gone. The view of moral responsibility presented by Mr. Walter Smith to these youths was, we need hardly say, the one that may be heard at any little gathering of tramps, when smoking their pipes after gorging themselves with cold victuals, and preparing for an easy night on the hay in the barn. They will all snort out curses on "society" for the various evils of their condition, such as having to walk in search of more food, being short of whiskey in wet weather, and having sand get in through the holes in their shoes. They feel there is "something wrong" in a state of things in which their simple wants are not supplied wherever they happen to be and would like to stay, like those of the owners of the big houses where they get the cold meat and the stale bread; and they are sure that the judges and ministers and governors and policemen are somehow to blame for it all. But then, to have the Tramp's Gospel carried from the barn and the dry ditch to a public institution and preached to children whose first step in life has been a false one, and whose souls the State is trying, by well-considered means, to fortify for an honest struggle in life, is surely a most miserable spectacle. If there be any lesson which a boy who has begun his career by crime, and whose training and surroundings in his earliest years have been evil, needs to learn, it is that there is nobody on earth to blame for it but himself, and nobody on earth to whom he can look for deliverance but himself. If there be any lesson calculated to make his degradation hopeless, and stifle the seeds of manly resolution and noble ambition, it is the lesson that he is no more responsible for his errors than anybody else; that his sin came on him like the rain; and that it is the business of the community to get him out of his scrape and keep him out of it. There is no foundation for private or public morality but the individual conscience, and what is to become of the individual conscience of the young thief who is told that the whole community in which he lives shares in his guilt? What is to become of character when the wards of the State have their offences against common morality covered up by such prodigious blatherskite as the declaration that the sight of their kindly punishment and discipline is enough to "make a thoughtful man shudder, and angels weep and everybody lose faith in the progress of the age." "If the Thoughtful Man shudders and the Angels weep" over the Deer Island Reformatory, we are sure it is not due to the fact that the community is making a well meant effort to rescue the inmates from vice before it is too late, but to the fact that they are not properly protected against inconsiderate orators. When an angel hears young criminals told that the Governor of the commonwealth and the Mayor of the city and the legislative and administrative and educational bodies are "bigger failures" than they are themselves, we are quite sure he does not feel satisfied with "weeping," but longs to clap his hand on somebody's mouth.

One of the peculiarities of the school of sentimentalists to which Mr. Smith belongs is, that though they are full of scorn for all legally organized attempts to contend with vice and disorder, and paint their inefficiency in glowing terms, they carefully avoid commending any substitute. They always tell you when, after listening to their denunciations, you ask for advice, that they have no suggestions to make; all they can say is that they are disgusted with everything they see. Wendell Phillips some time ago gave out that the workingmen were not going to put up with the bankers and other capitalists any longer; and anticipating the question what were the bankers and capitalists to do, he declared in clarion notes that it was their business to find out. We must do Mr. Walter Smith the justice to say that his discourse was in some degree relieved by being illogical and incoherent—that is, he abandoned his first position before the close, and told the boys at the end what he ought to have told them at the beginning: that their redemption must be due to their own exertions, and that the world never failed to reward honest labor, and that by "living pure and good lives" they would rise into respectability. But then the boys were hardly likely to be as much impressed by this as by learning, as they did learn, that Mr. Smith himself (who gave them a glowing account of his own career and position) and the Mayor and the other notables were, at the ripe age of fifty or sixty, not one whit better than the juvenile offenders themselves. "Why," they would naturally ask, "should we be good and work hard when you, Mr. Smith, great a man as you confess yourself to be, and the Governor, and the Mayor, and all the rest of you are, to use your own words, 'tarred with the same stick' as we. You probably stole, and fought, and lied in your youth, but didn't get caught, and now, when you have got lots of money and fine clothes, you want us to drudge away and let you have a good time; but it won't do. You admit you have helped to get us into trouble, and you must help to get us out."

THE LATEST OUTCRY.

The unhappy policy, initiated by the Public Worship Regulation Act, of governing the Church by popular denunciation, tempered by judge-made law, is naturally bringing its authors into further straits. The Archbishop knew all he knows now of the law and practice of Confession, when he decided to exclude it from the operation of his panic-stricken measure. The doctrine and morals of the Clergy were to be left to the Church Courts' the "new and special jurisdiction" of the civil sword was invoked only on the Ritual. Vestments and candlesticks are the vital points of modern Protestantism. The priest may preach what he likes, because no one need attend to him, but his posture and dress are articles of a standing or falling Church. They demand a new and summary jurisdiction, set in motion by informers, whose churchmanship resides wholly and solely in their infant baptism.

The subsequent acquittal of the doctrine, for which the Ritual was attacked, is quite in keeping with this new and cynical theory, but of course it contents no one but the Ritualists themselves. So far as reason goes—which is not much—it throws the hounds off the scent; so, harking back on an old and well-wearied topic, they are off again in full cry after Confession. Exeter Hall lifts up its deep-mouthed bay, the huntsman winds his horn in Printing-house square, and the Bishops, fagged and jaded already, are imperatively summoned to ply whip and spur in the new chase. There must be no "craning" now; no more idle talk of conscience or law: *per fas aut nefas* the men must be hunted out and the Bishops are to do it. The *Times* has warned them that "the English nation will resolutely repudiate the system. The question is whether in repudiating it they will also have to repudiate the English Church."

These truculent threats so obviously flow from abandoning Church authority to popular dictation, that it is hard to give the Bishops all the sympathy they deserve. All their legitimate authority, and in one case at least something more, has long been exercised in the direction desired; but when a speaker at Exeter Hall complains that the present Archbishop's summary dealing with Mr. Poole has been followed by a vast increase of the practice it was meant to stamp out, the Bishops may well ask what they are expected to do? In Parliament, in Convocation, and in their dioceses, there has been no lack of episcopal utterances, intended to define the proper limits of the "system" in the Church of England. If some of these, like the *Ridsdale* Judgment, are not "convincing," it is not the fault of the speakers. If the episcopal authority has lost some of its moral weight since it resorted to the civil sword, that is the natural consequence of penal measures in a free country, and no encouragement to further coercion. It would require a bolder man than Archbishop Tait to deny that Confession, of some sort, is authorised by the Church of England, and even the Judicial Committee may hesitate to decide that authority, like omission, is prohibition.

What is it then that the English nation, as represented in the *Times*, is pleased to require? If it repudiates the system so resolutely, the remedy is in its own hands: it need not confess. No one is obliged to confess, or to hear confessions, unless he likes. Every one is free to declare his mind about it, in private or in public. Every one is master of his own house, and need not go to the Bishop to rule his wife and family for him. Where is the grievance then? Why simply, that, while each can please himself, he cannot make everybody else do what he pleases. This is no new reading of "civil and religious liberty;" but it only shows what a hollow hypocritical thing the Public Worship Act really is. If ever there was a religious usage, in which no one has a shadow of right to interfere with the individual conscience, save in the way of spiritual counsel and persuasion, it is this. Freedom of conscience is the very ground on which Confession is denounced; yet when one conscience, in the exercise of its freedom, desires to open its grief to a priest, other consciences, feeling no sore, rise up to "repudiate the system!"

Who on earth do they suppose will mind their repudiation? In saying they see no necessity for it, they simply disable their judgment with those who do. There are people who see no necessity for prayer, and some wiseacres undertake to demonstrate its want of efficacy. But no Christian listens to them. If you tell a Wesleyan there is no good in relating his experience at a class meeting, he would reply that, knowing nothing about it, you are unfit to discuss the question; and why should a Churchman give any other answer to a similar ignoramus? He simply opens his Prayer-Book, and when you prate of the Reformation he reads you, from the *princeps editio*, the exhortation of Archbishop Cranmer, "requiring such as shall be satisfied with a general confession not to be offended with them that do use, to their further satisfying, the auricular and secret confession to the priest; nor those also which think needful or convenient, for the quietness of their own consciences, particularly to open their sins to the priest, to be offended with them that are satisfied with their humble confession to God, and the general confession to the Church: but in all things to follow the rule of charity; and every man to be satisfied with his own conscience, not judging other men's minds or consciences; whereas he hath no warrant of God's Word to the same."

It is very true that, in thus laying down the rule of charity, the Reformers dealt with an age when auricular confession was the established practice, and disuse of it the exception. We fully allow that they desired to reverse these conditions,—an advance now happily realised, and by no means to be relinquished Still the rule of charity is unchanged, and not to be sacrificed either to Exeter Hall or Printing-house Square. What these authorities repudiate is the "system" itself; the limits within which it may be profitably exercised are beyond their province, and their powers of sympathy.

Of the book of which so much has been said it is impossible to speak too strongly; but in most cases it is a mere peg to sustain the wholesale repudiation. It was known to the Archbishop, as the *Rock* takes care to remind him, before the Public Worship Bill was passed, and seen, of course, to be beyond any legal censure. It is every way an objectionable book, deserving all the reprobation with which the Bishops have visited it. What can they do more? Is the press to be restored to their censorship? or the Ritualists to be put into an Episcopal syllabus? The patronage of the Bishops is a very feeble staff to lean upon; and if clergymen are to go to gaol—the one argument of all these zealots of religious liberty—for healing wounded consciences oftener than the Bishop thinks wholesome, it is to be hoped that equal measure will be dealt to the laity who presume to be penitent beyond the pleasure of Parliament.

As for Confession itself, it is much too private and sacred a matter to be discussed in public journals. The Bishops have said all that ought to be said as a general rule; and the vast majority of the Clergy—all perhaps except the extreme Evangelicals—would cordially subscribe to their Lordships' utterances. Still it is impossible to prescribe to individual consciences; no one can draw the line for another between "occasional" and "habitual." At the same time, we entirely agree in the objections to habitual confession and spiritual direction, especially between unmarried priests and female penitents. An overscrupulous conscience is a sore trouble; but, except in case of a really "weighty matter"—a serious wrong to God or our neighbour—young persons will do best to examine themselves by the directions of the Prayer Book, and consult when necessary their natural advisers. Public discussion of the question only aggravates the tendency to excess.—*John Bull.*

Church Work.

GUILD OF S. ALBAN THE MARTYR.

[*Concluded from August Number.*]

The Warden and Provincials constitute the Provost's Court for the purpose of assisting the Provost in the government of the Society.

The Sisterhood of the Guild is framed on a similar plan and is governed by the Provost aided by the Warden and Sister-Superiors, who form the Court of Superiors.

The following extracts from Constitutions and *Circulars* will fully explain the general character of the Guild:

CONSTITUTION LIX.

Duties of Members.

1. To use the "Office on Rising" daily, and such other of the Offices of the Guild as they may have opportunity for, either privately or together. They shall also say the prayer for the Guild daily.
2. To observe the Fasts and Festivals of the Church.
3. To frequent the daily Offices of the Church.
4. To frequent the Holy Eucharist; and especially to Communicate, with other members of the Guild, on the Anniversary Festivals of their branches, on the Feast of Saint Andrew the Apostle, and the Commemoration of Saint Alban the Martyr.
5. To cultivate personal holiness, and to promote the exercise of piety, virtue, and charity in others.
6. To contribute, according to their means, to the maintenance of the Guild.
7. To acquire a sound knowledge of the Christian Faith, of the constitution and history of the visible Church, and of the practices of Christians in primitive times.
8. To attend the Meetings of their branches, and to furnish regular reports to their immediate superiors.
9. To devote themselves, as they shall have opportunity, to the education of the young in the Doctrines and Discipline of the Church; to reclaiming the lost, and raising the fallen, to visiting and relieving the poor; and to such other pious works as shall tend to shew forth the Glory of God and set forward the salvation of men.

The above Constitution applies to the Sisterhood equally with the Brotherhood, but the former body has a Constitution modified to suit the different circumstances of women, as for instance—

CONSTITUTION XLVII.

The Order of Sisters shall consist of unmarried women and widows. If a Sister marry, she shall *ipso facto* cease to be connected with the Guild except as an Assistant-Sister or Associate.

CONSTITUTION LX.

Offerings.

Every Member shall, from time to time (on every Lord's day if possible), set apart for pious uses a portion of his income according to his ability, placing his hand upon his offering, and saying:

O Almighty Father, Who hast commanded all men to honour Thee with their substance, as well as with their heart and voice; I humbly offer unto Thee of that which by Thy gift and blessing I possess. Be pleased to accept it through the sacrifice of the Body and Blood of my Saviour Jesus Christ, Who, with Thee and the Holy Ghost, is One God evermore. Amen.

CONSTITUTION LXIII.

Meetings.

The Members in each Brotherhood and Sisterhood shall meet in Chapter periodically for the transaction of business; and they shall endeavour to unite frequently in the use of the Canonical Hours, and in such other Devotions as shall be duly authorised.

Assistant Sisters.

Women being Communicants of the Church of England (whether married or single) who are desirous of engaging in Sisterhood work, without binding themselves by all the obligations of that Order, are admitted as Assistant Sisters and are subject to the following regulations:

1. The duties of the Assistant Sisters shall be—
   a. To carry on Church work of some kind, parochial, missionary, or other.
   b. To aid in carrying out the special work of the branch to which they are attached.
   c. To contribute to the funds of their branch.
   d. To attend, whenever practicable, the meetings of their branch.
   e. To say the "First Office" daily, and to receive the Holy Communion, with other Members of the Guild, on the Feast of S. Andrew the Apostle, and the Commemoration of S. Alban the Martyr.

2. An Assistant Sister of not less than twelve months' standing, and twenty-one years of age, shall be eligible for the Novitiate, without passing through the probation, provided the Superior be satisfied with her conduct as an Assistant Sister.

Clerical Associates.

1. Any Bishop, Priest or Deacon of the Church of England, or of a Church in Communion with her, who shall make an application, in writing, to the Provost, shall be admitted as a Clerical Associate; and if he think proper at any time to withdraw, it shall suffice that he signify such intention, in writing, to the Provost.

2. The Clerical Associates shall be provided at their admission with a card, the production of which shall ensure their admission to all ordinary Meetings of the Guild.

3. The Clerical Associates shall be entitled to speak at any Meetings of the Guild, but not to vote.

4. The duties of the Clerical Associates are; To promote the extension and usefulness of the Guild so far as they may be able. To be always ready to give their advice to Members of the Guild, especially on subjects relating to the Doctrine and Discipline of the Church To act, when requested, as Members of the Warden's Court of Inquiry and Appeal, or of any Court convened for the revisal of the Constitutions of the Guild. To give the Members of the Guild the Sacraments of the Church when they reasonably may. To use a prayer for the Guild in their private devotions.

Lay Associates.

1. Any Lay person who shall become a benefactor to the Guild by the payment of an annual subscription, or collection of £1 sterling. may be admitted an Associate, on making application in writing to the Provost, Provincial, Master, or Sister Superior of the Guild, at the discretion of the said officer. In special cases the sum may be reduced by permission of the Provost.

2. Every Lay Associate shall be provided with a card, renewable annually, which shall admit to such Meetings of the Guild as are specified thereon.

3. Lay Associates may speak at meetings, but do not possess the power of voting.

4. The Lay Associates shall use a prayer for the Guild in their private devotions.

5. The Lay Associates may elect to be Associates of the Guild generally, in which cases they should apply to the Provost, and their annual donation shall go to the Provost's Court Funds, or to be Associates of a particular branch, to whose Superior they should then apply for admission, their payment being made to the funds of that branch.

6. The subscriptions of Associates are renewable at Easter in each year.

Associated Societies.

The Guild admits as "Associated Societies" such local Guilds and similar bodies as desire to be connected with it without coming into actual membership. No obligation is incurred by any society thus coming into association. It is desired, in this way, to show sympathy with local efforts, to give union and consequent strength to the revival of lay ministrations, and to provide for the exchange of experience, hospitality and of other kind offices. There are at present twenty-three Associated Societies.

Obedience to Ecclesiastical Authority.

The Guild desires to act in perfect accordance with ecclesiastical order, and to submit itself to proper authority, as will be seen by the following laws:

Constitution v. Every Bishop, Archdeacon, Rural Dean, or Priest having care of souls, shall have the power of visiting, and being present at the meetings of any branch of the Guild established within the diocese, archdeaconry, rural deanery, or parish under his charge. And the Guild shall receive his counsels with due respect and consideration.

Constitution lxxv. No Constitution of the Guild of Saint Alban shall be construed or enforced in such a manner as to contravene any Constitution or Canon of the Church Universal, nor any decision of a General Council, nor any Canon of the particular branch of the Church established by Divine Providence in England. The Members of the Guild shall render due obedience to the Bishop of the Diocese, especially when acting with his clergy in Synod: to the Provincial Synod; and to General Councils of the Church.

The Operations of the Guild.

It being impossible within the limits of this Statement to dwell even briefly on the various branches of Church Work in which the Guild has been permitted to engage, the following Heads of Work have been gathered out of the Monthly Reports sent to the Provost from the various branches. They will show how wide and interesting a field of operations is open to laymen, and how almost any talent may in the Guild find a means of dedication to the service of Him Who has given it to be used for His Glory.

HEADS OF PRACTICAL WORK

Now carried on by Members of the Guild.

1. *Visiting*—(*a*) The Heathen. (*b*) The Distressed. (*c*) The Sick. (*d*) Parents of School Children. (*e*) Candidates for—Baptism: Confirmation: Holy Communion. (*f*) For the distribution of—Tracts; Alms. (*g*) To collect and canvass for pious purposes. (*h*) Fellow Guildsmen in distress or sickness.
2. *Teaching in Schools*—(*a*) Day. (*b*) Night; Infant; Ordinary Adult; Sunday; Ragged.
3. *Literary Work*—(*a*) Composition. (*b*) Translation. (*c*) Editing. (*d*) Drawing up Reports and Addresses. (*e*) Conducting Correspondence. (*f*) Office of Librarian. (*g*) Reading with Candidates for Holy Orders. (*h*) Tuition.
4. *Ecclesiology*—(*a*) Collecting Notes. (*b*) Making original drawings—Architecture; Arrangement; Church Plate; Stained Glass; Coloured Decoration.
5. *Drawing and Painting*—(*a*) Illuminating Books. (*b*) Decorating—Churches; Oratories. (*c*) Glass Painting.
6. *Music*—(*a*) Theoretical—Composing; Editing; Adapting. (*b*) Practical—in the Church, in the Choir, as Organist; in Oratory; Concerts for the poor.
7. *The Production of Books and Periodicals*—Printing—Composing; Press Work; correcting for the Press.
8. *Church Building, &c.*—(*a*) Making Designs. (*b*) Carving. (*c*) Making Altars and other Church furniture. (*d*) Working Altar Cloths, Vestments, Palls, Banners.
9. *Burials*—(*a*) Arranging and conducting. (*b*) Attending—of Members; of the poor; as the Choir. (*c*) Managing Burial Clubs. (*d*) Tending Churchyards and Cemeteries. (*e*) Designing Memorials to the departed.
10. *Employing and Procuring Work, for*—(*a*) Distressed Persons. (*b*) School Children. (*c*) Penitent Women. (*d*) Youths in Guilds, Societies and Clubs.
11. *Organizing and Assisting to Work*—(*a*) Clothing Clubs. (*b*) Penny Banks. (*c*) Book Clubs. (*d*) Parochial Libraries. (*e*) Reading Rooms. (*f*) Depots for Religious Works. (*g*) Church Building and Endowment Societies. (*h*) Missionary Societies. (*i*) Reformatory Schools. (*k*) Clubs for Young Workmen. (*l*) Schools—Existing, Required. (*m*) Meetings for—Foreign Missions; Home Missions: Church Defence. (*n*) Sewing Classes. (*o*) Penny Readings. (*p*) Dinners for Destitute and Sick.
12. *Public Speaking*—(*a*) In Friendly Meetings. (*b*) In Hostile Meetings.
13. *Lectures*—(*a*) To Artizans. (*b*) To the Young.
14. *Devotional Assistance*—(*a*) Regular and reliable attendance—at Church; in the Oratory. (*b*) Receiving the Holy Communion with the Sick. (*c*) Acting as

Sponsors for the Children of the Poor. (*d*) Promoting Religious Retreats and Devotional Exercises. (*e*) Confirmation Classes. (*f*) Bible Classes. (*g*) Serving at the Altar. (*h*) Acting as Sacristan. (*i*) Attendant at Font.

15. *Active Assistance*—(*a*) Writing Letters. (*b*) Transacting business. (*c*) Keeping Accounts for—(*d*) Giving professional advice to—the Clergy; the Poor; Religious and Charitable Societies. (*e*) Collecting funds for the distressed.

"*Church Work,*" *the Monthly Paper.*"

The Guild issues a Monthly Paper which contains reports of its proceedings and records of other Guilds, Brotherhoods, and Sisterhoods. It also contains articles and correspondence on Church matters, and practical instruction on various branches of Church work. Associated Societies are free to use it for notices of their meetings, reports, &c.

Such is our Society—its object noble, its labours full of interest. In its Constitutions, which are based on those of the old Religious Communities, we have endeavoured to unite loyal obedience and good discipline with the freedom due to the individual.

It will be seen that we possess branches in many parts of the country, yet we feel that the Guild ought to be much more powerful for good, as it may become if many more earnest and consistent men and women will enlist under our banner: all such we invite prayerfully to consider this appeal.

We want men and women with the vocation and ability to give themselves *wholly* to winning souls to God, and to ministering to Jesus in the persons of the wretched and ignorant and erring; and we are glad to welcome those who, not called to this higher life, are yet minded while in the world to rise above its worldliness and frivolity, and so do all they can for the cause of religion and charity. Moreover, we find a place in the rank of *Associates* for those who can aid us only by an annual subscription and by their prayers.

If we say very little about funds in this Statement, it is because our chief desire is to recruit Brothers and Sisters, yet we do greatly need the assistance of those who may be disposed to help us by means of annual subscriptions. It is right to observe that we have no paid officials and no extravagant expenses, that the rent of houses or rooms in our several branches, and our other expenses are borne mainly by our own offerings, and that therefore money is chiefly asked for the development of undertakings in which we are engaged. What is entrusted to us is neither wasted nor misspent.

Finally, we beg the charitable intercession that He Who has put into our hearts good desires may of His Mercy enable us to bring them to good effect. ARTHUR W. CRICKMAY, G. S. A. *Provost.*

Correspondence.

OBSERVATIONS ON FOREIGN TRAVEL.

BY DR. VAN RENSSELAER.

(*From an Address at Geneva, N. Y.*)

A traveller must of necessity become, for the time at least, something of a cosmopolitan, and study the prejudices, weaknesses and foibles of the people among whom he goes, if he would derive the greatest benefit from his travels. And he will be surprised to find how many of these infirmities belong to his own countrymen, and how far he is from being free from them himself. Are other peoples jealous of foreigners? So are we. Are hackmen, cabmen and porters on the watch for unsophisticated travellers? Members of those respectable and useful callings are just as apt on this side to take all that the law allows them, with a slight commission added for the benefit of travellers. He will find people just as obliging and just as disobliging, just as sharp in a bargain and just as fair, and I am bound in truth to say, much more civil and courteous, than they are at home. Everywhere he will see law and order maintained with a firm and unyielding hand, exact justice meted out with no needless delays to transgressors, and a consequent respect for law and authority pervading all classes which he would fain import into his own much loved country. The carriage of the proudest noble can no more pass the outstretched baton of a policeman than the donkey cart of the coster-monger can do it. All are served alike, and that security affords one of the greatest charms of foreign travel. On the other hand, the attempt to conceal one's nationality is as vain as it is silly and unmanly and dishonest. While an American need not have himself labelled like a package of goods for a foreign market, he should always bear about him the consciousness of his proud inheritance and never suffer a stain to be cast upon it. He will find plenty among all ranks to recognize and respond to his country's claims, and multitudes of longing eyes looking westward for hope and direction in the crises which centuries of misrule, tyranny and corruption have brought upon the nations.

The facilities for travelling in Europe have become very great, and through their system of circular tickets the opportunities are afforded of visiting all the places of interest for a moderate sum. By using the tickets of Cook & Co., or similar companies, one can leave New York and visit the principal countries of Europe without the additional trouble of buying tickets there. The only disadvantage of such a course is that you are tied up to the places you must visit. You can make the same arrangements there with these companies or the railroad companies, to the saving of money and trouble. And one is surprised at the magnitude and perfection of the railroad system, especially in and around London. It is ten miles square, and yet its most remote parts can be reached by rail in an incredibly short space of time. The intercourse between the eastern and western extremities on the north side of the Thames is maintained by the underground line, which traverses tunnels excavated under the streets and houses in a circuit which will be continuous when finished. Men of business, clerks, mechanics and labourers are alike enabled by this system to live in healthful and cheap localities, and still perform their work in town. On the south side of the river the lines run on lofty viaducts over the roofs of the houses, and sometimes you see lines crossing one above the other, with trains running in the air with perfect security, affording access to all parts of the Surrey side of the Thames, and to all the southern portions of the Kingdom. The facilities for moving about are certainly ample enough. Why can we not stop bragging, and do something similar to relieve our metropolis which is almost paralysed in its overgrown hugeness?

I confine myself in this discourse to Great Britain, because I understood that it was chiefly of that country I was desired to speak. It is our mother country, and we have derived from it our lineage, our language, our religion, our customs, our virtues and our faults. We instinctively look to it as the home of our race, the land of Alfred, Chaucer, Shakespeare, Bacon, Hooker, Milton, Wickliffe. The feeling of kinship between the two peoples is strong, in spite of rivalries and and adverse interests. The transition from our new country to one where civilization flourished eighteen hundred years ago, and has been perpetuated with few intervals ever since, is striking and impressive enough. The evidences of enormous wealth and industry meet your eye on every side in the great towns, the fleets of ships, the magnificent parks, the stately houses, the tasteful villas, the highly cultivated lands, the sleek cattle, the green hedges of the fields; and the vast factories and forges, the miles of docks, the huge warehouses, the endless lines of trains. You see them in the wonderful exhibitions of works of art in all branches of human achievement, by which the genius, taste and skill of man are taught and quickened. The galleries of paintings entice you with collections of the finest works of the ancients and the moderns; in which the collections of sculpture are equal rivals. All lands seem to have been explored to gather the priceless treasures in the British Museum, which are shown to all without charge. The rarest animals and birds are preserved in the Zoological gardens, and in the Aquaria one may see and study with impunity the habits of fish in their native element, and see the difference between the long, low, plundering shark, stealing about with a slow and crafty sweep as if intent on prey, and the honest, joyous fish disporting himself without guile in the sparkling waters. All classes alike have access to the finest exhibitions for a trifling sum, and on some days without any fee. The South Kensington Museum, which originated in the Great Exhibition of 1852, is not confined to works of art. It has a very rare collection of these indeed, and among them the celebrated Cartoons of Raphael deposited by the Queen. But it contains the most precious models of machinery and engineering, copies of columns, buildings, works in metal, pottery, glass, and is designed to be a complete storehouse of everything which illustrates the progress and condition of the useful and the fine arts to the present day. In these collections the wealth and industry of the nation are devoted to beneficent ends, for no one can overestimate their educational and elevating power on the taste and habits of a people. The public libraries bear the same testimony, and the liberality with which they are opened to the public is worthy of all admiration. The vast and magnificent collection of the British Museum is open to any one, whether native or foreign born, who can get the recommendation of a householder in London. When once introduced, he has every facility furnished him for reading, examining and copying within the specified hours, under no other conditions than those of quiet, good behaviour, and returning the books to their places. If he be within the inner circle of the learned he can examine the most precious manuscripts and engravings, which no money can purchase, and which are guarded with the same vigilance as the crown jewels of the realm.

The same wealth and munificence are exhibited in the hospitals, infirmaries, asylums, and institutions for the relief of human suffering and want. Very many of these reach back to a remote antiquity; but no generation has passed, even in the most troublous times, that has not added to them. A visit to the celebrated Charter house is one of greatest interest. The ground on which it stands in London, not far from Smithfield, "was bought for a public burial place, during the great plague of 1349, in the reign of Edward III., by Sir Walter de Manny," and fifty thousand victims were buried there. He afterwards established on the ground a monastery of Carthusian monks, of whose title (Chartreuse) its name is a corruption. When Henry VIII. dissolved the monasteries, the Duke of Northumberland got it, and afterwards the Duke of Norfolk, and held high revel in its great hall till their gay careers were cut short on the scaffold. Finally a good man, Sir Thomas Sutton, of revered memory, bought it for £13,000 in 1611, restored and added to the ruined buildings, built a chapel, where he lies buried, and devoted it to the support and maintenance of aged and decayed soldiers and merchants, and the education of necessitous children, making it, in the words of Thomas Fuller, "a masterpiece of English charity." There are eighty pensioners, each of whom has a comfortable and respectable lodging in the house, with food, clothing, fire and an allowance of money. The school is famous for the number of distinguished men in church and state which it has sent out, among them Barrow, Blackstone, Addison, Wesley. The visitor cannot fail to remark the absence of any thing in the noble buildings and their rich adornments which suggests a charity. The dining hall adorned with richly carved wainscoting is fit for a palace, and the spacious staircases would not disgrace the proudest home. With such a princely spirit has the generous founder done his work, and left the only lasting memorial of his name.

In illustration of the habits and character of the English people, I will allude to the annual Westmoreland and Cumberland Sports, which we witnessed at Grasmere in Westmoreland, August 17th. The men of there shires attach great importance to this festival, and boast that it belongs to them peculiarly. Much timy is devoted to the preparations for it, both in the raising of money and in the training of the combatants. It was a lovely summer's day, and a level field had been made ready at the foot of a lofty range of rocky hills with the poetic name of Silver How. A balcony of rough boards with seats had been prepared for the "quality," and and a wide circle of benches for the multitude enclosed the ground set apart for the athletic sports. The spectators comprised all sorts and conditions of Englishmen, some of whom had come down from London to do honour to their native counties. The butcher's and the green grocer's cart, with the parcels carrier's, came bearing their burdens of red-cheeked youths and maidens, in proud equality with the ambitious dog cart and the four-horse drag filled with the gentry of the neighbourhood with their wives and daughters. Stout farmers swarmed in and filled the benches with a critical eye on the contestants, and many a sturdy youth and round faced damsel seemed to reckon the Grasmere Sports the "merriest day of all the year." As far as I know, we were the only representatives of the great Republic on the ground. The games began with a hound race, in which the dogs followed a scent which had been laid along the hills in a circuit of several miles. Then came a foot-race around the grounds. This was followed by wrestling matches, which furnished many exhibitions of strength and skill on the parts of the many contestants Then succeeded the throwing of weights. Pole leaping came next, which seemed the most popular of all. The whole was concluded by a "Guide race," peculiar to the region. A flag was raised on the summit of Silver How, eight hundred feet above the field, and the runners were required to scale the precipitous side of the mountain, pass round the flag, and return to the starting point. This was accomplished by the winner in seventeen minutes, which was considered a great exploit. Umpires presided over each sport, who settled all disputes, and the order preserved, the good humour of the men engaged, and the good behaviour of the whole assembly, impressed me most agreeably. The attention of the English to outdoor exercise, and their devotion to honest, manly feats of strength and agility, in which they tolerate no mean or underhand tricks or revengeful feeling, is the great secret of their good health and vigour.

The beauty of English and Scotch scenery is proverbial, and it has been made so familiar to us by poets and painters that it seems very homelike to you as you behold it. The bright green which distinguishes the landscape, and the beautiful and graceful trees, so different from those which you see on the Continent, give an indescribable charm to it. The love of flowers which prevails in town as well as country imparts a brightness and beauty in every direction. On some lines of railroad every station is adorned with a tasty bed of flowers tended with all the care of a private parterre. The fronts of the rural inns are often covered with ivy and boxes of flowers in all the windows. One of the prettiest spots which we saw in England was the grounds of a neat little hotel at the head of Lake Coniston in the lake country, laid out with exquisite taste, filled with flowering shrubs and plants growing in the midst of a lawn that seemed like green velvet. The moistness of the climate enables them to indulge this universal taste without the lets and hindrances of our dried and hotter atmosphere; but still we might add to the beauty of our homes and country by imitating them more than we do. Wordsworth describes in the ninth book of his Excursion, a very beautiful sunset on Grasmere Lake, the counterpart of which we witnessed on our first evening there, about nine P. M.

> Already had the sun
> Sinking with less than ordinary state,
> Attained his western bounds; but rays of light—
> Now suddenly diverging from the orb,
> Retired behind the mountain tops or veil'd
> By the dense air—shot upwards to the crown
> Of the blue firmament—aloft—and wide;
> And multitudes of little floating clouds,
> Pierced through their thin ethereal mould, ere we,
> Who saw, of change were conscious, had become
> Vivid as fire-clouds separately poised,
> Innumerable multitude of forms
> Scatter'd thro' half the circle of the sky;
> And giving back, and shedding each on each,
> With prodigal communion, the bright hues
> Which form the unapparent fount of glory
> They had imbibed, and ceased not to receive.
> That which the heavens display'd, the liquid deep
> Repeated, but with unity sublime."

But you desire to hear something of the churches of England. These are her glory and beauty, and attract the admiration of every one who traverses the

> Swelling hills and spacious plains
> Besprent from shore to shore with steeple-towers,
> And spires whose "silent finger points to heaven:"
> Nor wanting, at wide intervals, the bulk
> Of ancient minster, lifted above the cloud
> Of the dense air which town or city breeds
> To intercept the sun's glad beams.

The sums of money yearly spent on these by private munificence is wonderful. Two hundred and fifty thousand dollars is no unusual sum to be spent upon a church by a single individual. The decoration and restoration of Salisbury Cathedral will cost, it is estimated $600,000, which is provided by private gifts. Chester has cost $400,000 furnished in the same way. But the life of the Church of England is shown not only in these great works, but in the venerable ivy-covered churches in the country as well. Nothing can be more picturesque or more suggestive of the Angels' song on the night of our Saviour's Birth, than one of these ancient churches, round which

> Each in his narrow cell forever laid
> The rude forefathers of the hamlet sleep.

They witness to the perpetuity of the Christian Faith, they testify to the unbroken continuity of the Catholic Church in England; their melodious and inspiring chimes entice you from the discord and clamour of the world and sin to peaceful worship and seeking after God and Heaven. The dulcet notes of the white vested boys, accompanied by organ strains that do all but speak, sound like the music of angels. All are not indeed so well equipped, but even the humblest sanctuary has something "beyond the common walk of life; quite near the gates of heaven." Let me give you some examples. At the foot of Mt. Helvellyn in Cumberland, in the lovely valley of the Wythburn, surrounded by rugged mountains, and enclosing a beautiful lake, is a tiny chapel about eighteen feet wide by forty feet long, with a little chancel of ten feet more. It was built by the monks of Fountains Abbey in Yorkshire, for the benefit of the scattered inhabitants of those wild regions before the Reformation. It is said to be the smallest church in England, with one exception, but it is large enough for the congregation. The walls are rough, and the cross-beams so low that you can reach them, and the rafters rudely hewn and black with age. All the furniture is of the simplest kind, except the crimson altar-cloth, which is of fine stuff, and beautifully embroidered by a daughter of the Bishop of the Diocese. The vicar is an intelligent and well-educated gentleman with an agreeable and cultivated family, living in that remote region and among those humble people, and like Goldsmith's parson "passing rich on £40 a year," allowing for the difference in the value of money, and a neat and modest parsonage. Besides his limited parochial labours, he has only his books and his garden, and yet he is so entirely contented that he would make no effort to change his cure for the richest benefice in the Church. We found him on Sunday morning ringing the tiny bell that calls his congregation to service, and performing the duties of sexton as well as clerk and parson. His wife and daughter led the sweet and unpretending music of the chants and hymns, including the Te Deum, and after reading the service with reverence and solemnity, he ascended the little pulpit and delivered an excellent practical sermon, which all his hearers could understand and profit by, if they chose. The service ended, he courteously invited us to his attractive parsonage, where the usual display of flowers added to the charms of an unpretending rural home. Here was one among many instances of the blessings conferred by an endowed Church upon a poor and scattered population, in carrying to them the ministrations of religion which they could not provide for themselves.

St. Oswald's, Grasmere, is another of these ancient rural churches, the landmark of the beautiful and famous valley in which it stands. It is said to be, and loooks as if it might be, as old as the reign of Alfred, *i. e.* one thousand years. Its construction is of the most primitive but substantial character, and it is good for another thousand years, with ordinary care. It covers as much space as the Memorial Church, but it is square, with a double row of arches in the centre, one over the other, to support the roof timbers, which are exposed, and black with age. The windows are mostly square headed, and the tower is a massive battlemented structure in which the people might have taken refuge in time of invasion.

> Not framed to nice proportions was the pile,
> But large and massy, for duration built;
> With pillars crowded, and the roof upheld
> By naked rafters intricately cross'd,
> Like leafless underboughs in some thick grove,
> All wither'd by the depth of shade above.

The children's "Rush-bearing" in summer is the great festival in this church, when, in commemoration of the ancient practice of strewing the unpaved floor once a year with fresh rushes, they bring them made up into crosses, triangles and circles, with bright flowers interspersed, and fasten them on the seats. We found this venerable church different from its tiny neighbour in Helvellyn, in that its administration showed decidedly the disadvantages of an endowed church in encouraging sloth and neglect.

Passing by the great cathedrals, of which there is the less need for me to speak because so much is said of them, and well said, in many accessible books, I will give you another interesting phase of English church life which deeply impressed me. Upon the north bank of the Thames, midway between the Tower and the Houses of Parliament is a beautiful garden, where, as Shakespeare tells us in his I. Hen. VI. A. 2, S. 4, occurred that famous plucking of a red and a white rose, which became the insignia of the rival houses of Lancaster and York, still preserved in the royal arms:

> This brawl to-day
> Grown to this faction in the Temple garden,
> Shall send, between the red rose and the white,
> Ten thousand souls to death and deadly night.

This is the site of the celebrated Temple, which after the suppression of the order of the Knights Templar became the property of a body of lawyers. Connected with this is a church, which dates back to the twelfth and thirteenth centuries—the age of the Crusades. The vestibule is a large rotunda rising into a lofty dome, supported on slender clustered columns, adorned with stained windows and exquisite stone tracery, the whole designed to reproduce the Church of the Holy Sepulchre at Jerusalem. On the tesselated marble floor lie the effigies of knights in full armour, with their legs crossed to show that they had been crusaders, many with their hands on their sword hilts to indicate that they had fallen in battle. The nave of the church is as large as Trinity Church. the centre being occupied with seats for the Templars, and the sides with rising rows of pews for their wives and families. The windows are filled with rare stained glass, and the grandeur and beauty of the ancient columns, arches and groined ceiling, are not diminished by the perfect care with which they are preserved. Every seat is provided with a prayer book, a bible, a hymnal and an anthem book for each member of the Temple. It seemed to me that as no place in the world possesses just such a church, so no other place could provide such a congregation. Going early I had an opportunity to survey the assembly. Around was a body of men, embracing all ages from the grey-haired veteran to the young student, whose appearance declared them men of intellect, of culture and of power. The leading barristers and jurists of England were there, not occupying their places idly and listlessly, but intent upon their work, as those who had laid aside the cares and debates of their worldly calling to enjoy the peace and sanctity of the Lord's Day in His Holy Temple. The grand choir of men and boys arranged on either side of the nave, led the chanting and singing; but the whole congregation did their full part in them with a will. Most impressive was it when the preacher ascended the pulpit which the illustrious Hooker once filled, the vast congregation rising and standing as he read the "bidding prayer," in which, among other things, they were exhorted to pray that all of them should discharge their duties remembering the account they must give at the last day. The sermon was listened to with great attention, and was a plain, able and fearless exposition of the truth admirably adapted to the learned body to which it was addressed. I came away under the conviction that I had learned one secret of the ability and fidelity with which the laws are executed and justice administered there, where their judges and lawyers begin every week by acknowledging the sovereignty and seeking the guidance of "the Only Ruler of Nations." I could only offer a silent aspiration that the same spirit, under our different circumstances, might be shown by the men who plead and interpret the laws of our own beloved country.

Of course you understand that it is not my business now to criticise or find fault. At the same time it is not to be supposed that there are not a multitude of things there, as everywhere, to be corrected. Candid Englishmen frankly admit that, and earnest men are seeking the remedies. England is in the throes of a great political, social and religious birth, which may well fill her sons and all lovers of their race with anxiety and watchfulness. Thoughtful men will not find fault if all things do not go as they wish in such a crisis; and just at this time it is well for us to remember that "they who live in glass houses should not throw stones." When we see large portions of the industrial classes in our own country madly destroying the very resources by which they get bread for themselves and their families, we should not be too severe on those who are jealous to secure by every lawful means the property which they possess. And my purpose in these words has been to share with you, my kind friends of lovely and beautiful Geneva, a portion of the pleasure which I and mine have enjoyed in our mother country. And I may say that I have had a yet higher purpose: To say something to make stronger and perpetuate the tie of common race, language, laws and religion, which the people of Great Britain have recently so spontaneously, cordially and enthusiastically acknowledged in the reception of the ex-President. Such events as that, like the corresponding reception of the Prince of Wales by the American people in 1860, tell where the hearts of peoples are. Two such nations, great and valiant as they are, have no unworthy favours to ask of each other, and no reason to fear each other's prowess; but like brave men, "who know no fear and feel no malice," they can well afford to sacrifice all petty rivalries to the preservation of that "natural bond of brotherhood" which kindred nations must feel. In harmony between us, the hopes of the race for constitutional governments, equitable administration of law, and religious liberty are centered. Nothing would please the rampant foes of freedom better than a strife between the only two nations where these great blessings stand undisputed as a common heritage. And let me add that nothing has pleased them better or made them stronger at this moment, especially in France where they desire to be strongest, than the violence and bloodshed which have stained the beginning of the 102d year of the Republic. They will allow nothing to the vigour and promptitude with which they were met and suppressed, but they will point the timid owners of property to them as the legitimate fruits of self-government. And we have much to do to overcome the disastrous effects of these lamentable occurrences, and to correct the many social, industrial and political evils which they have brought to light. In all this the two nations may be of the greatest service to each other by their mutual experience and mutual sympathy, and may well join hands that "peace and happiness, truth and justice, religion and piety, may be established among us for all generations."

THE REAL PRESENCE AND EUCHARISTIC ADORATION.

MY DEAR DR. GIBSON: I have several times noticed articles in your ECLECTIC on the subject of the Real Presence and the Holy Eucharist and the adoration of our Lord as present in the Sacrament. Especially did I admire the skill and adroitness of the late article by Dr. DeKoven. Will you allow me a few words on these subjects? I do not propose to discuss the main issues at all; but rather to dispose of a few questions which, as it seems to me, serve only to embarrass and mislead those who engage in these discussions. And, although not aiming to settle any one of the fundamental questions, or so much as to express an opinion in regard to them, I hope to be able to do something towards helping others to settle these matters in their own minds.

It seems to me that in regard to the Presence, there are four distinct questions:

I. Is it real?
II. Is it personal?
III. Is it corporeal?
IV. Is it such as to justify adoration?

On each of these I will say a few words, rather, as already intimated, by way of clearing the ground for others, than with any view to answer the final and practical question to which the others all lead.

In the first place, is the presence real?

I do not intend to attempt to *prove* that it is, though I incline to that belief. I think it may be fairly inferred from (1) our Lord's words in regard to Himself, and His connection with the Sacrament. (2) from His Omnipresence as a Divine Being.

My first point, then, is this: *If there is a presence, it is real.* It is true that in human affairs we sometimes speak of a man as present by proxy. A client may be present in court by his attorney. A Sovereign may be present by his Ambassador. But then in all these cases, the principal is not present at all. The question is not now whether the Holy Ghost does something in the sacrament—or in the hearts of its worthy recipients. It is not whether the priest does something in the name and by the authority of our Lord: for these may be conceded, even when He is not present at all. When a client is present in court by his counsel only—he is not there himself—he is not present at all—in the sense in which the words "present" and "presence" must be used and understood in these discussions; so that we may drop the word real, as actually implied in the word presence. And we now ask the simple question, "Is He present or is He not? If He is present He is really present; and if He is not really present, He is *really* absent, and not there at all.

I have intimated the two lines of argument from which I think that the presence may be proved. But I do not think it can be inferred from any declarations of the grace or beneficial effects of the Sacrament; these may come from Him indeed—as undoubtedly they do—but indirectly and not immediately—from His bounteous goodness—though not by means of His presence.

Secondly, is the presence personal? There are those who hold that the presence is real, but not personal—that is sacramental or something other than personal. I think those persons avoid calling it a personal presence in order to avoid the inference that it is supposed may be drawn from this view of the presence in favor of Eucharistic adoration.

But if the presence is not a personal presence, what is it? Christ *is* really a person or a thing. If He is essentially a person and not a thing—a mere *im*personal thing—He must be *personally* present wherever He is really present at all. To say that He is sacramentally present is not to deny that He is personally present. To say that He is sacramentally present is not to deny that He is a person. Personally and sacramentally are not contradictory terms exclusive of one another. Nor are they correlative terms implying one another; they are simply what logicians call disparate.

Let me illustrate. My friend John Smith is *essentially* a man. He is not a brute, nor yet a mere thing. Consequently, whenever and wherever he is present, he is present as a man—or humanly present (we cannot very well leave off the first syllable and say "manly present," but the force of the expression is the same as if we could). And since he is essentially and by his very nature a man, he cannot be present at all—or really—except where he is present as a man. He is a man wherever he is.

But it happens to his honor and for the good of the race, that he is Judge also—Judge of the Court of ———. Now he may be present as a judge, or judicially present, or not present in that capacity; according to circumstances. He is judicially present in court when he is there holding court. He is also judicially present sometimes "at Chambers." And whenever and wherever he is *judicially* present he may transact judicial business—and we must all respect him for his office' sake, or we are liable to punishment for contempt of court. But on the sidewalk, or in the railroad coach, we may say what we please to him, and though our words might be a breach of the peace—for even there he is humanly present and has a right to the protection of the laws—our words and acts could be no "contempt of court."

John Smith aforesaid is *essentially* a man, but only *accidentally* a judge. Hence wherever he is, he is *humanly* present, but not necessarily judicially present.

Now our Lord is undoubtedly divine: and therefore wherever He is present He is *divinely* present. He is essentially a person, and wherever He is present, He is and must be personally present. Deny that He is divinely present, and you deny His divinity. Deny that He is personally present, and yet present at all, and you affirm that He is or can be something besides a Person.

But our useful friend Smith may, as we have found, be both personally —that is humanly—present and judicially present, also. So it is possible that our Lord may add to His real personal presence in the Eucharist a Eucharistic presence also; this is a question. I do not propose to discuss it now. But if there be such a presence, it must be in addition to His personal presence. And it must be a presence for some official purpose in connection with that Sacrament, just as our worthy friend is present in court for the purpose of hearing and determining causes and administering justice between man and man. If there be such a sacramental or eucharistic presence over and above His personal presence, the fact, I apprehend, would be proven from His own words—or the words of His inspired Apostles. I do not think that "the fathers" can prove it by any testimony of their own. I do not believe that any Council or Convention can make doctrine obligatory, without the clear sanction of the Bible.

But again, in the third place, is the presence corporeal? Do not let us be frightened by the word.

Corporeal means here—in a body, or with a body, as a body—or at least, with a bodily presence. But what sort of a body has He *now?* He has undoubtedly the one in which He lived—the one that was nailed to the Cross, and laid in the new tomb. But then it is not *such* a body as it then was. It is *now* a "glorified" body. We may not know precisely what that is. I certainly do not pretend to know. Only I know that if we affirm that He is corporeally present, we cannot mean present with His body—*as it then was*—a body that can die—that can be offered in sacrifice: but it must be with His body *as it now is*, a "spiritual," a "glorious" body. Both of these adjectives are scriptural, and I use them with reverence, not pretending to know—or presuming to say, or even so much as think, precisely what they mean.

If now our Lord's body has been not only raised from the dead—but also, glorified and made spiritual and inseparably united with His divine and human nature, as I think we all believe, then it must follow that where He is and for whatever purpose He may be there, He must be there *corporeally* present—that is, present with such a body as He now has—or with His body such as it now is. I see no way of escape from this conclusion.

But finally, may He be worshipped in the Sacrament? If the question is whether we may worship Him when we are engaged in administering and receiving the Holy Sacrament, I think we are all agreed in saying yes. And perhaps we had better stop there. I think we had. But if we choose to go farther, and ask whether we may worship Him as specially present in the Sacrament—not to say worship the elements themselves—I can only say it seems to me that this is a question which cannot be settled by mere inference from any of the doctrines we have adopted, or from any that we may adopt concerning the fact and the nature of the presence in the Eucharist. We are warned against idolatry, and the warning is of such a nature that I think we ought to look and find a very specific and precise precept commanding—or at least expressly permitting and sanctioning such worship, before we venture upon its practice. I do not think we can safely infer it from the mere fact of His presence, nor from the nature of any kind of presence we may be authorised to predicate of Him.

Faithfully yours, W. D. WILSON.

"PROTESTANT EPISCOPAL."

Editor of the Church Eclectic :

REV. SIR :—We read with pleasure in the July issue of the ECLECTIC, a paragraph relative to the official name of the Church in the United States. We trust that the growing dissatisfaction in the Church in regard to this matter will soon attract the attention of our Bishops, and be made a subject of importance in our next General Convention.

"Protestant Episcopal" is not only a misnomer with us, but the term has also constantly degraded the Church to the eyes of outsiders into a mere sect, and has frequently given to her less-informed members erroneous impressions of her ecclesiastical position and authority. While the term "protestant," it is true, may only signify disbelief in Papal Supremacy and doctrines purely Romish, nevertheless the popular acceptation of the word is broader and more sweeping. "Protestantism" is the outgrowth of the so-called reformations of Luther and Calvin. It is only another name for Individualism in religion, and is bitterly opposed to any historical church or ritual. But from childhood we have been taught to believe "in the Holy Catholic Church," and to respect and obey our Spiritual Fathers, the bishops and priests coming down to us in regular succession from Christ and His Apostles and clothed with their authority. Our Church does not intend to inculcate bibliolatry and individual infallibility, and therefore it cannot consistently ask us to be "protestants."

The term even in its narrow signification, cannot well be applied to the Church. The English Church has ever repudiated the revolutionary movements of Huss, Luther, Calvin, and others, and in no formulary or document has she accepted the term "protestant." We would only be acknowledging her wisdom in the matter by dropping out the word in official use. Again, if the term only means disbelief in Romanism, it appears as if we are giving undue prominence to the fact in officially recognizing the Roman Church and amalgamating ourselves wirh the many schisms so prolific in this country. By every law of Church polity as maintained in primitive times, our branch of the Church Catholic is the only rightful one in the United States, and we should not hesitate to assert it. Of course we mean in a distinctly spiritual manner. But can this be successfully accomplished while we are nominally marching under the colors of a sect and party? We believe the Church would progress much faster and her position be better understood, if her members could and would always say: "My name is Christian, my surname is Catholic; by the one I am known from infidels; by the other, from heretics and schismatics."

Simply "The Episcopal Church" would be far more preferable, but even this term conveys a somewhat tautological idea. Episcopacy is the backbone of the church and cannot correctly be used here as an adjective. "Without Bishops, Priests, and Deacons," says St. Ignatius, "there can be no church properly so called;" and therefore we believe, employing the term in an accidental and qualitative manner, as is done, is a violation of the principle of Catholicity. As Churchmen we believe and uphold every doctrine and practice of the Church, and on this ground we beg those having authority over us to put us in a proper position, so that we may be consistent in practice and belief.
S. M. M.

From "Hymns on the Lord's Supper, by John and Charles Wesley."

EUCHARISTIC HYMN.

HYMN IX.

Come hither all, whose groveling taste
Enslaves your souls, and lays them waste;
Save your expense, and mend your cheer;
Here God Himself's prepared and drest,
Himself vouchsafes to be your Feast,
In whom alone all dainties are.

Come hither all, whom tempting wine
Bows to your father *Belial's* shrine,
Sin all your boast, and sense your god:
Weep now for what ye've drank amiss,
And lose your taste of sensual bliss
By drinking here your Saviour's Blood.

Come hither all, whom searching pain,
And conscience's loud cries arraign,
Producing all your sins to view:
Taste, and dismiss your guilty fear,
O taste, and see that God is here,
To heal your souls, and sin subdue.

Come hither all, whom careless joy
Doth with alluring force destroy,
While loose ye range beyond your bounds:
True love is here, that passes quite,
And all your transient mean delight
Drowns as a flood the lower grounds.

Come hither all, whose idol-love,
While fond the pleasing pain ye prove,
Raises your foolish raptures high.
True Love is here, whose dying breath
Gave life to us; who tasted death
And dying once, no more can die.

Lord, I have now invited all:
And instant still the guest shall call,
Still shall I all invite to Thee:
For, O my God, it seems but right
In mine, Thy meanest servant's sight,
That where *all is*, there all should be.

HYMN III.

Then let us go, and take, and eat
The heavenly everlasting Meat,
For fainting souls prepar'd;
Fed with the living Bread divine,
Discern we in the sacred sign
The Body of the Lord.

The instruments that bruis'd Him so
Were broke and scatter'd long ago,
The flames extinguished were;
But Jesu's death is ever new;
He whom in ages past they slew,
Doth still as slain appear.

The Oblation sends as sweet a smell,
Ev'n now it pleases God as well
As when it first was made:
The Blood doth now as freely flow
As when His side receiv'd the blow
That shew'd Him newly dead.

Then let our faith *adore the Lamb*
To-day as yesterday the same,
In Thy great Offering join,
Partake the Sacrificial Food,
And eat Thy Flesh, and drink Thy Blood,
And live for ever Thine.

Literary Notes.

—*Blackwood* for August gives the second part of what promises to be a most piquant and instructive story, *Mine is Thine:* the seventh part of Pauline; Murat as King of Naples; No. 7 of a Wanderer's Letters; our Indian Frontier Policy; and the Storm in the East, No. 3.

To read *Blackwood* nowadays is the most refreshing change we know, and realises what Baring Gould says, that "the time of Alpine snow has come."

—The *Edinburgh Review* for July gives us: 1. Life and Correspondence of Kleber 2. The Sybilline Books. 3. Indian Famines. 4. Copernicus in Italy. 5. North Country Naturalists (a delightful article). 6' Metropolitan Medical Relief. 7. Venice defended. 8. The England of Elizabeth. 9. Geffcken on Church and State. 10. The Russians in Asia Minor.

—The *British Quarterly* for July has: 1. Religious Ideas and Modern Thought. 2. The Athens of Thucydides. 3. Mr. Arnold on Butler. 4. The Ridsdale Judgment. 5. The Southern Slaves. 6. The Liberation Society. 7. Contemporary Literature. It is marvellous how apparently indifferent Liberal Sectarianism is to the Spread of Infidelity, and the critical destruction of the Bible, so it can only break down Church authority and its bulwarks of Christianiiy.

—The *Westminster* for July has: 1. Chartered Guilds of London. 2. Illicit Commissions. 3. Harriet Martineau. 4. Present Education of Solicitors. 5. Old Gaelic Culture. 6. Successful Lawyers. 7. Cradle of the Blue Nile. 8. The Eastern Question. 9. Contemp. Lit.

Blackwood and the Four Reviews are republished by the Leonard Scott Pub. Co. 41 Barclay St., N. Y.

—The Rivingtons have published a new edition of Bishop Sanderson's "Lectures on Conscience and Human Law," edited by the Bishop of Lincoln – one of the few English works on *Casuistry*, which were lately commended by the late Dr. Whewell.

—The *Church Times* makes short work of a new novel by Ruth Elliott, *Undeceived, Roman or Anglican:* a story of English Ritualism (Allingham). Its chief fiction is, the conversion of a Ritualist clergyman to Evangelicalism, by means of a Dissenting minister.

—Mr. Holyoake has a remarkable Essay in *Nineteenth Century* on "Impatience in Politics;" Mr. Froude one on Thomas à Becket, and Mr. Greg on Harriet Martineau.

—The London *Spectator* gives an amusing description of the castigation given to Archbishop Tait by the Marquis of Bath on the presenting of the Working Men's Petition for the repeal of the P. W. R. Act.

Satan as a Moral Philosopher: with other Essays and Sketches. By C. S. Henry, D.D. New York: T. Whittaker, 1877.

Dr. Henry has here added another series of lively and genial *discursions* to his former volumes, "About Men and Things" and "Dr. Oldham's Talk at Greystones." The title of the book is only that of the first paper, in which Satan (in the book of Job) has the credit of first pointing out that virtue and self-interest are not convertible terms; and therein ought to have anticipated the school of Paley. The paper on the "Philosophy of Witchcraft" is very good and suggestive, but the subject can be better treated from a medico-psychological point of view. As to the rest, though we may not always agree with our Johnsonian doctor, there is no one who can strike more sturdy blows at the humbugs of the age, or more effectually tear up by the roots the moral sophistries that have gained such a place in much of our fashionable literature. The papers on our National polity and history are new and valuable.

—The *Contemporary* for August has a strong article by E. A. Freeman on the War, taking the side of Russia; also one by A. T. Innes on the legal aspects of our Lord's Trial before the Jewish Courts; and one by A. M. Gray on the Temperance question.

—In the *Expositor* Prof. Roberts attempts to prove that our Lord spoke Greek, and that we have His actual words in the Gospels: Prof. Milligan writes on S. John's View of the Crucifixion.

—It is said that Dr. Dollinger feels greatly disappointed and discouraged at the working and results of the Old Catholic movement. It was greatly hindered by being popularly confounded with the persecutions of the German Romish Bishops.

—Dr. Irenæus Prime has published an interesting book on the *Holy Cross*, a history of the *Invention*, *Preservation*, and *Disappearance* of the wood known as the *True Cross*." (London: Sampson Low.) The Invention of the Cross is given in Baring Gould's May volume of his "Lives of the Saints."

—Rev. H. M. Fletcher of Oxford, has published a powerful analysis and exposé of the fallacies of the Ridsdale Judgment. (Parker.)

—Dr. Pusey has translated and adapted the Abbe Gaume's Manual of Confession (understood to be the basis of Mr. Chambers' manual), and prefixed to it a valuable preface. The *Church Times* now calls upon the S. S. C. and the C. B. S. to make all their proceedings public.

—The last *Church Quarterly* has a just though scathing criticism of one of the saddest of modern biographies, that of Harriet Martineau. The reviewer thus contrasts it with the Life of Charles Kingsley in a striking passage:

> Surely nothing can more entirely show the difference between the effects of unbelief & belief, than the contrast between the woman's cast iron coldness and the man's tenderness and warmth, her isolated self-complacency, and his deep, genuine humility, her dreary abnegation, and his passionate faith; and lastly, between the utter extinction of all spark of light, so as indeed to "lie down in darkness," and that increasing content and peace in the sense of the perfect holiness, and the final ecstatic utterance, "How beautiful God is?" Surely, to all those who are not prepared, like Professor Huxley, to sacrifice all—even morality itself—to the horrible void blackness of darkness which they call truth, this contrast must pe ak more than all argument.

—A new *History of the Crusades* is out by Rev. W. E. Dutton, with preface by Rev. W. Denton. (J. Hodges, 1877.)

—*Spanish Salt* (B. M. Pickering) is the apt title for a collection of all the proverbs in Cervantes' "Don Quixote" which have been brought together into a dainty little volume by M. Vlick Burke. English translations are appended and copious notes are given.

—On the subject of School Board Education Dr. Irons says:

> It is sometimes urged by the secular philosophy that he who teaches for a time, a particular art, science, subject, or language, does not introduce his religion into that teaching. But one answer here is that the case is not parallel. The plan of secular public schools would engross the *whole available time* in specially secular learning—from three to thirteen years of age—while real education of children involves the formation of their life, thought, and conscience throughout. Can religion be thus omitted, or left to chance?
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> Where, then, are the children of elementary schools to form religious characters and conscientious habits! The illiterate proposal of late, by some of our London "educationists," that a "Royal Commission" should reconstruct the orthography of our world-wide English language, is far less preposterous than the theory which, ignoring alike both thought and conscience, would confer on "boards" the task of formulating an abstract "Catholic" religion" for schools.

—In a recent speech at Dartmouth, Mr. Gladstone nobly said:

> Depend upon it that that is perfect greatness which always looks first to duty. What is the course we should have to adopt if we were not to take any action upon any subject unless the interests of England were to be promoted by it? What would you think, for example, of a private individual who, when he heard of a conflagration raging in the town in which he lived, would say he was very sorry, but that he was not called upon to interfere, as none of his property was jeopardised? (Cheers.) What would you think of a man who, seeing two others engaged in deadly controversy, never considered as, I think, a man is bound to do—the misery and suffering which is likely to be entailed, but, finding his interests are not involved, shouts out to the combatants, "Go on, my boys! maul each other as much as you please, but, whatever you do, whatever damage you

inflict upon one another, take care not to inflict any damages upon me. (Laughter.) Take care not to tread upon a corner of my field. It has been ploughed up and harrowed, and sown, and if you tread upon it you will damage it, and I will come down upon you for the damage you have done." (Great cheers and laughter.) That is not the proper standard of English statesmanship. (Great cheers.) There is need that you should be watchful of the matter. I am sorry to say that in the metropolis, by a large portion of the metropolitan press—that press which is read by the classes who think themselves the educated classes of the country—most lamentable attempts are constantly being made to induce the English nation to lift up their strong right arm to intervene in the East; to intervene for the purpose of promoting oppression, not for the purpose of removing the yoke from the neck of a people who have groaned under it for centuries past, but for the purpose of a vague, fictitious imagination that British interests are to be served by perpetuating these very mischiefs which are the shame of Christendom and the whole world. (Great cheers.)

Confession.—In a funeral sermon preached by Dr. Thomas Ken (afterward Bishop of Bath and Wells) on the death of the Right Hon. the Lady Margaret Maynard, June 30th, 1682, on Prov. xi. 16, occurs the following passage:

"As to myself I have had the honour to know her near twenty years, and to be admitted to her most intimate thoughts, and I cannot but think that she never committed any one mortal sin which put her out of the state of grace. Insomuch that after all the frequent and severe examinings of her own conscience, her confessions were made up of no other than sins of infirmity."

Again, Bishop Burnet's "History of his own Times," edit. 1839, p. 115, tells us of Queen Mary, wife of William III.:

"She had been bred to great strictness in religion, and practised secret confession. Morley (Bishop of Winchester) told me he was her confessor. She began at twelve years old and continued under his direction till upon her father's disgrace he was put from Court."

Taking a jump of a century and more; in the last book in the world where we should suspect to find such a notice—"The Life of Hon. and Most Rev. Power de Poer Trench," last Archbishop of Tuam, who was in his day a most rabid Calvinist—we find the following, p. 58. In the year 1816 he was Bishop of Elphin and in that capacity was in attendance at the dying bed of his sister. The following is the account of his action:

"Lady Emily La Touche was brought to bed of a son on Thursday, March 28th, 1816, in the morning. That evening she was seized with violent pains, and continued suffering with little intermission till about nine o'clock on Wednesday morning, the 3d of April, when she fell asleep in Jesus. She expressed a wish to have a clergyman and to receive the Sacrament. One of her sisters told her that her brother, the bishop, was in the house. She said, 'Oh, he will never have courage, he will never sift me, and make me confess all my sins as I ought.' The bishop went in and remained with her alone in private conversation for about half an hour, and then called Mr. La Touche and two of her sisters into the room to join with her in receiving the Sacrament."

Perhaps this custom lingered longer in Ireland because in Canon XIX. of the Church of Ireland, as drawn up under the influence of Ussher, Bramhall, Leslie, and Strafford occurs the following, to which there is no parallel in the English Canons of 1603.

"The minister of every parish, and in cathedral and collegiate churches, some principal minister of the church shall, the afternoon before the said administration (of the Holy Communion), give warning by the tolling of the bell or otherwise to the intent that if any have any scruple of conscience, or desire the special ministration of reconciliation, he may afford it to those that need it. And to this end the people are often to be exhorted to enter into a special examination of the state of their own souls; and that finding themselves either extreme dull, or much troubled in mind, they do resort unto God's ministers to receive from them as well advice and counsel for the quickening of their dead hearts and the subduing of those corruptions whereunto they have been subject, as the benefit of absolution likewise, for the quieting of their consciences by the power of the keys which Christ hath committed to his ministers for that purpose."

Stranger still. If any one will take up a Court directory contained in any old almanack, or City directory of George III.'s time, he will find down to 1820 and later among the list of the Whitehall household the following official, with his title as follows: "Confessor to the Household, Rev. Dr. ——."

If any one will read over Isaak Walton's Lives, it will be seen how the worthies of the Church of England esteemed the duty of private confession. Jeremy Taylor's "Holy Living and Holy Dying" amply proves this. In his Holy Dying, chap. v., we have directions to the clergy how "to minister in the sick man's confession of sins. Arguments to move the sick man to confession. Directions for absolving the sick man." Among the arguments to induce the sick man to confess, the 15th and 16th are (15) that it (confession) is by all Churches esteemed a duty necessary to be done in cases of a troubled conscience; (16) that what is necessary to be done in one case, and convenient in all cases, is fit to be done by all persons.

In the Holy Living, in chap. iv., sec. ix., speaking of repentance, he says, "We may be very much helped if we take the assistance of a spiritual guide, therefore the Church of God hath in all ages commended, and in most ages enjoined, that we confess our sins and discover the state and condition of our souls to such a person as we or our superiors judge fit to help us in such need." There is a similar passage in chap. iv. sec. x. 3.

Summaries.

FOREIGN.

Archbishop Tait's charge against certain "holy and self-denying men" that they are in "conspiracy against the Church," has caused some people to make a list of his own remarkable labors *for* the Church. 1. He encouraged a movement some years ago to abolish the Athanasian Creed from the Prayer Book, against which even Chas. Kingsley protested. 2. He has all along sided with Dr. Colenso, and sought to shelter him against the condemnation of the whole Anglican and American Episcopate. 3. He sent a *Dean* to the meeting of the Evangelical Alliance in this country, who celebrated communion with Dissenters and ostentatiously avoided that of our Church, and thus did as much as any one to bring on the Cummins schism. 4. By his P. W. R. Act he overthrew the old diocesan and provincial jurisdiction, and substituted a new court contrary to the Constitution, under an ex-divorce Judge, with summary powers to enforce an *ex parte* judgment of the Privy Council, which such men as Gladstone, Justice Coleridge, Lord Cairns, Lord Nelson, Mr. Stephen and many others declared to be bad law. 5. In the Ridsdale Case he has sought to repeal the Ornaments Rubric, by means of so called "Advertisements of Elizabeth," which have never, in any Court of Record, been proved to have had any legal existence, or even to have been sanctioned by that Queen. 6. Carried through Parliament the "infamous Divorce Bill" against rubric and Canon. 7. In the teeth of a remonstrance of 13,000 clergy which was treated with the utmost contempt, he advocated and voted for the obnoxious Burials Bill to throw open the Parish churchyards to every kind of dissenting service or infidel profanity—a measure which would soon draw the Parish churches too. Who and where are the real conspirators against the Church of England?

—It appears that the "Society of the Holy Cross" was organized in 1855 chiefly to promote parochial Missions, which it originated at St. George in the East in 1856: and that its members have been prominent in conducting not only the two great London Missions in 1869 and 1874, but a great many local ones in different parts of the country. The Chancellor of the Exchequer declined to encourage the proposed "rattening" of these men out of their chaplancies and curacies.

—Lord Penzance has decided that he cannot listen to any investigation of the question whether the Advertisements of Elizabeth ever were a valid legal document.

—Pelham Dale is restored to his Church and parish of S. Vedast.

—The Rev. Canon Hill, consecrated Bishop of Sodor and Man, on July 25, is an active member of the Church Association, but his wife is said to be an advanced Ritualist.

—A correspondent of the *Western Morning News* says the outbreak against Confession is at least a quarter of a century too late. The Bishop Suffragan of Nottingham (Lincoln diocese), has resigned his office for ill health.

—How many things there are in which people can show their protesting qualities. Will our readers believe that the following is from the *Record* of July 20th:

On Thursday, July 12th, at the induction of the new vicar of Preston, the

Bishop and nearly fifty clergymen walked through the Guildhall to the church clad, by request, in surplice, hood, and stole. Such a thing never was done in the good old Protestant town before, and many spectators stood aghast. We are glad to know, however, that seven were bold enough to protest by appearing in their usual dress.

Now cannot any one see what a "good old *Protestant* town" means?

—A statue of King Alfred, executed by Count Gleichen, has been unveiled by the Prince of Wales, "his 33d great-grandson," at Wantage: and the Queen, contrary to her usual rule as to restorations, has subscribed £100 toward that of S. Alban's Abbey, on account of its "great historical interest."

—The "Subjects Committee" of the Croydon Church Congress have been requested to cancel the appointment of certain speakers who are members of the Holy Cross Society, or to withdraw their "subjects." They have declined to do it. The *John Bull* publishes the action of the "Church of England Working Men's Society" vindicating their priests, members of the Holy Cross.

—The *John Bull* says of Bishop Ellicott's Article in the *Nineteenth Century* on the Ridsdale Judgment; "a more unhappy production to come from an Episcopal pen at the present crisis could hardly be conceived."

Law is a game that two can play at; if Mr. Tooth's conviction is upset, as Mr. Dale's has been, Lord Penzance's new jurisdiction will have received a formidable check. The Judgment of the Queen's Bench entirely confirms his lack of spiritual authority; he is a purely Civil Judge, with a "new and special jurisdiction" limited by the statute, and nothing affected by his having assumed the *title* of Dean of Arches. This will be strongly against any further submissions. The Bishop of Gloucester and Bristol is not the only critic that fails to be convinced by the Ridsdale Judgment. The argument by which he characteristically undertakes to supply the missing element, having been twice deliberately rejected by the Judicial Committee, is probably not so indisputable as his Lordship thinks.

The same paper advises Mr. Tooth now to take a "noble revenge" by submitting everything to the direction of his new Bishop, (Canon Thorold, vicar of S Pancras, has just been consecrated Bishop of Rochester) and adds, "it will be the most complete justification of Mr. Tooth, and the severest condemnation of the Public Worship Regulation Act that could possibly be exhibited."

—The *John Bull* explains that the recent address of loyalty to the Bishops signed by a number of clergy, must not be taken as pledging them to approve of Evening Communions, or of railful administrations, or of desecration of church-yards, or of excision of the Athanasian Creed, or of any other violation of the Prayer Book! The explanation was necessary.

—The Bishop of Mainz, Baron von Ketteler, is dead. With Strossmayer, he he was an anti-infallibilist, but submitted after the Decrees. The Emperor has much difficulty with the "Liberal" and "old orthodox" schools in the Protestant Church of Prussia. There are a *few* voices for the revival of the Catholic Episcopal organization, and Synods. This would indeed give them a better chance against Rome. Bishop Hefele of Rottenburg, is the only one left of the five Sees of the Province of Freiburg.

—A remarkable petition with 41,200 signatures, has been presented to the Queen, setting forth the injustice and miscarriage of law in the Purchas and Ridsdale Judgments, declaring that the authority of the Privy Council in *foro conscientiae* cannot be recognized, and praying that congregations may be protected from attempts to enforce such judgments, and that these matters may be left to be settled by the Convocations, without secular intervention. It is headed by such men as Earl Nelson, Dr. Pusey, Lord Eliot, Dr. Liddon, Hon. C. L. Wood, Earl of Devon, Canon Carter, the Marquis of Bath, Bishop Jenner, General Gordon, and 41,200 others. It declares that these Judgments amount to an *alteration* of the fixed law of the Church. It has been presented in Parliament.

—Archdeacon Denison has joined the *Church League* for Disestablishing the Church: also the C. B. S. and the S. S. C.

—The correspondence of Archbishop Tait with Mr. Tooth turns on the point whether the Resolutions of Convocation to the effect that changes in Ritual should not be made without the Bishop's consent, amount to a Synodical Act that *alters* or *repeals* in any way the Ornaments Rubric.

—The *Church Times*, in view of the numerous prosecutions for wearing the vestments (alb and chasuble) makes a suggestion for the present, which may probably be acted upon—as in fact, it has been acted upon in many cases in the American Church. It says:

> Let a special surplice, intended for the Holy Communion alone, be manufactured on the following principle: that of doing for the vestment in question much what the "Inverness cape" in secular attire does for the combination of coat and cloak. The new Eucharistic surplice or "mass-shirt"—to use the term employed in Lutheran Scandinavia—should in like manner combine alb and chasuble, having the long and comparatively tight-fitting body and sleeves of the former supplemented with the loose cape, put on over the head and falling in front and back, of the latter. Then, as there is no such term as "fair linen" applied to the surplice, which would enable a court to condemn coloured embroidery on it (as embroidery and lace on the linen altar-cloth were disallowed by the Privy Council in Liddell *v.* Westerton), there is nothing to hinder the embroidering of a large cross in coloured thread on the back of the garment, instead of adorning the neck only, which is not uncommon; and finally, a deep edging of lace round the bottom edge would give sufficient richness of effect. When all this was done the essential peculiarity and the general aspect of the ancient Eucharistic vesture, that of being a loose flowing robe superimposed on a tight clinging one, would be preserved, the distinctive character of the dress marking it off from the ordinary choir garb, would be unmistakably defined, considerable beauty and dignity could be readily given to it; and in the eye of the law it would be —— a surplice, and nothing more, consequently unassailable by prosecution, until the preliminary process of getting Parliament to settle a pattern by law had been first gone through, not a very hopeful project as things now are.

—A great many ladies, mothers of families, one calling herself a "Bishop's sister," and a "Priest's wife," have written to the papers protesting against the insult to them conveyed by the various insinuations made in speeches and public prints about the "Confessional." Some of these letters are really remarkable and show that the practice has gained wonderful ground in the English Church.

—Mr. Ridsdale's parishioners have presented him with an address of sympathy and with the "best upright *grand piano* that could be bought in London," as a symbol of the *harmony* between him and his flock.

—The Holborn Branch of the E. C. U. have passed a resolution endorsing the Society of the Holy Cross and its action: also a resolution by Dr. Phillmore of regret at the course pursued by the Bishops in Parliament without consulting their clergy.

—A member of the "Working Men's Protestant League" who was caught in S. James' Church, Hatcham, after 9 P. M. hacking the "Confessional Box" to pieces with an axe, has been committed for trial at the Old Bailey.

—The Uniat (Roman) Church in Poland has lost 250,000 "converts" to the Russian Church since 1875. The number of members of other religions who were received into the Orthodox Church was 9,016 including 1,364 Roman Catholics, 763 Protestants, and 3,248 pagans. The amount collected by the Synod for the building of Russian churches in Poland was 550,000 roubles, and 150,000 for the Baltic provinces, besides which eighty-five churches and seven chapels were built in Poland at the expense of the State. The Pope will go on sympathizing with the Turks.

—Thursday, July 26, Earl Nelson presented the petition of 47,294 *working men* for the repeal of the Public Worship Act, pointing out that the class supposed to be "alienated" from the Church were taking an interest in Church questions. Archbishop Tait spoke on it, and said what we wanted was *more* discipline, not less, and if alterations were made they would be different to what the petitioners wished. He insinuated that the petition was "got up," which drew upon him a proper rebuke from Lord Nelson, who told him the petition was *bona fide*. The Marquis of Bath flatly told the Archbishop he was a mere *party* man, and wished only to force his own interpretation of law. The debate was short but the Archbishop got well punished: and it was agreed the petition should lie on the table for future discussion.

—Among the *subjects* at the next Church Congress at Croydon (Oct. 9–12), "Mohammedism in relation to Christianity;" "Christian faith and sceptical culture in their relative bearings on practical life;" "The best means of promoting united action and mutual toleration between different schools of thought within the Church;" "Representative Assemblies of the Church of England;" "The readjustments, if any, desirable in the relations of Church and State;" "The mutual relations between the Church and Nonconformity;" "The Church in relation to Trades Unions;" "The observance of the Lord's Day." The Archbishop is to take part in it, and expects a large attendance of "the Evangelical clergy and laity" to support him.

—Dr. Pusey, in a letter to the *Daily Express*, thus speaks of the book "Priest in Absolution:"

> I am not surprised at the present storm, and think that the book, on occasion of which it has been raised (whatever ignorance and misrepresentation there may be about it), was a great mistake. The author's friends who sympathised with him (however we all valued his unwearied and self-denying labours) regretted its being printed. Give people time, and they will recover from the panic, and will see that they have been guilty of great injustice to a large body of (to say no more) well-educated English clergymen, and to the wives and daughters of our English homes, in thinking that any clergy of ours would ask anything, or English wives and daughters listen to what it would be unfit for father or husband to hear.
>
> We have but to wait till the storm has blown over, and then those of the wiser sort will be ashamed that they ever took part in it. Meantime all this tumult will (as it always does) but bring the subject more home to people's consciences. Conscience, as it was the foundation of all this revival of confession, so will continue it on. Let people declaim how they will, the heart which feels itself heavy laden will long to hear what the Church has ever taught to be our Redeemer's absolving voice.

—The following address to the clergy of the Society of the Holy Cross has been largely signed among the laity

> We, the undersigned laymen of the Church of England, have been deeply pained by the recent attack upon your Society, and desire earnestly to protest against the cruel and unjust accusations made against you in your efforts to discharge faithfully the duties of your office, especially those connected with the deepening of the spiritual life. We feel that the subject of confession has been entirely misrepresented or misunderstood by those who have lately discussed it in high quarters. We hold that the Church of England, in the form and manner of ordering of priests, in the Exhortation to Holy Communion, and in the order for the Visitation of the Sick, emphatically recognises confession and absolution as special means of grace. She allows perfect freedom of conscience as to the practice of confession, without restricting the occasions, or the frequency of its use; and she exhorts those who require the benefit of absolution to seek it, at the hands of her appointed ministers. We, therefore, as loyal Churchmen, indignantly repudiate the charge of "conspiracy against the Church" which has been brought against you in this matter; and we desire to express our unreserved confidence in your ministerial work, and our hearty sympathy with you in the unmerited censures to which you have been exposed,

—The *Christian World*, which appears to be the organ of the political Dissenters and is, with the *Pall Mall Gazette*, anxious to "*crush*" the priests in the Church of England who believe in and encourage *Confession*, in a leading editorial thus furnishes the only consistent programme for those who would stamp out Ritualism in the Church. It says:

> As yet, perhaps, it is but incomplete, but the process of education is going on, and the *Pall Mall* has laid down principles which must carry it still further. It will have the priest crushed, and it invites the Protestant Dissenters and Protestant Churchmen to unite in the work, suggesting that when they have together cast out the priest, they may take counsel as to what should be done with the bishop and parson. But how is the priest to be crushed? We assume that the friends of spiritual liberty would not

practice intolerance even for the sake of crushing a priesthood, and all that is meant is that these confessors shall be taught that they have no part nor lot in the National Church. But does any man, who knows anything of the state of parties in the Church, and of the feeling of thousands of the clergy who do not belong to the extreme school, suppose it possible to get rid of the priestly element from the Prayer Book—that is, to renounce all idea of an Apostolical succession—to alter the formula of ordination so that the bishop shall no longer profess to invest a priest with supernatural powers; to omit all references to confession; and to change the blasphemous words of absolution in the service for the Visitation of the Sick. All this must be done if the practice of confession is to be suppressed. We hope those who talk so vehemently on the subject are prepared for all this, but they ought clearly to understand that the very attempt to secure it means Disestablishment.

Mr. Whalley complains that this *crushing out* of confession by law is just what he has always been trying to do in Parliament, for if it is demoralizing to family life, it follows that Romanists should not be allowed in it any more than Anglicans. But poor Mr. Whalley is silenced—put down in Parliament. He does not understand the "game." The Romish Dissenters must be conciliated as well as the Puritans.

—In the ancient heathen times, the adversaries of the Christians used to cull out certain plain passages of the Scriptures (which clerical Miss Nancys often skip when reading Lessons) separate them from their context, garble them to make them look as nasty as possible, and then charge the Christians with using *obscene* books. They also, on the strength of the words used in connection with the Eucharist, charged them with murder and cannibalism! It had tremendous effect in raising prejudice. We see how natural was the cry, *Christianos ad leones!*

This is the precise process the statesmanlike Archbishop of Canterbury has employed in the onslaught upon Confession and the late Rev. J. C. Chambers' private manual "Priest in Absolution." In Parliament the word *Publication* was all the time applied to it, when the very title page showed it was printed only for private and professional use like some medical manuals. The few questions under the VIIth Commandment to be used only in most exceptional cases, were treated as the staple. Mr. Mackonochie was all along spoken of as the *Master* of the Society, when a Bishop present had a letter from the real Master—a Mr. Bagshawe. Nothing was said about the general tone and tenor of the book and its searching spiritual character, and the very *name* of its author was carefully concealed, as well as the fact that its strongest passages are from Bishop Jeremy Taylor. The Archbishop's raid has only produced a popular cry for the alteration of the Prayer Book, and the abolition of all priestly or sacerdotal offices in it. The Bishop of Lincoln sees this, and while he condemns all stated or compulsory confession, as unhistorical, he urges the clergy to maintain the pastoral and directory character which the Prayer Book gives them, and to stand by the Prayer Book as it is.

—Rev. T. W. Perry, vicar of Ardleigh, and a good liturgiologist, has been elected a Proctor to Convocation for the diocese of Rochester (that of the new Bishop Dr. Thorold) over Canon Harrison the old member, a Church Associationist, by 52 to 38.

—There are but two Irvingite "Apostles" left, Mr. Woodhouse and Rev. N. Armstrong, both out of active service. There is a scheme for sending out a band of "angels" to be called "The Seventy."

—Mr. Bennett objects to the plan suggested by the *Church Times*, to sew a linen alb and chasuble together, and *call* it a *surplice*, and defy the courts to prove it anything else. He thinks it would be too much like a *sham*. Archdeacon Freeman proposed as a compromise, the use only of *linen* vestments, instead of silk or cloth coloured. A new "Sacramental Surplice" (somewhat in accordance with the *Times*' suggestion) has been gotten up by a Mr. Seary, 488 Oxford St., London. Of course the object is to have a special vestment for the Eucharist, different from what is worn at other Offices.

—The S. P. C. K. will *not* issue the new Irish Prayer Book.

—The *Record* is advising Evangelicals to stay away from the Church Congress at Croydon, because some members of the "Holy Cross" are among the speakers.

—The Crucifixion scene in the Denbigh Reredos, after a litigation of eighteen months, has been decided legal, and has been restored to its place, so that the Church is now ready to be consecrated.

—The Bishop of London has actually interposed against the new church wardens of S. Ethelburga's Bishopsgate, to *retain* the Altar and Reredos as heretofore, for which they wished to substitute a shabby oak table. The parishioners of S. James', Hatcham, go to Communion at S. Peter's, London Docks, Rev. C. F. Lowder, vicar.

—Mackeson's Guide for 1877, shows out of 848 churches of London, 362 with weekly Communion, 39 daily; 440 early H. C.; 219 *Evening* H. C.; 328 with choral service, 228 daily service, 340 with surpliced choirs, 398 weekly offertory, 245 free seats, 465 surplice in pulpit, 123 open for private prayer, 58 with altar lights, 152 with "Eastward position."

—The Government Bill providing for new bishoprics at Newcastle, Liverpool, Southwell, and Wakefield or Halifax, has been withdrawn for this year. Mr. Disraeli's appointments so far will reconcile most people to the withdrawal of the bill.

—The Working Men's Society of the Church of England had a great meeting in London Aug. 4. There are 154 branches, and they have held 150 meetings the past year, have circulated 300,000 tracts and leaflets. This is the Society that sent a petition to Parliament of 50,000 signatures for repeal of the P. W. Act. Archbishop Tait in a sneer said that judging by the first twenty names they must be chiefly *Sunday scholars*, but at this meeting it was shown that their average age was 34 years, and seventeen of the twenty communicants. About 1,000 delegates were present, and resolutions adopted to agitate for the repeal of the P. W. Act, sympathizing with the clergy of the Holy Cross, claiming the liberty of Confession, and protesting against the Ridsdale Judgment. The speeches were hardly ever surpassed for energy, eloquence, and power of argument. As Mr. Inglis said, "the candour and honesty of the Church of England Working Men's Society will yet prove a match for Archiepiscopal Subtlety. We are working men, but not fools!" When some of these men waited on the Archbishop a year or two ago, he curtly told them they must get the *law* changed. They seem in a fair way to do it.

—Canon Farrar is about to introduce at S. Margaret's, Westminster, a surpliced choir, and "Hymns Ancient and Modern." He does this at the wish of a large majority of his congregation.

HOME.

—Dr. Wilson's article on the Real Presence, as a verbal criticism, makes it logically manifest enough that the Presence, to be a Presence, must be *real*, and *personal*, and *corporeal*, while under the last head, whether purposely or not, he cuts up by the roots that notion of Archdeacon Freeman and Canon Trevor, to which at one time we were very much inclined as utterly precluding Eucharistic adoration, that it is only the slain dead body of Christ that is given and taken in the Eucharist. So the word *corporeal* must not be taken in such a sense, but rather as indicating the reality of His *humanity*, because He is present in His one Personality, including the Divine and Human Natures, and the Sacred Humanity includes the fact of a Body, now glorified.

And as for the rest, we may be content to use the words of Bishop Andrewes, *ubi, ubi est, ibi adorandus.* No worship that is addressed to Christ alone, in His Divine *and* Human natures, as our Bread of Life from Heaven, can be Idolatry.

—The *Church Times* says: We have also accounts of the dedication by the Bishop of New York of the sumptuous reredos and altar which the Astor family have erected at Trinity Church, New York. If we remember rightly, the design was published some months ago in one of the architectural journals, and it is a magnificent and eminently satisfactory work of art. Still, we cannot say that it is more satisfactory than the sermon which Dr. Dix, the rector, preached on the occasion. We have rarely met with so outspoken a proclamation of the truth that "We have an Altar." We only wish that we had a dignitary of Dr. Dix's position—for his rank is little short of episcopal — who had an equally clear grasp of Eucharistic truth, and an equal boldness in giving utterance to his belief.

—Our readers will be exceedingly pained to see the following announcement made by the *Western Church*, of Wisconsin. We are not sufficiently acquainted with the circumstances to speak authoritatively on the subject, but it seems due to the Church at large as well as the parties more immediately concerned, that the history of this matter should be made public, and we hope that the statement indicated in the following extract will be forthcoming soon:

> At a meeting of the Board of Trustees of Seabury Mission, held August 1st, the Professorship of Ecclesiastical History in the Divinity School was abolished by a vote of eight to three. The occupant of the chair is the Rev. Dr. Richey, well known as one of the few theologians of which the American Church can boast. Dr. Richey had previously been requested to resign, but declined to do so unless the ground for such request shall first be declared. The Board refusing to assign any ground for the action, and the Doctor accordingly still declining to tender his resignation, resort was had to the extreme and unusual measure of abolishing the Professorship itself. This, it is supposed, will terminate Dr Richey's eight years work at Faribault, Minn. "The history of this transaction,' writes a correspondent, "and of Dr. Richey's connection with Seabury Hall, oughtıdoiqıs known to the Church at large, a teu to be hoped that at no distant day his friends may take steps to give it the fullest publicity. Readers of the Memoirs of Dr. Mahan will remember the persecution to which he was subjected. Let us have no more such martyrs."

—We have been disappointed of our expected article on Missions. We are well content to leave the subject to the Board and the General Convention.

—The Rev. Dr. Van Rensselaer has returned to this country for a brief visit, preparatory to assuming charge of the American Church at Geneva for the ensuing year. The Doctor leaves for Switzerland this month. Our readers warmly express their obligations for his most excellent and instructive letters.

—Bishop Perry's Answer) printed for private circulation) to the assault upon him by a New Jersey Presbyter in his pulpit, is a manly and most triumphant vindication of his Episcopal administration so far in the diocese of Iowa. Though we might question the right to demand of the Bishop his going so thoroughly into details, yet we cannot help thinking that he has shown his brother bishops a far more excellent way than that other favorite tactic too often pursued, of maintaining profound silence under criticism, but putting in train a series of secret machinations to get the critic (if a clergyman) ousted from his position and the bread taken from his children's mouths. Even the Archbishop of Canterbury has at last taken to arguments in print, and written in answer to Canon Carter. To be sure this puts him more on an equality with other reasoning beings, and makes him liable to confutation, and therefore is not in accordance with the advice which Machiavelli gives to governors; but, after all, no bishop who has so good a case as the Bishop of Iowa, need be afraid of it.

And, as we all profess to hate Popery and Ultramontanism, and this is a country of free thought and discussion for Truth's sake, it is best always that the real grounds of official public action be made known.

—The Rev. Dr. Batterson's *Christmas Carols and Other Verses* (Phila.: J. B. Lippincott & Co.), has hymns for the various seasons of the Christian Year, as well as on general religious subjects. They have a spirited poetic ring, and remind many of the style and tone of Monsell. Of the fugitive pieces "Pleasant Words" and "Vesper Bells" give us strains that make us wish the little volume were larger than it is. Our clergy list does not show many poets, and the gift once given should be tenderly and carefully cultivated.

—Dr. Ewer has been utilizing his vacation by yielding to a request to preach at Newport a sermon on "The Meaning and Object of the Catholic Movement in the Anglican Church"—a discourse which puts the great truths connected with the Incarnation in almost a new and most attractive light to popular apprehension. It would be most excellent as a tract for general circulation. People who think they can have the *Life* of the new movement without its *dogma* are fearfully mistaken.

—We observe with pleasure that the *Western Church* is entering upon its second year with improved prospects. It has already made a pronounced mark on the question of our nomenclature, and is vigorous and independent in its treatment of all questions.

—The *Churchman* has become a Metropolitan paper, being now printed and published in New York City. It has steadily grown to be the strongest and most widely circulated paper in the American Church, and we have no doubt it has a still more influential career before it.

—Dr. Hoffman of Philadelphia, is entitled to thanks for bringing together, in his pamphlet on "*The Legal Use of Bells*" many of the authorities and decisions upon this subject not generally accessible. We have here, too, a decision that bears upon the *change of name* of our Church, by Chief Justice Lowrie (5 Wright's Rep. 26), that "The Episcopal Church of the United States lost none of its rights at our Revolution by giving up its old name of the Church of England in America." Judge Hoffman, too, shows that the ecclesiastical law of England is still in force except so far as repealed by positive statute, as is the case with the Common Law. The Dutch Church was allowed recently to change its legal title without affecting any of its property rights.

—Dr. Snively's Sermon on *The Cathedral System in the American Church* is highly commended by Bishop Littlejohn as a clear and vigorous illustration of the Cathedral as it must be adapted to the ideas of this country. As for the Site of Garden City it is about "the centre of the consolidated railroad system of the Island."

The Rev. Wm. N. Irish has published under the title of "Our Marriage Vow," a very handsome little volume containing the Marriage Service of the Prayer Book, with the Scripture Exhortations of the English Book, and a Wedding Hymn. T. Whittaker, N. Y.

—*The Second Annual Report* of the Free Church Association mentions a proposition to memorialize General Convention to prohibit in all future charters of Churches, the *sale* of seats or pews. It is only where all the pews remain the property of the corporation that there is any chance to bring in the Free System. Certainly *individual ownership* in churches ought by this time to be a thing of the past. We learn that as a result of the labors of the London Free and Open Church Association, thirty per cent. of the churches are now entirely free, and nearly half have the weekly Offertory. The Bishop of Lincoln comes out against the use of *bags* in making the collections, and infers that the poor widow's offering was *visible*, or "we should have lost our Lord's beautiful commentary." We should say to this, *non constat.* But bags may give occasion to stinginess in the rich. Lord Nelson is the President of the London Association which has issued its Eleventh Annual Report.

—*The Border Land of Insanity*, with examples from the Illustrious Insane, is a popular Lecture by E. Grissom, M. D., the accomplished Superintendent of the N. C. Insane Asylum. His remarks on such cases as Charles IX. and the massacre of S. Bartholomew, Frederick IId of Prussia, Napoleon, Peter the Great, George III., Tasso, Joan of Arc, Pascal Swedenborg, Samuel Johnson, Dean Swift, Pope, Cowper, Southey, Byron, Shelley, Robert Hall, Hugh Miller, Paganini and others, with their peculiar psychological manifestations are extremely interesting. The devout and reverent spirit of this address is not the least of its merits.

THE CHURCH ECLECTIC.

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THE CHURCH'S FINANCIAL SYSTEM.

A friendly correspondent at a distance once expressed to us something like a feeling of dismay at what he seemed to think the appalling prospect of having over half a hundred Bishops "*charging*" on the Church once in three years. By some curious counter-association of ideas, the suggestion set us to thinking what becomes of all the Journals of Diocesan Conventions of this country, upon the printing of which assuredly money enough must be spent to build a Cathedral or to endow a Missionary Bishopric. It might somewhat quiet the alarm of our eccentric friend to be told what difficulties many persons meet with in their attempts to make a complete collection of the records of any given Diocese, even by the aid of advertising, or a resort to an ecclesiastical antiquary that may occasionally be found among us. To be "lost" is sometimes nothing more than to be mingled with an unorganized and indistinguishable crowd: and as private collections hardly remain intact for any length of time, it would be a good service to be entrusted to our numerous Diocesan Divinity Schools, to set up a Diocesan Library and preserve Diocesan records.

Of making many books, indeed, there is no end: but so far as we have observed, there is not much disposition to isolation and singularity of thought in the Episcopal Charges that have come under our notice, but on the other hand, rather a keen sense of the public opinion of the Church at large, and a conscientious fidelity to the documentary Standards of the Faith and Worship. These Charges, it must be said, come from men whose minds are weighted with the responsibilities of their office, and whose hearts, for the most part, are heavily oppressed by the difficulties and necessities of their fields, and the inadequate resources they have wherewith to meet them. Certainly their highest object must be, and we may say their only *object* can be, in any sense of the word, the edification of the Church in all that they say to the Church. Many Bishops hardly ever deliver Charges properly so called, but practically utilize all their counsels in their annual Addresses in connection with the actual work of the Church. No one can read that of the Bishop of Minnesota for this year without some new reflections upon the inner struggles of a Bishop who is filled only with a burning zeal for rapidly advancing the cause of Christ, with a wearing anxiety to acquit himself of the extraordinary duties Providence seems to have imposed upon him, and part of whose very trial is the harassing consciousness of possible errors of judgment, from which the best human character cannot claim to be exempt. It is enough surely to awaken a far more solemn estimate of the Episcopal office, more charity for its incumbents, and more of that humility in the spirit even of necessary criticism which not so rarely expressed itself among the presbyters of the Primitive Church, in the words, *Nolo Episcopari.*

So far then, from being afraid of Episcopal charges, we could wish that some of them at least, could be brought more prominently into notice and gain a wider circulation among the laity of the Church than they seem likely to attain. We have from time to time marked liberal extracts from such as we have seen, which have multiplied so as to make it a matter of delicacy which to omit: but as this is the month of their triennial reunion, we have determined to let some of our Bishops speak to our readers in this number of the ECLECTIC. We begin with an excellent excerpt on our "Financial System" by the Bishop of Fond du Lac, which we have not seen in any of our Church papers as yet, but which seems to us most strikingly appropriate and necessary for these times:

The recent disturbances in the worldly business of the country have called the attention of the Church most seriously to her basis of material support. What claim has the Church on the wealth of her children? How shall her claim be set forth and satisfied? That the Church is God's spiritual kingdom is conceded on all sides. That it is the duty of the Church to make man understand his eternal relations to God and to his brother man, is also granted. It is clear, therefore, that if the Church needs money at all, she needs it for the two grand purposes of piety and charity. She is put here on the earth to maintain the knowledge and worship of God, and to do works of mercy and love. But how is the Church to find the means with which to do her duty? Has her Master made known His mind on the subject? Have the Apostles left any precepts about it, which Christians ought to follow? What did the early Church think about the matter? What methods did primitive Christians employ to uphold and further the work of the Church?

These are all fair and pertinent questions. If the support of the Church has been left to the impulses, emotions and whims of the individual members of the Church, that fact ought to be recognized, respected and acted on. If the divine will has been declared, that ought to be at once reverently accepted and followed. Our investigation of the subject is a little obscured at the start, by the fact that it does not seem to have occurred to our blessed Lord or to His Apostles, that their loving followers would ever think it anything but a privilege and honor to contribute to the advancement of the Kingdom of heaven, by all the means and abilities at their command. They lived in a day when tithes, and first fruits, and peace offerings, and free-will offerings were regarded as proper and natural tokens of faith in God and submission to His will. Hence, our Lord's personal declarations are not specific. He did say, "Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven." He did say of the tithing of minute things "These ought ye to have done, and not to leave undone the other weightier matters of the law, judgment, mercy and faith." He did say: "The workman is worthy of his meat." He did promise to give His faithful servants in this world even more than they might give up for His name's sake. He did say emphatically: ' Render unto Cæsar the things that are Cæsar's," that is: Pay God His proper tribute of money, and pay Cæsar his lawful tax. But He passed over the whole matter to His Apostles in that grand charter, "As my Father hath sent Me, even so send I you." Many of the first believers seemed to have thought that it was their Lord's will that they should devote the whole of their substance to His kingdom. In some sense, their property seems to have been regarded as for common use. They looked for no rule or measure of giving to God and to His poor, save of ability. There was enough, at any rate, laid down at the feet of the Apostles to compel them to appoint an additional number of ministers to relieve themselves from the labor of the daily distribution. There was enough to provide for the large missionary companies that went forth to distant lands.

The Apostles treated the subject of tithes just as they did that of the Sabbath. They declared the ceremonial law to be abolished. That ended the obligation of the Jewish Sabbath and the Jewish tithe. Yet, as the principle had come down from the ages long before Moses, that men were to give of their time some portion to the honor of God. so the Apostles instituted the sacred keeping of the Lord's day. Likewise, when the Jewish priesthood ceased, it was assumed, not that tithes and offerings were no longer to be paid and given, for that was not a privilege and a freedom to their minds, but that God's tribute was to be paid to those that represented the priesthood of Melchisedec, to whom even Abraham paid tithes.

St. Paul, in his first Epistle to the Corinthians, asserts that our Lord Himself had directed his ministers to receive their support from the Church:

"Do ye not know," he asks, "that they, which minister about holy things, live of the things of the temple, and they which wait at the altars are partakers with the altar? Even so hath the Lord ORDAINED, that they which preach the Gospel should live of the Gospel." It is clear, therefore, that there were some worldly things belonging to Christian people, that Christ's ministers had a right to ask for and to expect in His name. As a matter of fact the early Church was supported by the gifts made by communicants at the weekly celebration of the Eucharist, by monthly division of the sums that were thrown into the common treasury, and from the sale or income of the real and personal property bestowed upon the Church; and these gifts probably far exceeded the legal tithe. The old Jewish tithe was not ordinarily demanded by official collectors, but left to the action of each man's conscience. So, the old principle of tribute to God being accepted, believers paid as they thought best. and could make it convenient. Still, when worldly governments were Christianized, we find that tithes were universally secured to the Church by law. I speak of it, now, not as commending the measure, but as a mere fact and because it corroborates the assertion that the payment of God's tithe, as His royal tribute, was commonly accepted among Christian people, as a part of the early moral law still to be observed.

To our shame, I must add, that it seems to have been left to the men of our generation to imagine that one of the privileges of the Gospel is, that God does not require His children to take part in the work of maintaining His kingdom on the earth, and that there may be a higher, nobler, more desirable, more satisfactory and lasting use of money and of life, than to pour them out at His feet, who is the real author and giver of both. Contrast the broad, grand view of a Christian's privileges and duties, as held by our fathers, with the wretched meanness into which the world and man's selfishness and unbelief have cramped us. Who of us, even of the best instructed, remembers at all times that what is given for Church building, or for the support of Christ's ministers, or for missionary labor, or for sacred music, ornaments, vestments and other like things pertaining to the service of God, should be regarded as offered not to man but to God, and in high honor of His majesty?

Do we not all know the manner of the times in which we live? A company of believers and unbelievers agree that it will be a good thing to build a church for their families and friends. They have a notion more or less vague that a church organization means enlightenment and refinement, and many social comforts, and that a church building is a permanent addition to the attractiveness of its neighborhood. They give what they please to the common object, not with much reference to God, but rather with reference to each other's worldly ability, When their church is built, it is sometimes nothing more nor less than a religious club-house. At any rate their sense of proprietorship in it is so strong, that they regard it as so much capital invested to bring a certain amount of income. Hence they divide their Church just as they would a place of public amusement, into little boxes, which they are careful to designate as pews. These they paint, or stuff and make as comfortable as possible, according to the taste of the day, and of the community. Next, they proceed to put a price on the boxes, according to their material value, that is, according to their size, and convenient or prominent position. This being done, they seek sometimes, with the Bishop's help, often without it, for a man that will draw a full house, and rejoice to get intellect, learning, oratory, (piety, too, if not extreme,) at the lowest market value, and the more cheaply the whole affair can be carried successfully on the greater the business triumph and joy. The corporation becomes the minister's employer. They look upon him, and speak of him as their hired man. If he can succeed in filling the boxes and making them pay, they offer him, besides his salary, the opportunity of occasionally stirring up their benevolent sensibilities, and of securing some contribution to the ecclesiastical or charitable objects in which he may feel a personal interest. If he fails, he has mistaken his calling, or must find a more congenial field of labor.

I am not speaking satirically, but stating bald facts. I have shown you things as they were in earlier days. I wish to show you things as they are in our own age. Then you can judge in which condition you are most likely to become large-hearted, large minded men; men like the Apostles; men like our Lord. In such a comparison we can see clearly where the present difficulty in our Church finance lies. Christian men of the present day, are just as open to the influence of truth as their forefathers. They are just as willing to be governed by the Divine precepts. They are just as liberally disposed. But they are not sufficiently informed as to their duty. The clergy are properly sensitive to any suspicion that their zeal for human souls is a cover for love of lucre. They fear that men will not come to God if they think that His service will cost them any large share of their earthly substance. The sensitiveness of the clergy is, in a measure, pardonable, if not commendable. But they do wrong when they suffer it to tempt them to hide God's will, and so to deceive and hurt the souls of their brethren. To any human being, to be permitted to share God's work is a high honor. Even the ancient heathen knew that. They were happy, indeed, if persuaded that the demons they worshipped had accepted their offerings. Costly offerings too, they sometimes made; the fattest bulls, the finest wheat, the richest wine, the most beautiful jewels, and sometimes their beloved children. Their solid, massive, beautiful temples, shame us who are content to offer God the cheapest, ugliest fabrics we can build; lies without and lies within; paint, stucco and putty.

It is simply because modern churchmen have lost a sense of the privilege of coworking with God, have lost the notion of this ennobling duty, that our missionary committees have been calling for help like stranded mariners, and that bishops, priests, deacons and all in charge of our institutions of learning and mercy, complain of the failure of means to sustain their holy labors. To understand how far we have drifted from the dignified sentiments of our fathers, and their grand recognition of duty, just recall the expedients which kind hearts and fertile brains devise to stay up the ark of God or to feed Christ's poor. Here, it may be to-night you will find heavenly charity, decked in a ball-dress, and dancing like Herodias' daughter, that she may earn a few dollars for some coarse clothing for the poor, or perchance, for a shroud and coffin for her dead. Elsewhere, you will find a hundred lusty, well-fed Christians, invited to gorge themselves with meats, and cakes and confections, with the hope that scraps enough may be left to keep some saintly servant of the King of Kings from starving to death, or that a liberal gift be granted by the good nature gendered of the feast. Concerts, plays, fairs, lotteries, hops, picnics, are planned to entice men, by their love of amusement and pleasure, to deliver up the money needed for God and for charity. I do not condemn these expedients in mass. Some of them are innocent, and some of them are not. Some of them prove how much pure, loving souls will brave and do in a day of ignorance and want. I honor the faithful men and women that shrink from no labor, however disagreeable, that will honestly earn the money needed for God. But I am ashamed that they are compelled to resort to any such expedients. If only ten churchmen in a hundred would adopt the old plan of supporting God's Church, there would be an end of all this trumpery, and the Church would rise in new beauty and power. Besides this, the Christian ministry would regain its rightful position of dignity and influence.

When men dole out their little gifts to God, as if He had no right to His just tribute, they insult His majesty. They treat Him, their King, as if He were a pauper, and asked an alms. And when they so treat God, His servants come under the same contempt. The salaries of the clergy are sometimes paid as gracious gratuities, or in consequence of personal admiration or attachment. But to protect the manly dignity of the clergy, it is needful that they should feel, and that their lay brethren should know, that their maintenance comes to them like every other honest maintenance, as a just right, and from God's own tribute, a maintenance pledged by Him, whose servants they are, and whose word they must speak.

The subject is vast, and its ramifications endless. I answer, therefore, the questions that have been asked, as follows: What claim has the Church on the wealth of her children? All the claim that the Jewish church ever possessed to tithes, offerings, and probably much more besides. How shall this claim be set forth and satisfied? Ask Christians to pay God a royal tribute and let them offer Him, at the very least, His ancient tenth. Not that the tenth is to be thought sufficient but because the support of God's kingdom rests upon His children as a duty, not as a matter of feeling and impulse, and the tenth seems to be the minimum of duty.

And these practical suggestions I make to my reverend brethren of the clergy. First: Preach at least four sermons this coming year on God's plan of providing for His Church. Second: When you offer, on the altar, the gifts of the people intended for missionary or clerical support, or for the current expenses of a parish, do not call them "alms," but simply "oblations." The devout layman will understand you, and thank you, that you do not compel him to treat God with irreverence, in offering Him His tribute, as if He had no right to it. Third: Whatever plan you adopt, press it with method and persistency, for the purpose of enlightening and educating the people. The best plans are only mechanical means of applying principles. They are crutches to help lame men to walk, or floats to teach men to swim. When once the principle of loyalty to God becomes associated with the gifts of the faithful to His service, then envelopes, subscription lists and collectors can all be dismissed. If I am asked, what the result will be if the laity will not receive the doctrine I am advancing, I answer: The present doleful condition of Church finances must continue. There will be comparatively few clergy, and these, more or less, in distress; there will be less of blessing on the persons and work of the laity, less of cheerfulness in hardship, less of comfort in sorrow and toil, less of the sunshine of heaven abont their earthly homes. But I have no fear of the laity. They will heed God's truth when they hear it. The same spirit which nerves the clergy to make themselves a willing sacrifice for the Master's sake, and for the sake of the brethren, dwells in the laity and will make them willing to share their earthly treasures with those who bring them the riches that endure forever. We, clergy and laity, are all baptized into the same body and by the same Spirit. We are all members, one of another.

From the Church Quarterly Review.

THE CHURCH OF ENGLAND IN THE EIGHTEENTH CENTURY.

[*Concluded from September Number.*]

Thus much, then, for the Church's revival after the Great Rebellion. We come now to consider, secondly, the causes which paralysed all this energy at home and repressed all expansion abroad; and, thirdly, the causes which rent so sadly the unity of the Church, and flooded the country with heresy and schism. The two together will enable our readers the better to understand the evil fame of the eighteenth century in the matter of religion.

II. The death of the Queen found the friends of the House of Hanover prepared. George I. was proclaimed with great rejoicing, and apparently with the concurrence of the two great parties in the State. A wise prince, an able politician, such as William, would gladly have taken advantage of this seeming unanimity to conciliate his opponents by a generous forbearance, and by a promise to all loyal subjects of protection and favour. But George was neither able nor wise. Treating the Tories with marked discourtesy and studied insult, he threw himself without reserve into the arms of Walpole and the Whigs. Walpole's political character needs no remark from us. It is otherwise as to his ecclesiastical administration. Here he began by assuming that the Church was ill affected to the House of Hanover, and accordingly his very first step was to set himself strenuously to frustrate her usefulness and to curtail her power. Church building was at once suspended; the 80,000*l.* set aside for the endowment of Colonial sees vanished; and the scheme for organising the Church in the Colonies was quashed. Hoadly, the notorious Latitudinarian, was immediately noticed and promoted to Bangor; and the Convocation, while taking steps to denounce the dangerous tendency of the Bishop's writings, was, by a special order from Court, prorogued, since which time it had to remain silent for one hundred and thirty years. Snape and Sherlock, who had replied to Hoadly, were deprived of their offices as king's chaplains, and Smallridge ceased to be almoner. Walpole's next measure was to intimidate the bishops. Failing to win over Atterbury with the bribe of 5,000*l.* per annum and Winchester in reversion, he sent him to the Tower; and as there was no evidence on which to proceed against him by process of law, Walpole induced Parliament to pass a bill of pains and penalties against him. He was deprived and banished for life. "As a vigorous assertion of the State's authority over the Church," writes Hallam, "we may commend the policy of Atterbury's deprivation; perhaps it was il purchased by a mischievous precedent."[*]

The firmness of the judges defeated the attempt on the statutes of the University, but they could not prevent a strong detachment of horse being quartered in Oxford. During this military occupation the students were warned not to appear outside their colleges under the penalty of being shot; the Vice-Chancellor was grossly insulted and threatened with punishment by the Court—a threat which, as his conduct was unexceptionable, they were unable to execute. Some youths who drank James's health, however, were imprisoned for two years, heavily fined, and otherwise rigorously dealt with.[†] The severities of the Star Chamber were revived by Walpole. This the Dissenting historian excuses, but cannot deny. Walpole's malice against the Church was displayed in small things as well as great. Now he insults the Church by having a clergyman drawn to Tyburn in a cart in full canonicals and there hanged; and again, when the University presents to His Majesty an address on the reëstablishment of peace, it is rejected with disdain as the disgusting pretence of hypocritical loyalty. But perhaps the most flagrant instance of his persevering hostility to the Church is manifested in his treatment of Berkeley. Berkeley, moved at the desolate condition of the colonies, threw up his Deanery of Derry, to devote himself to the establishment of a college in America for the training of clergy and education of Indian youths. He interested George I. in his scheme, who commanded Walpole to carry through the House an address for the endowment of the college with 20,000*l.* For eighteen months Walpole opposed and delayed the grant, and when at last Berkeley's untiring efforts seemed crowned with success, before the broad seal was affixed the King died, 1727. Then all had to be done afresh. Berkeley, nothing daunted, again applied himself to his self-imposed task. Again was the grant sanctioned; and, believing all obstacles removed, he set sail with others whom his enthusiasm had stimulated for his intended home. After toiling and waiting for three years, he at last withdrew on receiving the following reply which Gibson had extracted from Walpole:—"If," said Walpole, "you put this question to me as a Minister, I must assure you the money shall be paid as soon as suits the public convenience. If you ask me as a friend whether Dr. Berkeley should continue in America expecting the payment of 20,000*l.*, I advise him by all means to return to Europe, and to give up his present expectations."

After Walpole's treatment of Berkeley, Dr. Welton and Talbot, the oldest missionaries of the Society for the Propagation of the Gospel, despairing of consecration at the hands of the Archbishop of Canterbury, and feeling that Episcopacy was absolutely needful to the existence of the Church in America, solicited and obtained consecration from a non-juring bishop. On this being known, Dr. Welton was commanded on his allegiance to return, and Talbot was dismissed by the Society—Talbot, a man of wonderful nobility of soul, who would have been canonised in any other communion. A Bishop of London was bold enough to make one more attempt. He sent for a clergyman from Maryland to consecrate him his suffragan; the Government speedily quashed this design by serving Mr. Colbatch with a writ *ne exeat regno.*[‡] What could men do against such determined persecution as this? We ascribe these acts to Walpole advisedly. Walpole would never brook an equal in his Ministry, and George I. was ignorant of our language, laws, and constitution. Under a government so arbitrary and suspicious, ever fearing conspiracies and plots, all associations were regarded with jealousy; even those valuable organisations which had done such good work under Anne, and had been esteemed as the very mainstay of the Church. In a few favoured spots they lingered yet a little longer, but throughout the country generally they were speedily dissolved. The Queen had been a warm supporter of these Religious Societies, and her Court, being favourable to virtue, had given a great impulse to such associations. The Court of George was unhappily the reverse. The King could hardly stand forth as the upholder of virtue, when his own palace was not without reproach.* And now the Latitudinarian School, so much encouraged, began to grow in power. We have seen that its evil leaven had long existed, but the Church during the late reign having been allowed liberty of action, which she had not scrupled to use, Latitudinarianism had made but little progress; and even now, owing to the teaching of the creeds and formularies, although there was a perceptible movement, its advance was, comparatively speaking, slow—so slow that the Church was regarded by a multitude of Nonconformists as a very Zoar of orthodoxy, a city of refuge to flee unto, from the destruction which threatened their own communities, from the Antinomianism and Arianism which were eating out the life of the sects. The Dissenting historian says that while, "in the Established Church the effects were not very powerful," error was the destroying angel of the Dissenting congregations. Again, Socinianism was the abomination of desolation, and consigned what had formerly been houses of prayer and the assemblies of the saints, as an undisturbed abode to the spiders and the bats.† Calamy declares that the heats among Dissenting ministers were perfectly scandalous,‡ and that people weary of Dissent passed from the Presbyterians to the bosom of the Established Church.§ From all sides there was a large influx into the Church. Calamy mentions with amazement the names of more than thirty persons, men highly educated and some of great intellect, who at this juncture conformed; among these names we find Secker's and Butler's. It must have been more than sad to the earnest Churchmen of that day, that at such a crisis, with such an opening for gathering into one fold the great mass of the English people, the Church's arm was so miserably shortened, and this grand opportunity so wholly lost.

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[*] "The evidence on which Atterbury was hurled from his proud height, and sent to bear the accumulated ills of poverty, painful disease, and extreme old age in a foreign land, was extremely slight."—*Bennett and Bogue, vol. iii. p.* 148.

[†] Bennett and Bogue, vol. iii. p. 125.

[‡] Archbishop Secker writes, 1754: "We have done all we can here in vain, and so long as the Dissenters are uneasy and remonstrate, regard will be paid to

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them and their friends here by our Ministers of State."—(Hawkins, *Mission*, p. 392.) Butler pressed the Government to allow the establishment of Episcopacy; he proposed in his fourth article that no bishops should be settled in places where the government was in the hands of Dissenters, as New England. This was pitiful. Happily for us, his plan was rejected.

* Why persons should condone the conjugal infidelities of William III. and George we are at a loss to understand. William added cruelty to vice in his treatment of the Queen, and was so lavish of his gifts to his mistress that Parliament interfered. George I. installed the Duchess of Kendal in his palace; and in her apartments, for she was the incarnation of covetousness, the great offices of England were bought and sold. His cruelty to his queen is a matter of history.

† Bennett and Bogue, vol. iv. pp. 318, 319.

‡ Calamy, vol. i. p. 356. "After great debates the assembly of ministers pretty generally gave it as their sense that there was but one God and the Father—Word and Holy Ghost is that one God."—Calamy, vol. ii. p. 405.

§ Bennett and Bogue, vol. iv. p. 320.

For a brief period the Church party had lived in hope that the influence of Walpole might wane, and certainly that the death of the King would bring about a change of ministry. Never were men doomed to more bitter disappointment. With the King's death the shadows deepened. The Queen, who was omnipotent, became Walpole's fast friend; Dr. Clarke, the Arian (the Queen herself being an Arian), her favourite preacher and guide. Bitterly did Gibson lament the mischief this man wrought. Vice stalked abroad with brazen front, and Latitudinarianism in every form multiplied and prospered. Very many works issued from the press boldly attacking the doctrines of Christianity, especially that of the Trinity. The defenders were neither few nor weak, yet withal Unitarianism gained ground, and the year 1772 is made memorable by the presentation of a petition signed not only by lawyers and physicians, but by nearly two hundred and fifty clergy, asking to be relieved from subscribing to dogmas which they could not accept.* As the century rolled on, the disastrous consequences of Walpole's policy became more and more apparent. As the old generation of clergy died out, the old traditions and single-hearted devotion to the Church died with them; churches one by one were closed; communions dwindled to three times a year; catechising ceased; and the lack of earnestness in the priest begat unbelief in the people. The bishops, chosen now for the first time from one party, and from mere political motives, had no longer the confidence of the clergy. There were several learned and godly men on the Bench, but they seemed powerless for good. Non-residence became the rule, not the exception. Hoadly for six years never set foot in the diocese of Bangor, and, during the twenty-one years he held Winchester, visited only once. Watson could not find a convenient habitation in the diocese of Llandaff, and so made one in the Lake district, dividing his time between that delightful country and London. He offered himself as a candidate for the Divinity professorship at Cambridge, because he had no bias in favour of the Church, and none against it. He thought Unitarians good Christians, and never sought to convince them of their error. The consequence of this non-residence was that confirmations were rarely administered, and then so irreverently and to such masses that it brought contempt on the rite. A bishop has confirmed 8,000 in one day. Necessarily, discipline slept. We look in vain during the remainder of this dreary age for signs of Church life. No churches were built; no schools established; no legitimate attempt made to multiply clergy to keep pace with the growing population, much less to provide adequate endowments. Before the century closed the belief in a Church and the true ideal of a Church had faded from the English mind.

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* It would be impossible in the space allotted to enter into the Latitudinarian controversy. It extended through the whole century. We would briefly observe that Dr. S. Clarke impugned the doctrine of the Trinity, for which he was censured; Collins, 1714, endeavoured to destroy the evidence of prophecy; Woolston, 1727, the credibility of our Lord's miracles; Tindal extolled reason as a perfect guide. To these publications Gibson alludes. "In some late writings," he says, "public stews have been openly vindicated, and public vices commended to the protection of the Government as public benefits: great pains have been taken to make men easy in their vices and to deliver them from the restraints of conscience by undermining all religion." Waterland, Bishop Pearce, Sherlock, &c., replied to these authors. Hume appears in the field 1738. Peter Annet ridiculed the Resurrection and was pilloried in 1762, the last who suffered for such an offence. The Liturgical controversy commenced about 1750. It was chiefly set on foot by one man, the Rev. J. Jones, who falsely gave out that he was the mouthpiece of a large party. He was a man of no character. Archdeacon Blackburn, author of the *Confessional*, was the chief writer on this subject. In a pamphlet signed "J. D." are enumerated forty-three publications on the Confessional, and one hundred and two on the Clerical Petition controversy.

III. And now the final question comes before us—as to the growth of Schism. It is true that the tyranny of the Government sufficiently accounts for the prostration of the Church, and that the Court patronage of men like Dr. Clarke accounts for the spread of Unitarian doctrine with its deadening influence, yet, as only few Unitarians seceded, and few meeting-houses were erected, it is clear that some further causes must be sought in order to account for the marvellous growth and multiplication of sects during the remaining sixty years of the century. The word "marvellous" is not at all too strong. For whereas, at George I.'s death, we may compute the proportion of Dissenters to Churchmen to be nearer one to twenty-five than one to twenty, as in 1700, by 1800 it was computed to be one to four, and the four Protestant sects had become legion. And this question is the more perplexing from the confession of Dissenters themselves that the native force of Dissent was at that time decreasing, and that, as Isaac Taylor expresses it, unless invigorated from without, Dissent was in danger of being found nowhere but in books. Moreover, there were cogent reasons at this period why the old Puritan party should abstain from aggression. Watts, Doddridge, Bradbury, Chandler, N. Neal, and other influential Nonconformists were in communication with the Primate and certain of the Bishops, respecting a scheme of comprehension. Knowing the timidity of the Episcopal Bench, it required no great shrewdness to perceive that to aid the efforts of Whitfield and Wesley, or to countenance their irregularities, would alarm the Bishops and frustrate their hopes. Hence, feigning to be shocked, probably to some extent being really shocked, at the extravagance of these religionists, the Nonconformists held aloof from the leaders, and, as far as they dared, publicly discouraged the movement.* Taking these circumstances into consideration, however painful and almost incredible it may seem, the conclusion is forced upon us that it was professed Churchmen who thus rent the unity of the Church. It was the legitimate outcome of the teaching of the Evangelical school—a fact which many Evangelicals, such as Berridge and Grimshaw, were proud to avow, and which the names of the sects corroborate. In approaching this question we must remember that the point is, not whether these men were zealous and earnest, but whether to the Church they were *loyal* and *true*. We must remind the reader that about 1740 Wesley and Whitfield, who had hitherto been working on the principles of the old Religious Societies, of which Wesley's father had been a staunch supporter, suddenly altered their plans. Claiming the world for their parish, they undertook the spiritual reformation of England's Church and nation. They were profuse in declarations of attachment to the Church, and of their intention to reclaim her erring and prodigal sons. Many earnest men joined them in their laudable work, and thus commenced what was called the Evangelical party.

It augured badly for the Church when these reformers, in lieu of accepting in its fulness the Church's teaching, observing reverently her ritual, and submitting to her discipline, claimed for themselves immunity from discipline, liberty to disregard ritual, and to sit in judgment on her doctrine. Experience proves that nonconformity in ritual means heterodoxy in doctrine. It is evident their position was a false one from the first. How could they recommend the Church to others, who would not bow to her themselves? How could they call on men to observe her ordinances and be guided by her teaching while they themselves refused? This was to be patrons, not sons. Their attitude towards the Church varied; now they were as wavering allies, ostentatiously threatening to desert; now as disaffected subjects, disregarding her rubrics, mutilating her services, and seeking to change her doctrine; never as obedient and loving citizens, clinging to her as the Jews to Jerusalem, who could dwell in no other home. They never identified themselves with the Church, nor subordinated their will to her laws. They might labour for what they termed the Gospel, or for the invisible Church of the Elect, but for the Church, as we understand the Church, they never made the slightest sacrifice, much less gave her, as did Nelson, Evelyn, &c., the full devotion of the heart. This defiant attitude towards the Church was greatly fostered by the adhesion of Lady Huntingdon, who assumed that her rank gave her the privilege of appointing as many chaplains as she pleased, and withdrawing the person so appointed from the jurisdiction of the bishops. Thus they established from the beginning an *imperium in imperio*. They were in the Church, not of it. Everything was narrow, selfish, and sectarian. True, large sums were spent on meeting-houses, but they were erected to Wesley's glory, to propagate Wesley's teaching, to train persons for Wesley's society, not for the Church. Counselled by Venn, Whitfield, Berridge, Shirley, &c., tabernacle after tabernacle was built by Lady Huntingdon under the shadow of the Church's walls, in which her ladyship's preachers travestied the Book of Common Prayer, and from the pulpit disparaged the Church's ministry and doctrines; but we are not aware that during fifty years the heads of these two great parties ever built a church. There is no doubt that, had they proclaimed themselves to be schismatics, they would have been shunned; it was only in the character of Churchmen that they could allure the people into these forcing-houses of Dissent. Many may have acted ignorantly; many others we fear were too well aware that, like the foolish woman in the Proverbs, they were pulling down the house with their hands.

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* Philip's *Life and Times of Whitfield*, c. x. Stevens (c. v.) writes: "Dr. Watts and other great Dissenters forfeited their right to an honourable place in the history of the new movement."

And now let us see how far these statements are verified by facts. The tree will be known by its fruit. If we turn to Wesley, we shall find that he was the founder not only of the Wesleyan Methodists and their offshoots, but from the commencement of his career the fruitful father of sects. *He had full warning of the consequences of his system.* As early as 1741 Messrs. Gambold and Stonehouse, priests, seceded to the Moravians, and there were lay preachers who, when forbidden by Whitfield and Wesley to minister the sacraments, withstood them to their face,* turning their demand for liberty of thought and action against themselves, and saying that Christianity knew nothing of priests. When the master lays claim to special calls and illuminations which place him above law, it is difficult to refuse the like privilege to the disciple. All Wesley's most trusted adherents deserted him; even his brother at one time wavered in his allegiance.† Atlay, his book steward for fifteen years, seceded to take charge of an alienated body; Cennic, his master at Kingswood School, joined the Moravians with fifty adherents; Maxfield, his first lay preacher, ordained at Wesley's instance, together with Bell, accompanied by six hundred persons, departed from blind old John—Maxfield to be the pastor of an Independent congregation, Bell to be a sceptic. Peronet's son, of Shoreham, settled at Canterbury as a Dissenting pastor. The desire to administer the sacraments led preachers continually to abandon the society to take charge of Independent congregations, to which many discontented Methodists joined themselves. Of 218 travelling preachers, called the first race of Methodist preachers, 113 desisted from travelling, and the greater part took charge of Dissenting congregations.*

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* Smith's *History*, vol. i. p. 197.

† Wesley laments, as labourers increased, disunion increased; and fellow-labourers had no more fellowship with each other than Protestants have with Papists.—*Lady Huntingdon's Life*, vol. i. p. 410.

But, in addition to the secession of men of position in the society, secessions were continually taking place in small towns and villages. In Falmouth, for example, where Wesley allows that there was a godly minister, he converted eleven persons, who were assured of salvation. Within a year these gracious persons invent a new gospel; Walker of Truro remonstrates; Wesley coolly denies all responsibility, saying they no longer belonged to him. Grimshaw's exertions caused a multitude of dissenting churches to spring up in a country where on his first arrival, looking east and west, north and south, he could not see the abode of a Christian—that is, there were none but Church people. He built a meeting-house and a house for the preacher in his parish. Fletcher and his wife built numerous meeting-houses in which they preached (for Wesley sanctioned female preachers), and built the chapel in Madeley Wood to secure Gospel preaching for the parish after their decease, when it would no longer be heard in Madely Church. †

The same process of disintegration was at work from the first in Lady Huntingdon's Connexion. The Tabernacle at Norwich furnished many pastors and congregations to the Independents and Baptists. Her ladyship laments that her preachers are leaving her in large numbers during her life-time. Berridge replies that her preachers are Dissenters in heart now, and at her death will become so openly. They were so long before.‡ For, on Lady Huntingdon's claim to appoint an unlimited number of chaplains, and to withdraw them from episcopal control, being negatived in the Ecclesiastical Court, Lady Huntingdon, with the sanction and apparently by the advice of Lord Dartmouth, Mr. J. Thornton, and other leading laymen, and with the approbation of Shirley, Berridge, and other clergy, commanded all her preachers and congregations to secede, declaring she had no alternative—a monstrous declaration from the lips of a Churchwoman. Surely there was the alternative of placing her people under the control of the heads of that communion of which she professed to be so earnest a member. Several of her chaplains at this time took the oaths as Dissenting ministers. In imitation of Wesley, she sent out her servant to preach, and he became the favoured instrument of founding 113

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* Smith's *History*, vol. i. p. 493.

† *Ibid.* p. 452.

‡ Berridge writes: "You say the Lord is sending many Gospel labourers into the Church. True, and with a view, I think, of calling His people out of it, because, when such ministers are removed by death or transferred to another vineyard, I see no fresh Gospel labourers succeed them, which obliges the forsaken flocks to fly to a meeting. And what else can they do? If they have tasted of manna and hunger for it, they cannot feed on heathen chaff, nor yet on legal crusts though baked by some starched Pharisee quite up to perfection. What has become of Mr. Venn's Yorkshire flock? What will become of his Yelling flock or of my flocks at our decease? Or what will become of your students at your removal? They are virtual Dissenters now, and will be settled Dissenters then. And the same will happen to many, perhaps most, of Mr. Wesley's preachers. . . . . But you reply some of my best preachers leave me in my lifetime—perhaps they may. God did well in sending some preachers from the Methodist mint among the Dissenters to revive a drooping cause. Be glad, my lady. Lift not up your hand against them for the Lord's sake, nor yet for consistency's sake, because your students are as real Dissenting preachers as any in the land, unless a gown and bands can make a clergyman."—*Life and Times of Countess of Huntingdon*, vol. ii. p. 423.

Baptist congregations. Turning to Wales, where the Countess and the Calvinistic clergy laboured assiduously, Philip tells, in a tone of triumph, that "the history of Methodism is the history of Dissent in Wales; that in 1736 there were only six meeeting-houses in all North Wales, and not more than thirty-five in the whole Principality, the churches numbering 850; that the poor on a Sunday morning were more constant in their attendance at Church than the gentry. The inhabitants are represented as religiously inclined, and very superstitious, and therefore the more liable to be influenced by the exciting preaching and peculiar tenets of the Methodists. In 1800 the Evangelical party could boast that they had alienated from the Church the greater portion of the people and had increased the number of meeting-houses from thirty-five to nearly one thousand. In 1832 they exceeded 1,400.* But we cannot linger longer with the Countess. Suffice it to say, that during her life this Dissenting society recruited considerably the different sects, especially Baptists, and at her death split into three portions, of which one became Independents.

Passing to Venn, we read that, on leaving Huddersfield, in lieu of exhorting his flock to abide in the Church, he sanctioned the erection and assisted in building a meeting-house, "and when another vicar came, from whom he would never have wished the people to secede, but few returned to the parish church." † No less than thirteen young men converted by Venn entered the ministry, chiefly as Independents.‡ This to many will seem amazing, but astonishment will cease when we remember that Mr. Venn, in the week the meeting-house was opened in Huddersfield, published an affectionate pastoral letter to the people, most cordially recommending the Rev. W. Moorhouse, one of his converts, and now a Dissenting preacher, as their minister, in which office he continued with great acceptance for fifty years; and when further we bear in mind that many of the Calvinistic clergy habitually attended the meeting-house.§ Daubeny replies to one pleading the rank of the Churchmen who did so, that it did not lessen the sin, but made it more conspicuous. Butt, vicar of Kidderminster, and the King's chaplain, habitually, in full canonicals, held the plate at the door of the Kidderminster meeting-houses. Mr. Wills, knowing the Gospel would not be preached by his successor, on resigning the curacy of S. Agnes, sold his family plate to build a meeting-house. Mr. Ingham, a priest, an Oxford Methodist, placed himself at the head of eighty-four congregations formed on the Moravian pattern, of which all but thirteen left him and became Sandemanians. From Robinson's congregation at Leicester a hundred at a time would pass to the meeting-house from the church. ||

Rowland Hill answers to the description given by a Bishop of Chester of too many at this period, "who sought the orders of our Church with a view to set at defiance her ordinances, to depreciate her ministry, and to seduce her members into their unhallowed conventicles under the arrogant and false pretensions of being themselves exclusively Gospel preachers."¶ He had his meeting-house in London, and certain congregations in the country. He, after some trouble, obtained deacon's orders. Six bishops refused him. Was it honest in him to seek episcopal ordination with the opinions he held?

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*Philip's *Life and Times of Whitfield*, pp. 112 and 128.

† *Venn's Life*, p. 163.

‡ Stevens' *History of Methodism*, c. iv. p. 157.

§ *Countess of Huntingdon's Life*, vol. ii. p. 47.

|| *Simeon's Life*, p. 208.

¶ Bishop of Chester's *Charge*, 1790.

The condition of Olney, after enjoying for sixteen years the teaching of good Mr. Newton, is not encouraging. "It swarmed," says Scott, "with Antinomians. The professors of the Gospel were Dissenters. I had to attempt to raise a new congregation in opposition to the Antinomianism and Anti-churchism which prevailed. In a population of 2,500, often not one hundred got together on a Sunday morning until the end of the service and half these from other places." Scott himself, by his own confession, did little better. But it is needless multiplying instances of what Dissenting historians affirm and Berridge foresaw, and we leave our readers to determine what the teaching must have been to produce such extraordinary results. The impulse given to lay preaching was immense. From Salisbury alone there issued forth, on a Sunday morning, between fifty and sixty preachers, to promulgate their conflicting opinions in the neighbouring villages.* In the year 1796–7 about four hundred sixpenny licences were taken out at the New Session House, Clerkenwell, some by men who could not read, and some by lads of seventeen. Complaint is made that the Spa Fields, the avenues leading to Islington, Hackney, &c., are infested with itinerant preachers, most of them beardless boys and ignorant mechanics. † The rapid spread of this wild fanaticism greatly incensed Wesley. With withering scorn he exclaimed, "Let a pert, self-sufficient animal, who has neither sense nor grace, bawl out something about Christ, His blood, or justification by faith, and all his hearers cry out, 'What a fine Gospel sermon.'" But Wesley's denunciations were vain. He was as one rebuking the winds. To the multitude these were undoubted manifestations of the Spirit; and he speedily discovered a force had been called into existence which he could neither guide nor repress.

In justice to Venn and others it should be stated that they were aghast at the fruits of their own teaching. And well they might be; for, without a total reversal of the policy hitherto pursued, they were powerless to cope with the evils they had created. In fact, movement on their part, with the opinions they held, was to be deprecated. Any association they would institute would be formed with no eye to the Church's welfare; and any society established by them would be a party society, and so perpetuate schism and thus add to the difficulties of the Church. They could not call on men to obey the Church; for they themselves had taught them to despise her authority and to regard her as only one of a congeries of sects, and one the most lacking in grace and truth. Their coalition with Nonconformists had stopped their mouths, even should they desire to protest, which seemingly they did not, against schism as a sin. And how could they withstand the flood of Rationalism, who were really Rationalists themselves? They could not even oppose a united front to these hosts of tumultuous sectaries had they wished, for they themselves were torn asunder by bitterest feuds. "We really want love," writes Romaine. "The Foundry, the Tabernacle, the Lock, the Meeting, yea, St. Dunstan's, has each its party, and brotherly love is lost in our disputes." Rowland Hill had in the pulpit held up the female bishop to derision, and was from henceforth excluded from her chapels. Whitfield and the Calvinistic clergy denounced Wesley and the Arminians as preaching another gospel; for not to preach Calvinism, in their view, was not to preach Christ. And Wesley and his friends bade their followers, should any clergyman preach Calvinism or preach against his doctrine of perfection, to leave the Church.

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* Daubeny, *Guide to the Church*, Letter VII. p. 333.

† *Rise and Dissolution of Infidel Societies*, by W. H. Reid. 1800.

The press teemed with pamphlets on these subjects. It is to the credit of Wesley and Fletcher that they wrote as Christians. Hill's and Toplady's productions are a disgrace to Christianity.

Such was the miserably divided condition of the religious world in England at the close of the eighteenth century, a period when abroad France was convulsed by the throes of an infidel revolution, which was extending throughout the Continent, while at home zealous propagandists were forming godless clubs, and sowing broadcast throughout the land their seditious and godless opinions. At such a crisis, when men turned to the Church of England, hoping to find in her a centre of unity, a power which might sober and direct the troubled life of the nation, as she had proved herself to be in the days of James II., could it have been other than a bitter disappointment to find her a house divided against itself—that her clergy, in lieu of erecting churches and schools, in lieu of founding societies and institutions, as did their forefathers in the reign of Anne, which might invigorate the Church and elevate the people, had been expending all their strength and energy in defying Church discipline, discrediting Church teaching, and building up a Babel of sects? If nothing else were alleged, it is a sufficient condemnation of this powerful section of Churchmen to say that hardly a church had been built in London for seventy years; and that of its 1,129,000 souls one million were unprovided for in the churches of the national Establishment.* The Church could scarcely have sunk lower, and it is no marvel that the sober practical English mind should doubt whether she was not rather a burden than a blessing.

We will now ask the reader to turn from this scene of confusion and discord in England, and mark the condition of the Church at this juncture in the neighbouring isle of Man. No stronger witness could be desired to the truth of the statement that those who desire a blessing on their labours must do the Church's work in the Church's way. The extracts are taken from Bishop Hildesley's Letter to the Archbishop of York, dated July 1762:

> *Discipline.*—Among the sundry good regulations set forth by my good predecessor for the good of the Church are the Constitutions (that is, a code of discipline). These are still in force and duly observed.†
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> *Clergy.*—They are a very regular, sensible, decent set of men, almost without exception.
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> *People.*—The parishes are very populous, and of the adult natives to a man of the Church of England, and exact in the punctual attendance at the public offices of Divine worship, especially at the sacrament—six hundred being at the Communion in a country parish church at Easter. They are remarkably uniform in their behaviour at all parts of the Divine service, so that it is seldom known that any of whatever age or sex fails to kneel where or whenever the rubric directs it, though it be on the bare earthen dirty floor, and that often with such inconvenience that scarce a month passes without some one being carried out sick or fainting. Kneel, however, they will, be it ever so inconvenient.
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> *Schools.*—By the exertion of Bishop Wilson, schools were established throughout the diocese, also libraries in each parish.

Funds were raised for the education of the children of clergymen, and for the support of widows and orphans. Three parish churches had been rebuilt and enlarged, and Hildesley was raising money to continue this good work. Of course attempts had been made to disturb the harmony existing between Bishop Wilson and his flock. A clergyman from the diocese of Norwich desired to substitute a sermon for catechising in the afternoon. Thomas, of Norwich, characterises this reformer as "the idlest man he ever knew." "I am not weak enough," writes Bishop Wilson, "to comply with this inconsiderate project;" and he adds, "I thank God I have not been wanting to lay out either my income or pains to serve the necessities of my diocese; but I must be allowed to judge of the fittest way of doing both, after forty years' government of the Church, without being directed by the inexperienced zeal of others, who are not to be answerable for the consequences." The passionate earnestness with which the bishop rebukes this attempt to set catechising aside is very striking. May there not be a special reason for this? When we compare the well-ordered state of the Church in Man and its well-instructed members with the Church in England, so abounding in strifes, divisions, and errors, and when we remember further that Evelyn and the men of his day attributed the enthusiasm, ignorance, and sectarianism which prevailed under the Commonwealth to the neglect of catechising, may we not conclude that the opinion of Evelyn was shared by Wilson, and that the religious condition of the two eras shows the correctness of the judgment? Public catechising, universal at the opening of George I.'s reign, must have been a powerful means of instructing the people generally, and also of preserving the clergy from wandering from the faith. Men could hardly tell the youth he had been made a child of God in baptism, and ascend the pulpit and deny it. May not the consciousness of this have operated to prevent the revival of catechising by the Evangelicals? Be this as it may, the firmness of the bishop freed the diocese from these troublers of Israel during his life and also that of his successor, with what happy results Hildesley's letter shows. But scarcely had Hildesley's successor taken possession of the see, when a more successful attempt to gain a footing in the island was made by the sectaries. Under date 1775, Crowther records that John Crook introduced Methodism—*that is, true religion,*—into Man, which has had a very beneficial influence. Can any rational person believe that turning loose a host of undisciplined aud uneducated schismatics, such as were those sixty that issued forth from Salisbury Sunday after Sunday, could have a beneficial influence on any land, or be productive of aught else save confusion, self-sufficiency and error? And mark the modest statement, "*Methodism, that is, true religion.*" Would not the impression left on the mind by these words be, that the Gospel was almost unknown? Would any one suppose that there existed in Man, at that moment, the best pattern of a Christian community, the nearest approach in doctrine and discipline to the primitive Church, in the world? We call attention to Crowther's words, feeling confident that language as misleading, not to say untruthful, was used by many so-called religious writers of other parts of the United Kingdom besides the Isle of Man, and that no statements, therefore, of persons who could thus write should be received without being carefully sifted or corroborated by other and impartial testimony.*

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* *History of Churches in England*, by John Brewster, 1818.

† Lord Chancellor King said of this code: "If the ancient discipline of the Church were lost, it might be found in all its purity in the Isle of Man."—Wilson's *Works*, vol. i. p. 39.

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* The following picture of a Cornish parish as it existed a hundred years since, drawn by Polwhele, may interest the reader, and there is no reason for supposing this parish to be exceptional: "My rustic congregation at Lamorran were all respectful and obliging; there was a simplicity in their manners, there was a decency in their behaviour not at all the feature of the present day (1825). They stood up, or knelt, or sat down, according to the rubric. But they had neither bibles nor prayer-books, for they could not read, yet several of the elderly people could repeat the prayers and the psalms more accurately than many who read and write, and cypher too, repeat them at this moment." We learn from Polwhele how the fathers worshipped. Mr. Smith, a highly respected Methodist, shall describe the

We cannot refrain, before passing from this point, from citing the case of Walker as testifying to the importance of observing the Church's directions. Walker, in common with other clergymen, had established at Truro classes for prayer and religious instruction. Now why is it, that while Sidney, Walker's biographer, tells us of the violations of decency and order prevailing in Wesley's classes, the absence of all humility, the forgetfulness in women of their sex and the propriety of their situation, the unintelligible rhapsodies of ignorant and illiterate persons, &c., and while Simeon is shut out of his own class-rooms, Walker could write, "It hath been our singular blessing that we have no disputes among us, no envy, no strife in the heart and contention, as among the Methodists?" Surely the answer must be that his societies were formed on the model of the old religious societies—that is, in accordance with the teaching of the Church, viz., that none be admitted or continue a member who follows any other ministry than that of the Church, that none be members but such as attend the sacrament once a month, &c. Walker had six hundred in his classes. And now a word with respect to the bishops. It may seem strange, with the example of Wilson and Hildesley before them, that they did not take courage and pattern from their success. But the position of the English bishops was very different, and their difficulties were very great. Not a few of them were quite alive to the critical position of the Church and the responsibilities of their office; but they were overweighted, so to speak, by the many worldly men who disgraced the mitre they wore, while the system of translation worked most perniciously. Thus Hoadly neglected in succession Bangor, Hereford, Salisbury, and Winchester; Secker, Potter, Butler, Gibson, Benson, &c., all in a greater or less degree looked kindly on the earlier efforts of the Evangelical party to rouse the slumbering people. They did not err on the side of tyranny, as their endurance of the insolent dictation and irregularities of Wesley and others proves.* But these few, however earnest, were not strong enough for their position. We must remember that population was increasing rapidly, not merely in larger towns, which would have afforded them a problem sufficiently difficult to solve, but in remote districts and what had hitherto been secluded hamlets. They could expect nothing from the Government, terribly corrupt, and indifferent when not hostile. The old organisations were broken up.

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public devotions of the sons:—"We think if a vigilant stranger were to visit a country chapel service he would be struck with two things: firstly, the almost superhuman effort put forth by the officiating minister; and, secondly, the supreme indifference with which the majority of the congregation regard his apparent agony. He would probably observe, further, that these exertions were by no means evenly distributed over the service. In the extempore portion the minister would deem it impossible to employ too much energy; whereas he would appear to regard the portion read as of very minor importance, only serviceable as affording a resting-place whereat to recover his voice and thought. Yet perhaps the critic might unkindly think that the Lord's Prayer, the hymn, the lesson, were not the least instructive items of the service. Doubtless it is a fact, Methodist services too much resemble the performances of a minister to an audience, rather than the united worship of an assembly. Worship has been reduced to listening; listening often degenerates into listlessness. The change is not a healthy one. Nor is intermittent excitement the healthiest form of Christian life."—3d Essay. *Essays on Wesleyan Methodism*, by H. A. Smith. Truro, 1874.

* Benson ordained Whitfield when only twenty-one, and showed him marked kindness. Wesley speaks gratefully of Archbishop Secker, Potter, Gibson, and that great man Bishop Lowth. Dr. Coke received great consideration from Ross, Bishop of Exeter, as Crowther allows. And it was no bishop, but the Rev. W Sellon, minister of St. James's, Clerkenwell, who instituted proceedings against the Countess of Huntingdon's chaplains.

Convocation, through which the Church might have spoken, and which would have encouraged unity of feeling and action, was suppressed. Diocesan conferences and ruridecanal meetings had no existence. Then, too, travelling was not so easy as it is now, and bishops were separated by a wide gulf from the parochial clergy and isolated from each other. They must have been more than ordinary men to have steered the ark of Christ's Church safely through such a crisis. They were not unlearned, but they did not grasp firmly the theory of the Church, and so they devolved their functions very largely on Whitfield, who was a marvellous declaimer, but a man of no great intelligence, less learning, and no judgment; on the elect lady and her Calvinistic clergy, men of education for the most part, but none of them conspicuous for depth of thought or ecclesiastical knowledge or research; and on Wesley, who never for seven years together held the same theological opinions.* And it was not until these persons and their allies had gathered sufficient strength to set them at defiance that the heads of the Church drew back. But even then there was no attempt to originate a scheme of action on sounder principles, or to assert vigorously their authority. They seem to have been wanting in resource, devoid of administrative ability and power of organisation; and so they looked on helplessly, lamenting, but unable to control, the hordes of conflicting sectaries which were sweeping over the land, their feeble remonstrance scarcely audible and quite unheeded amid the strife of tongues.

And now, after the heavy price they had paid—the sacrifice of order and the surrender of no small portion of the truth, for conversion had superseded baptism, and preaching swallowed up all other means of grace—the bishops had not the poor consolation of feeling that even the moral well-being of the people had been improved. Wesley himself tells us how little real reformation he had wrought. "I looked to see a chosen generation, in the whole tenor of their conversation showing forth His praise who had called them into His marvellous light. But instead of this, it (the society) brought forth error in ten thousand shapes. It brought forth enthusiasm, imaginary inspiration, attributing to the all-wise God all the wild, absurd, self-inconsistent dreams of a heated imagination. It brought forth pride, prejudice, censoriousness, judging and condemning one another. It brought forth anger, hatred, malice, and every evil word and work, all direful fruits of the bottomless pit. It brought forth sad, base, grovelling affections, such deep earthly-mindedness as that of the poor heathen. O souls, bowed down to earth, devoid of God." † Fletcher confirms Wesley's statement: "There were members who spoke in the most glowing manner of Christ and of their interest in complete salvation, living in grossest immoralities." As a rule Antinomianism was a far truer description of the state of professing congregations, societies, families, and individuals, than that "holiness to the Lord, which should be written on our horses' bells." In his second "check" he speaks of "the almost general Antinomianism of our congregations." Again: "We stand as much in need of a reformation from Antinomianism as our ancestors did from Popery."* Wesley sums up Toplady's Calvinistic teaching: "As one in twenty are elected, nineteen in twenty reprobated. The elect shall be saved, do what they will; the reprobate damned, do what they can."† Polwhele tells us, "Meeting-houses have been built, and Bible associations formed, but every village and town have lost their simplicity, notwithstanding the meeting-houses," &c. He enumerates a fearful list of deadly sins which he vouches for as occurring in his immediate district. He names places and persons, and challenges, in cases of immorality of leaders, any one to refute his statements. At Salisbury, when the results of the sin of a preacher, a married man, could no longer be concealed, he boldly advocated a plurality of wives. And the Rev. Martin Madan published an elaborate work recommending polygamy.‡ However strongly Wesley may denounce the Antinomianism of the Calvinists, these denunciations are not stronger than Hill's of the great immorality prevailing among Wesleyans. Wesley's sarcasm that those who, when they find evil in bodies to which they are opposed, boast as if they had found great spoil, is no denial of the truth of Hill's allegations, nor of the particular cases he advances. It is incredible that the chief Evangelical leaders should make such statements, were there not undoubted evidence of their truth. However, let us turn to the census paper—party spirit cannot influence. Referring to Wales, where the Evangelical body worked most diligently and, according to their own estimate, effectually, what do we learn? Why, that while one birth out of twenty-one in England was illegitimate, in Wales generally the proportion was one in fourteen; in Pembrokeshire one in nine; in Radnorshire, one in eight. It is remarkable that the English counties which approach the average of Wales are Shropshire and Herefordshire, the counties bordering on it.§ We leave this to speak for itself.

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* Wesley went to Georgia a Churchman; returned in search of a religion, found it in Fetter Lane; visited the German Moravians to perfect himself, shortly after discovers and denounces the depravity of the Moravians; writes to Melville Horne, wondering he had not been stoned for preaching such doctrines. He changed on final perseverance, on faith, on perfection, &c. Nor was he less changeable in politics; at first he favoured the American rebels, but on reading a pamphlet by Dr. Johnson was converted. Taking the Doctor's pamphlet as a groundwork, he issues a publication on his own account, and is thanked by the King for his loyal composition.

† Southey, vol. ii. p. 267

And thus at the opening of the nineteenth century the results of the Evangelical movement were fully developed. It had reanimated the old denominations; it had filled their chapels; it had supplied very largely their pulpits; and in addition it had called into existence a multitude of novel sects. How lightly the Calvinistic leaders had valued Church communion had been manifested by their conduct when Lady Huntingdon's preposterous claims had been negatived by the Ecclesiastical Courts; and now, in 1797, the hollowness of Wesley's professions and the unsound nature of his teaching and training were confirmed by the defection of the body he had taught and disciplined—a body formidable from its numbers, but more formidable from its admirable organisation. Dissent was enormously strengthened by these numerous secessions; the sectaries were increased from four per cent. of the population to nearly twenty-five per cent. and the sects multiplied thirty fold.‖ Can there be a greater delusion than the popular notion that the Evangelicals revived the Church? But this was far from being all the ills that these men wrought. While no fresh institutions were devised to invigorate and give life to the Church—while from the two venerable Societies, memorials of better times, all support had been withheld, the Society for the Propagation of the Gospel, with a third of the world to evangelise, receiving from all sources the paltry income of hardly 7,000*l.* per annum*—numerous organisations were established to hinder and embarrass her work. The Religious Tract Society and Bible Society were formed, the former to inculcate a religion without distinctive teaching, as opposed to the Society for Promoting Christian Knowledge; the Bible Society, to issue the Bible without note or comment, thus discrediting the interpretation of the Church, and encouraging great freedom of thought.† Another Society was formed for evangelising the heathen on principles opposed to those of the Society for the Propagation of the Gospel. It was carefully hedged round by safeguards to secure it from being controlled and influenced by the Church, and to insure the promulgation of the tenets of the Clapham sect. Its missionaries were not licensed by the bishops, nor for some years accounted part of the Church's staff. Bishop Daniel Wilson wrote from Calcutta "As far as I understand things at present, the Church Missionary Society principle contended for extinguishes the bishop's office." We will allude only to one more institution, the British and Foreign School Society, which, while largely supported by Churchmen, was so ordered as to exclude, in an irreligious era, the knowledge of the doctrines of the Church. But, vast as were the evils this party entailed on their communion by the increase of sectarianism and the establishment of hostile Societies, they were hardly less guilty in the way of omission. Not an abuse existing in the reign of Queen Anne had been abated in the year 1800. The scandals of non-residence and pluralities were greater than ever, being intensified by the changes of circumstances and times. Hannah More tells us of thirteen contiguous parishes without even a resident curate; and the diocese of Norwich could boast of three brothers who had the charge of fifteen churches. As Hannah More was in frequent personal communication with these zealous Churchmen and reformers, is it unreasonable to ask why no effort was made to reform these scandals? Of the condition of Norwich diocese they could hardly be ignorant, as Bishop Bathurst ruled it, known among Evangelicals as the good bishop. On the deplorable condition of the Church during the first decade of the nineteenth century, all men are agreed, but as to the causes they differ. Weighing carefully all the facts advanced, will any impartial person deny that, great as were the evils of Walpole's tyranny, and those of the Arian school with its deadening influence, the deepest and most incurable were due to the misdirected zeal and energy of the fathers of the Evangelical school—their utter ignorance of all that is meant by Church principles in general, and of loyalty to the Anglican Church in particular?

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* Stevens, p. 207. † *Anecdotes of Methodism*, by Rev. R. Polwhele. 1814.

‡ The author of *Lady Huntingdon's Life* admits the corrupt state of Methodism. "The Calvinists not only shocked their opponents by saying things as strong as possible against the Arminians, but they actually went lengths which some of them afterwards condemned as the perversion of Calvinism; though others gloried in these extravagancies as the *perfection of the Gospel.* So that *real Antinomianism* became the pest of many churches. The Arminians fled from Calvinism, and almost fell into the arms of mystical deism.—Vol. ii. p. 250.

§ *Quarterly Review*, 1835, art. "Population of Great Britain and Ireland."

‖ "The licences granted for places of Dissenting worship increased last year in some parts of the kingdom in the proportion of six to one."—Daubeny, Letter VII. 1804.

It cannot surprise us that as soon as the great Continental war was ended, and men had leisure to attend to home politics, they should be indignant at the state of the Establishment, or that murmurs both loud and deep and many should be heard at the negligence and supineness that prevailed. When such feelings find utterance, it is never long before deeds follow words. Accordingly only a few years elapsed before the Ministry of the day determined on a root and branch reform; and with a reckless ignorance of Church principles, "reform" with them took the shape of mere destruction. As a commencement ten Irish bishoprics were swept away, the Welsh bishops were attacked, the English warned to set their houses in order. The chapters were taken in hand and narrowly escaped being improved off the face of the earth. The cathedrals were regarded as antiquated anomalies, at best only a kind of ecclesiastical curiosity shops; and certainly to human sight no power existed which could stay the spoilers' hands.

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* In 1800 the amount contributed to the general fund 4,666*l.* 0*s.* 2*d.*

† A late Bishop of Salisbury withdrew from this Society because he found that "it was impossible for a meeting of persons, assembled to promote the distribution of God's word, to unite in worshipping Him in prayer!"

Now it was a little previous to this fierce onslaught on the Church and her institutions that a few of her more thoughtful sons, lay and clerical, had begun to ask themselves whether the Church of the Scriptures, the one Catholic and Apostolic Church of the Creed, was after all nothing more than a multitude of jarring sects—a number of persons who might so far lay aside their religious animosities that they could meet upon one platform, but never kneel at one altar—a gathering of separate men who had no more coherence than pebbles which the waves might cast together on the shore. They asked themselves further whether the doctrines so plainly set forth in the different services were intended to be so many dead letters, or whether they were precious truths to be taught by the minister as he would answer it to God. And the rubrics so plentifully interspersed throughout the Book of Common Prayer—were they words without meaning, or laws which priest and people were alike bound to observe and obey? The answers to these questions were obvious; but, obvious as they were, it required no common courage to proclaim these doctrines, and no ordinary amount of determination to obey the Church's laws. Men's minds, however, were stirring, and the avidity with which the principles insisted on in the *Tracts for the Times* were accepted manifested that the writers were only putting into shape and language truths which had been floating in many minds, and for the recognition of which thousands of earnest souls were yearning.* The ground they took was the simple and honest ground that the members of the Anglican Church were in conscience bound to believe the docrines set forth in her service books and to obey her laws, and further to take the Bible, as interpreted by the primitive Church and their own, as their guide—in other words, to abide by Vincent of Lérins' rule, *quod semper, quod ubique, quod ab omnibus.*† Of course there was occasional error and hastiness of conclusions, but nevertheless the great purpose was achieved. Men no longer fought for the shibboleth of a party or the opinions of a sect. They rallied round that which they believed to be a Divine institution, the Church of the living God, the pillar and ground of the Truth. They were invigorated by a new spirit, and worked for another end; one thought animated every breast, and one cry was raised by every voice, "*Pro ecclesiâ Dei.*" The Evangelical party and their allies were bitterly opposed to this movement, which scattered to the four winds of heaven all the principles on which they had acted. The *Record* prayed that our spiritual fathers could be brought to feel it is their bounden duty "to expel these tainted sheep, and that instantly, from our pale," and Arnold "longed to fight with them in a saw-pit." This was natural, seeing that to act in the spirit of the Prayer Book was to condemn utterly all their teaching and practice. No further evidence of this is needed than the pamphlets they published at this juncture in their own defence. But their efforts availed not; a generation has scarcely passed away, and yet the effects of these principles are manifest alike in the metropolitan cathedral and the lowliest parish church, manifest in the fabric, the ritual, the ministration of the priest—nay, manifest even at the antipodes. They have penetrated every branch and offshoot of the Anglican communion, Ireland alone excepted, and whether she should be regarded as an encouragement or a warning we leave others to say. Yes, a vast change has passed on this Church and nation. God, of His gracious mercy, has breathed upon the dry bones, and they live; and while it is well to remember gratefully how great the change is, it is well also to remember that we are not safe yet, that we need all the lessons of the past to guide us for the future, and that the *causes* of what had so nearly wrecked us may furnish the very beacon lights we need.

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* We earnestly hope that nothing which has been said in this article will be taken to ignore the fact of a continuous tradition of better things handed down in the Church of England all through the dreary period whose darker side we have had painfully to depict. Utterly shattered as the great school of Churchmanship was by the events of the middle portion of the century, its fragments still lived on,—we need only to mention the name of Jones of Nayland, as an example,—but it was as fragments, without cohesion or co-operation, and without a definite and overt influence on the general course of the Church's history. The story of the *survival* of Church principles has yet to be written.

† Vincent of Lérins, *Against Heresy*, Oxford ed. *Tracts for the Times*, No. 78. But it may be asked did not Vincent of Lérins' rule lead to Rome? We reply no; it was the rejection of this rule and the adoption of a new theory of development which opened the door to endless change, and led to secession.

The foregoing pages will have been utterly wasted if they have not shown us that the former of these causes was the way in which an astute Minister was able to demoralise the Church from within by an unscrupulous misuse of Government patronage in the nomination of bishops, combined with the rough-handed suppression of the Church's living voice. The latter cause lay in the reckless and self-devised modes of working adopted by men of zeal and piety, who deplored the decay of religion, but who drew their inspirations from their own imaginations, instead of from the divine teaching and divine discipline of the Church of God. To the former we owe the spread of the cancer of Rationalism which eat out the life of the Church from within. To the latter we owe it that the piety of the Evangelical fathers not only failed to counteract the Rationalism inside, but raised up a host of enemies from outside in the multitude of Dissenting sects with which the concluding years of the century present us. It is impossible at the close of a long article to draw out in detail the lessons for the future with which these considerations are laden. But we may note the warning which they bear for all those who in our day are in danger of thinking that zeal and zeal alone is a safeguard against error, and who forget that the more earnest their devotion, the more need there is, first, of a profound study of what really *is* the mind of the Church which they desire to serve, and next, of an unreserved submission of their own views to her dicta and to her principles. He was a wise man who said, "it is not the crimes of the bad that I so much dread: it is the errors of the good which work the harm."

PHILOSOPHY ABOVE SCIENCE.

First Cause above Phenomena.

BY PROF. W. D. WILSON.

We have the pleasure of presenting to our readers a salient extract from a forthcoming work by Dr. Wilson, entitled "Live Questions in Psychology and Metaphysics," selected from his courses of Lectures in Cornell

University. It clearly indicates the different grounds of Science and Religion, and shows how impossible it is for the former to prejudge or preclude the postulates of the latter. And if the Evolutionists will admit the idea of final cause into their scheme, it simply changes their whole reading of Nature's record from "*backwards* to *forwards*." This passage will be found an excellent supplement to the distinguished author's "Few Words with Scientific Men," published by us some time since:

> As already intimated in these Lectures, I think that the fact of motion and change in nature implies a Beginning—or, perhaps I had better say a Beginner—who is not material. Each change is an effect; and its immediate cause was also an effect of something before it. And thus we have a series running back indefinitely. But a series without a first term is an impossibility. And, moreover, the first term is never produced as the succeeding terms are, or in accordance with the law of the series. It must have had a cause and a law of its own, and peculiar to itself. Otherwise it would not have been the first term at all.
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> I see not how we can escape the necessity of admitting the existence of a Supreme Being somewhere. If, as we have just said, this series of phenomena in nature had a beginning, there must have been a Supreme Being, a First Cause to cause it to begin.
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> But on the supposition that it had no beginning it is eternal. And with time enough, all things that are *possible*—the bad and the worst, as well as the good and the best, must become *real* also; unless there is a Supreme Being, a Sovereign Ruler to prevent it. And must not an Infinite Being, if he did not exist at first, be among the things already produced? Surely such a Being is conceivable, and therefore possible. It will not do to say "*not yet;*" for eternity is long enough for all things that are in themselves possible. There must have been time enough for all things whose existence does not imply a contradiction in terms, many times over—in fact, any number of times, already. If, therefore, there was no God at first, as a Creator and Lawgiver, there must have been one *produced* by this very process of evolution and development long ago, as a necessary result. I see no way of escaping this conclusion.
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> And miracles too; for aught I can see. If there was before all else an Infinite Being, who created this world and gave it its law—even though that law were the law of evolution—the very act of creating, of originating and starting it off, must have been miraculous, in the only proper sense we can attach to the word. And whether He has interposed *miraculously*, or by way of miracle since, is merely a question of history. The supposition is possible, and perhaps, on the whole rather probable.
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> But if there were no such Being at the beginning as creator and cause, then as we have just seen, the very process of evolution and development must have produced one. And I think that in the nature of the case there can be but one Supreme or Infinite Being. Spinoza has proved that. But He must be a miracle-worker, else He is not infinite; He lacks one attribute, the possession of which would add to His being, and a miracle-worker would be greater than He. The very conception of such a Being implies superiority to nature, and power over it. He that *did* originate laws can suspend them; He that ordained gravity as the law of masses, can also, upon occasion, ordain that gravity shall not act so as to draw down too roughly, the sparrow that flutters and falls. He that gave life and raised the unliving atoms to be a vital frame can certainly control that life, so as to suspend and restore it at pleasure. He that is above all things, surely for Him there is nothing that He can not do. The only limit to His power is nonentity. He can not do that which is nothing when it is done; as, to make *two* hills without a valley

between them, or a crooked line that is shorter than a straight one between the same points. Or is there no such Being? Why not? If this evolution has been going on infinitely—if it had no beginning, and its tendency is, as all admit and claim that it is, and has been for countless millions of years, *upwards*, it must have produced such an Infinite Being an infinite time ago. And that, as it seems to me, is about the same as "*In the Beginning.*"

The recognition of this First Cause may be no necessity for any branch of the Natural or mere Physical Sciences. They deal with second causes and intermediate stages and terms in this, only not endlessly, long series. For the man of this nineteenth century who would write a history of Greece, it is no matter whether the earth had a beginning to its existence or not, or whether man has been living on its surface ten millions, ten, or only six thousand years. In either case the period of which he would write, and the events he would describe, are too far from the beginning, to be influenced by any diversity of views that may be held concerning it.

So with Natural Science. The very idea of cause, and the relation of cause and effect implies, indeed, a First Cause. But then, we are so far from that first act of causation, that no special influence can come from it upon the observations and conclusions of today; if we confine ourselves to the appropriate sphere of science. But it is narrow-minded and unphilosophical to hold, that because we have nowhere encountered any First Cause, or any act of primary causation there can have been none. Many things must have happened on this earth, the likes of which *we* have never seen. The Universe certainly has not always gone on as it is going now. At all events it did not begin as it is now going. At the starting off there was something unusual, a different order and another Cause besides those that the Physicist now finds in his manipulations.

Nor will the hypothesis of alternating extremes—maxima and minima of heat and cold, expansion and condensation, help us much. They are mere "*dead points*," where the Universe comes to periods of "complete equilibrium or rest" as Herbert Spencer calls them. For we must remember that we are speaking of the Universe, the sum total of all things that exist. And when *it* comes to "equilibrium" or "rest," all its parts and particles are inactive, and there can be no outside mass of matter to act upon it, and set it in motion again. Its own particles and parts have ceased to act on each other. There is nothing to carry it through the maximum or the minimum, where from condensation it should begin to expand, or from expansion it should begin to condense. There must, therefore, be a Personal Agent somewhere outside of it—or in it—to carry it through these points, or it would have remained in the first one it reached, forever. And, of course, if the Universe is eternal, such an one must have been reached long ago; so long that nobody can tell how long.

A cause there must be, then, and a First Cause. And He must be not only real but adequate also. We cannot resolve His nature into ideas, with Plato and the pantheists; for then He would not be real. Nor yet can we resolve it into mere abstractions and laws, with the materialists; for then He would not be adequate. He must be intelligent or there would be no order or comprehensibility in the Universe. He must be capable of volition and purpose; for before He acted there was nothing to act on Him as motion or cause. And these—intelligence and power of choice – constitute Personality.

Many object to ascribing personality to God, because as they think, it implies limitation, localization, restraint, and perhaps caprice and mere arbitrary rule. But all these are the mere accidents of personality, as we see it manifested in our fellow-men. Perhaps they are, all of them, inseparable from finite personality anywhere. But they are no attributes of an infinite Person. Infinity, from its very nature transcends all these conditions and limitations. We may not be able to comprehend it—we certainly cannot imagine it. And all our conceptions of it, do the best we can, are undoubtedly inadequate and to some extent anthropomorphitic—but some conception of it, more or less adequate or inadequate we all have.

And He must be a Lawgiver also. It is true that facts, in nature, suggest a law; and, by induction we find that law. But, *in all contingent matter*, law is only the realization of the will and purpose of some person, one who chose to have things as they are, but might have chosen to have them otherwise; and His choice would have made them so. In necessary matter this personal influence not only does not appear—it is precluded. But in all the inductive Sciences, what the scientist finds, and all he can find, is an expression of the will of a Personal Lawgiver.

To the views thus presented, few, if any, I apprehend, will object. Men object only when we begin to talk of a God Who can lay His commands on us—command us to do things and punish us if we do them not. Here is the practical difficulty, the grand sticking point, the insuperable obstacle at which most unbelievers hesitate. But I do not appreciate the force of the objection. It is certain that man often needs, for his own good, to conform to laws, the reasons of which he cannot see until after he is either enjoying the fruits of obedience, or suffering the enduring consequences of his mistakes. Restraint is better than the freedom that allows us to do wrong.

Upon the natural order, there is certainly based a supernatural. In the lower order the order of Nature—the consequences of any violation of law follow surely and inevitably, whether we know the law or not; the burnt finger smarts none the less, whether we did or did not know that fire will burn. But in the higher order—the Supernatural—no man feels shame, remorse, or regret even, unless he *knows* that the act he has done is wrong. Into this higher order we rise the moment we become capable of thought and voluntary action. Here we enter upon a new state of discipline. We not only become capable of knowing and comprehending higher laws, which have no application or force below us, but we become responsible also for the knowledge and observance of them. The worst of the pains, as well as the most cherished and characteristic enjoyments of our lives in this world, and all our hopes of a life hereafter, depend on the laws and conditions of that sphere. They are found nowhere, not even the germ or prophecy of them, in mere inorganic matter. They do not enter into plant life. The dumb animals know nothing of them. From man they extend upwards, and reach a limit we know nothing of. God is above them, and "over all, blessed forever."

But none of the methods we have considered include among the real entities, either the "ideas" and "faculties" of which the psychologists have said so much, nor yet the "forces" of which the physical philosophers make so much account at the present day. Their effects are never seen except in the presence of real causes, which are known to be indisputably such, and which are sufficient to account for all the effects we see. Hence, we must, at present, regard the hypothesis that assumes that they are real causes or entities at all, as wholly gratuitous and unwarranted by any principle of a sound philosophy.

No immediate change in the use of language is, however, to be expected. Perhaps it is not to be desired. So long as physicists use these abstract terms, as mere convenient metonymies—the fact that they are so used being well understood and admitted by all, no harm can come of the use; and much is gained by way of brevity and comprehensiveness of expression.

It may be, as already said, and for the reasons given, that mere science has no need to take into account either a First Cause, or the final causes of things. But *Philosophy* must take account of both. Science has no authority to deny, and no justification for denying their reality. Whatever is possible may be real. Only

Omniscience can affirm a universal negative in contingent matter. No finite mind can affirm that there is not an Infinite Mind somewhere. Hardly can we say that He is not at work in the phenomena around us, even those with which we are most familiar and think we know the best—in the gravitation, in the attraction and repulsion, the analysis and synthesis, the successions and changes that make up the sum of nature's phenomena.

Even while these pages are going through the press, one of the foremost scientific men of our country says, "Light, Heat, Electricity and Magnetism, Chemical Affinity and Motion, are now considered different forms of the same Force; and the opinion is rapidly gaining ground that Life, or Vital Force, is only another phase of the same power." If by "light" he means anything else than "luminous bodies," and by "heat" anything but heated masses or molecules of matter, and by "life" anything besides living tissues and cells, what he calls Force or Power can be nothing but God Himself, at work in those phenomena.

I am well aware that the ignorant and superstitious are always looking for "miracles" and "interpositions" in their behalf. And the whole history of science is an illustration of the fact that scientific discovery is constantly relegating what has been regarded as "miracle," to "the order and course of nature," until scientific men have come to accept it as an axiom, that there are no miracles now. It is well; for it teaches us to trust to ourselves and to the laws of nature as being the chief factor of that providence by which God governs the world. But we cannot, and we *do* not forego all trust or faith in Providence. In the lowest and most ignorant it may take the form of superstition and fetichism, but in the more cultivated it becomes a trust, not only in the order and course of nature, but in something Higher, over and above nature, something that guides, and can help without "*interfering*."

The history of the doctrine and use of final causes is instructive. The scholastic Philosophy took note only of First and final causes. Modern Science has been much occupied with the consideration of second causes. It has claimed to be able to get along without a First Cause—"the hypothesis of a God" as scientists have called it, and has stoutly protested against the recognition of any final causes. Final causes imply an intelligent Personal agent. They account for phenomena by referring to His will, and the purpose He had in ordaining the phenomena. But strangely enough, the last evolution and final outcome of this atheistic philosophy of nature, finds itself obliged to recognise final causes, under another name perhaps, as one of the indispensable elements of its explanation of the phenomena of life and living things. In Darwin's theory of "*Natural Selection*," and "*The Struggle for Life, with Survival of the Fittest*," it becomes incumbent on him to show how and why each feature that has been produced by his process is the fittest, or makes its possessor the fittest to survive. But the very word "fittest" implies an end, a "*final cause*"—a something to or for which it is "fittest." And the recognition of this final cause becomes indispensable as a part of his explanation, and a means to it. The most forcible objections to the theory, have come from such cases as the sting of the bee, the rattle of the snake, etc. This last especially, is quite a stumbling block to the advocates of this theory. They can show no final cause for it, no reason or way in which it makes its possessor more fit or likely to survive in the struggle for life, than if he had it not. It appears to be a hindrance to him rather. It looks, as we are at present informed, and according to the best knowledge we have at our command, as though it had been designed by some wise Providence, for no special use to the snake, but rather in mercy, and with a benevolent design to man and animals, so that the snake could do no harm without first giving a warning to his victim.

The effort to escape this difficulty has led to the suggestion of a correlation of parts and properties, such that two or more are, or may be so united that the one cannot come without the other; and while the one is good for the animal, and the other is bad, yet on the whole, the usefulness of the useful one predominates over the hindrance of the other. Doubtless there is such a connection in some cases. There is inconvenience in the weight of the elephant, but he could hardly have his size and strength without it. But after all—this hypothesis fails in many cases.

But with or without this doctrine the whole theory fails and falls to the ground without the recognition of final causes—ends and purposes for which things exist—ends and purposes that can have no reality without some one who purposed and intended them.

It is certainly an old myth, if it is not a divine record that man's earliest efforts after knowledge, were accompanied with, if they did not proceed from, a disposition to unbelief and disobedience. And from that day to this, there has been something of a natural antagonism between the two powers of mind. Hençe it is not at all surprising if we find those who are constitutionally least inclined to believe and obey, making themselves most conspicuous among those who engage in the pursuit of science.

But there is more in the soul than intellect—more in life than merely to know. Poetry and Religion are necessary as well as Science. Man is not satisfied with facts and laws alone. They are dry and hard—and in the language of the old heathen Epicurus, "inexorable." Whereas man wants something that is glowing with life; something that kindles imagination; something that inspires hope, even "the hope," which as Epicurus has said "comes only from prayer and the worship of God."

I like to repeat the words of this old philosopher. For heathen, sensualist, and materialist though he were, I have scarcely found anything in all my researches, preparatory to writing these Lectures, that pleased me more. Buddha is reported as having said, "All of you who are in doubt whether there is a future life, had better believe there is one; you will then abandon sin and act virtuously, and if there should be no result, such a life will bring a good name and the regard of men.' It seems to me, however, that the Greek philosopher, living some three hundred years later, puts the matter still more pointedly, when he says, "Wherefore it is better to follow that which is told us of the gods, than to be slaves to fate, which is all that the physical sciences can present us; for the former gives us a hope that comes of prayer and the worship of God, but the latter leaves us to the necessity which is inexorable." And yet, we have, as I think, a more sure Word of prophecy, which says unto us, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light."

And thus I bring to their Conclusion, my Lectures on the History of Philosophy. My plan has differed from that of others, as you must have noticed, in that I have given the opinions of the philosophers *in their own words* quoted at length; giving you the best translation I could make when I felt competent to make a translation, and when I did not I have given you one that was made by a friendly hand. I have also given you, along with the history of speculative opinions an account of the progress of the Natural Sciences and of Pure Mathematics as well.

The History of Philosophy, however, is but one Chapter in the broader and more comprehensive subject, the Philosophy of History. We see man beginning his career in an unreasoning, unquestioning belief and awe, an "unconscious monotheism" as Max Müller calls it. We see this with the eastern Aryans—the Hindoos—developing into a pantheism, while with the more active Aryans of the West, as the Greeks, it becomes a polytheism. With the Mongolic and Shemitic races it takes the form of a monotheistic personalism, with superstition, fetichism and idolatry prevailing everywhere. Philosophy came in afterward and began in scepticism and distrust of the prevailing theories and myths—seeking to establish Science in the place of mere unreasoning credulity; and with this scepticism there came the relaxation of restraint, and something of a disregard of the inevitable consequence of wrong doing.

But by the processes of investigation and analysis, the pursuit of science itself brings us back to the original starting point—not now, indeed, an "*unconscious* monotheism," but a theism, consciously held and based on most impregnable foundations, which asserts the existence of One God,—before all, over all, and in all; Whose ways are in His works, and Whose will is seen in the course of His Providence, in the History of the World, and in the experience of each human heart. A God, near and yet far off—known by all, and yet comprehended by none—a God whose presence is law, and order, and peace, and Whose fruition is eternal life and Heaven. And in the course of this evolution the two, science and religion must again unite and be in harmony; Religion. accepting every truth and fact of science, as a part of the divine administration; and Science recognizing the truths of revelation as its necessary complement and crowning glory.

THE DIOCESE AND THE PROVINCE,

BY BISHOP McLAREN.

Division not necessarily Separation.

Division suggests separation, isolation, independence. As a matter of sentiment and association this is unpalatable. Viewed in the light of the interests of the church, it is at once opposed to primitive precedent. sound policy, and future prosperity. Those who are thoroughly dominated by belief in one Catholic Apostolic Church are conscious of an instinctive aversion to anything that seems to tend away from unity. It is not my purpose to occupy your time in any statement of the principle of federation as illustrated in the polity of the church of the second century. But a cursory review of the idea of unity in the history of our church in this country may be of some profit.

The scattered and disassociated "Church of England people" in America in the eighteenth century pleaded long and earnestly for the episcopate, just because they realized what fatal results would follow a continuance of their abnormal condition. In one of his zealous but ineffectual appeals the Rev. John Talbot (about A. D. 1714) says: "The house at Burlington bought in the name of the Venerable Society for his (a bishop's) habitation is compleatly repaired for his reception according to their order; we must pray for such a person, and the affairs of the church languish for want of him, and if, notwithstanding all this, we are not so happy as to have one sent to us, we are likely to run *into independency and confusion.*" It was not until 1784 that Bishop Seabury was consecrated, and in 1787 Bishops White and Prevoost. Immediately the diocesan units came together under the force of cohesion, and organized the general convention, or, as it might have been quite accurately termed, the Provincial Council of the church in America. It was a confederation of ecclesiastical jurisdictions, whose metes and bounds conformed to the lines of the States, under the government of the college of bishops, presided over by one of their number, *primus inter pares*, viz.: the senior member; and to this was added a house of clerical and lay deputies, representing each diocese and endowed with certain powers of concurrent action.

That the wise and venerated men who laid the foundations of this national organization foresaw with almost prophetic vision the prospective necessity of other economic arrangements, is well known. Bishop White wrote as follows: "The time will probably come, but it is not likely to be soon, when a representation to each house will be constituted by deputation from sundry districts, into which the very extensive country occupied by us will become ecclesiastically divided. This may dictate another profitable arrangement—that of an ecclesiastical assembly in each district, in each of the two years intervening between every two general conventions."

The question of a division of dioceses too large to be administered by a single bishop at length arose, and with it the presentiment of vast growth in the future. The church became more thoroughly impressed with her sublime mission, and the missionary era dawned. Far-seeing men began to perceive more clearly the approaching necessity of readjustment. Every sentiment of unity growing out of the associations of years revolted at the idea of dividing one state into several independent sovereignties, owning slight relations to each other, liable to be still more widely separated as divergent policies or views might sunder them, and having only such legal community as is afforded by a distant triennial council. There was no purpose to depreciate that tribunal, but rather to exalt its dignity by elevating its powers to a higher level, so that it might represent an assemblage of provinces rather than of dioceses. The journals of the general convention from 1850 to 1861 bear testimony to the zeal with which the distinguished Bishop De Lancey, and others advocated a rearrangement. In 1861, a committee of the diocesan convention of New York reported against a further division until the provincial system had been definitely settled. In 1865 the diocese of New York formally requested the general convention to divide the church into provinces, and the final response to that petition is seen in the present canon authorizing the formation of a federate convention or council of the dioceses within any state on certain conditions. Acting under this canon, the five dioceses of New York in council assembled, made a declaration of powers and asked the approval of the general convention. The action of the house of deputies was embarrassed, however, by uncertainty as to its own powers in the matter of providing courts of appeal and did substantially nothing. An understanding seemed to prevail, however, that if the confederated dioceses of New York chose to create for themselves an appellate court they would do what they, at least, had a perfect right to do. Certainly under the constitution a diocese has a right to locate the jurisdiction in cases of appeal, as Illinois has done in making the bishop and the rural deans its appellate court.

It is evident, I think, that the general convention in all its legislative action has been disposed to favor the idea of a federation of dioceses within a single state and has done what best it could to enable New York to experiment, if, perchance, it might exemplify the province. If the results have not been what the more sanguine anticipated, they have certainly furnished sufficient reason to expect other efforts and better results.

Other dioceses than those of New York have made tentative efforts toward the maintenance of unity while proceeding to division. In 1872 the bishop of New Jersey proposed a definite scheme "to preserve the unity of the eccleiastical associations and other precious interests of the church within the state of New Jersey." The salient features of this plan were as follows:

1. All dioceses in New Jersey while maintaining diocesan existence to constitute one body to be known as the province of New Jersey.

2. The then existing convention to be the synod of that province, all the bishops being members, and voting as a separate order when such votes should be called for.

3. The synod to retain absolute power of making and altering the constitution and canons, the violation of which might involve liability to punishment.

4. The bishops and such clerical and lay assessors as the synod might provide to be a court of appeals.

5. Mission and eleemosynary funds to be under the management of the synod.

In the following year a committee reported strongly in favor of the general principles involved in the idea of diocesan federation.

The bishop of Minnesota in his address of 1874 outlined a similar scheme, and the convention approved of the plan.

Our own diocese, as long ago as 1867, seems to have had its attention drawn to this matter, and expressed its opinion in the following resolution, which will be found on page 54 of the journal of that year:

> *Resolved*, That the diocesan convention of Illinois declares itself to be in favor of an early adoption in this country of a provincial system adapted to the condition and wants of the church in the United States; and the general convention is requested at its next session to provide the necessary legislation to accomplish this end.

In the same year a committee was appointed by the convention of Maryland, of which the lamented Dr. Mahan was chairman. At the conclusion of their report the committee expressed their unanimous opinion that the multiplication of dioceses by the process of division will require a like multiplication of provinces by a similar process; that in carrying out this principle there should be entire concert of action throughout the church; and that the integrity of our present system and the supreme authority of the general convention should be maintained. The report also mentions the fact that the dioceses of our southern states at a critical period of their history some years since adopted this system almost by acclamation.

I have thus endeavored in a brief and cursory way, omitting some facts of similar purport, to show the progress of the provincial idea in our American Church. Perhaps some will learn for the first time that the most statesmanlike minds in the church have turned toward the idea of confederation within the more restricted boundaries of states as the solution of many practical problems of ecclesiastical administration. In the presence of possible division in Illinois, I have felt it to be my duty to bring this subject before you, and urge it upon your most serious consideration. It is hedged in by difficulties of confessed magnitude. It meets the antagonism of prejudices that do not stand appalled at the circumstance that our sister church of Canada exhibits the system in actual operation. It is suspected of revealing a tendency toward the Roman polity, with its imposing hierarchy, although it is not at all the provincial system of that communion; nay, rather, as I perceive resemblances, it has a much more striking likeness to the systems of graduated authority which prevail in several of the Protestant communions. Among the Presbyterians, for example, the presbytery might be termed the diocese. Their synod, which is a federation of presbyteries, represents the provincial council, while the general assembly finds its counterpart in the council of the national church. A duly constituted or ordained permanent "moderator," presiding in the city mother church, and exercising episcopal functions throughout the jurisdiction, would transform a presbytery into the primitive *paroikia*, or its present equivalent, diocese; and like changes would give the province and the highest judicatory.

The advantages to be derived from the primitive economy to the present state of the church have been variously stated, and, doubtless, they will be more clearly perceived as the necessities of the church demonstrate them. Some of them may be specified.

1. The division of a large state into several dioceses will inevitably result in dioceses of unequal financial strength, and hence a possible discrimination against the missionary work in the weaker subdivisions. Division would naturally bring with it a development of local zeal and beneficence, but would this increase of self-supporting strength equal the loss of sympathy and interest and substantial aid? By maintaining the unity of the work, under the control of a synod, with the added zeal and care of a number of bishops, the strong would continue to help the weak, and the increase of means which would follow the increase of dioceses would minister to the prosperity of the whole.

2. That a bond of union and a means of realizing it would operate to the advantage of Christian education there seems to be no room for doubt. This is practically acknowledged in the co-operation of a number of bishops in the administration of several of our institutions of learning. The policy of establishing schools on the narrow basis of a local management and constituency usually illustrates the local incapacity to accomplish what the church ought to accomplish, and does not. Multiply the controlling minds broaden the field, and the work at once assumes better proportions.

3. The creation of a provincial jurisprudence would simplify the canonical law of the church greatly. As dioceses multiply, each with its own code, the embarrassment arising from different and often contrariant enactments increases. A central body, having authority to make canons of common interest, and subject to the constitution and canons of the national church, would check and diminish this.

4. The establishment of an appellate court, to which recourse may be had from the decision of any diocesan tribunal in the state, is one of the advantages of this rearrangement of the provincial system which cannot be overestimated. The general convention has made no such provision, and will not, so long as in the opinion of many canonists, a constitutional impediment interposes. It is a question, too, whether judicial equipoise of mind is practicable in such a large and unwieldy body.

Other advantages might be enumerated, such as the securing of legislation affecting alike the interests of all the dioceses, and possibly the unification of efforts to raise endowments for the support of the episcopate and the maintenance of institutions, but I shall not proceed further. I have introduced the subject at this time with some personal diffidence, but under solemn constraint of duty. If we were to have a partition of Illinois into two or three dioceses, and such a partition must occur now or in the near future, we must begin at an early day to provide against separation and independence—a task much more easy of accomplishment now than afterward, when unity will have been broken and new crystallization have been formed. It is my duty to solicit your wise consideration of the subject and proffer my co-operation under the conviction that whatever steps are taken in respect of division ought to be taken with an intelligent appreciation of the question now burdening the minds of many of our wisest men and with the catholic instinct of unity guiding our action. This grand old diocese of Illinois, hallowed by the prayers, labor and self-denials of many holy men, precious in the memory of thousands of the faithful, ought to remain ONE!—*Convention Address, Sept.* 1877.

ATHANASIUS.

When shall our northern Church her champion see,
Raised by divine decree,
To shield the Ancient Truth at his own harm?
Like him who stayed the arm
Of tyrannous power and learning's sophist tone,
Keen-visioned Seer, alone.
The many crouched before an idol-priest,
Lord of the world's rank feast.
In the dark night, mid the saints' trial sore,
He stood, then bowed before
The Holy Mysteries,—he their meetest sign,
Weak vessel, yet divine.
Cyprian is ours, since the high-souled primate laid
Under the traitorous blade
His silvered head. And Chrysostom we claim
In that clear eloquent flame
And deep-taught zeal in the same woe, which shone
Bright round a Martyr's throne.
And Ambrose reared his crosier as of old,
Less honoured, but as bold,
When in dark times our champion crossed a King. –
But good in everything
Comes as ill's cure. Dim Future! shall we need
A prophet for Truth's Creed?

δ (*Lyra Apostolica.*)

ENGLAND.

Tyre of the West, and glorying in the name
More than in Faith's pure fame!
O trust not crafty fort nor rock renowned
Earned upon hostile ground;
Wielding Trade's master-keys, at thy proud will
To lock or loose its waters, England! trust not still.
Dread thine own power! since haughty Babel's prime
High towers have been man's crime.
Since her hoar age, when the huge moat lay bare,
Strongholds have been man's snare.
Thy nest is in the crags; ah! refuge frail!
Mad council in its hour, or traitors will prevail.
He who scanned Sodom for His righteous men,
Still spares thee for thy ten;
But should vain hands defile the temple wall,
More than His Church will fall:
For, as Earth's Kings welcome their spotless guest,
So gives He them by turn, to suffer or be blest.

δ (*Lyra Apostolica.*)

THE UNITED STATES OF AMERICA.

"*Because that Tyrus hath said against Jerusalem, Aha! she is broken that was the gates of the people; she is turned unto me: I shall be replenished, now she hath been laid waste: Therefore, thus saith the Lord God, Behold, I am against thee, O Tyrus.*"

Tyre of the farther West! be thou too warned,
Whose eagle wings thine own green world o'erspread,
Touching two oceans: wherefore hast thou scorned
Thy fathers' God, O proud and full of bread?
Why lies the Cross unhonoured on thy ground,
While in mid air thy stars and arrows flaunt?
That sheaf of darts, will it not fall unbound,
Except, disrobed of thy vain earthly vaunt,
Thou bring it to be bless'd where Saints and Angels haunt?
The Holy seed, by Heaven's peculiar grace,

Is rooted here and there in thy dark woods;
But many a rank weed round it grows apace,
And Mammon builds beside thy mighty floods,
O'ertopping Nature, braving Nature's God.
O while thou yet hast room, fair fruitful land,
Ere war and want have stained thy virgin sod,
Mark thee a place on high, a glorious stand,
Whence Truth her sign may make o'er forest, lake and strand.
Eastward, this hour, perchance thou turn'st thine ear,
Listening if haply with the surging sea,
Blend sounds of ruin from a land once dear
To thee and Heaven. O trying hour for thee!
Tyre mocked when Salem fell: where now is Tyre?
Heaven was against her. Nations thick as waves
Burst o'er her walls, to Ocean doomed and fire:
And now the tideless water idly laves
Her towers, and lone sands heap her crowned merchants' graves.

JOHN KEBLE (*Lyra Apostolica*).

Miscellanea.

THE RIDSDALE JUDGMENT.

NOTE.—This *weighty letter* has not been printed in this country, and will not be, unless the ECLECTIC gives it. W. A.

To the Editor of the Daily Express:

SIR,—As Mr. McNeile has published his remonstrance to me, I may, without egotism, explain my meaning on one or two points which he raises, since I do not know whom his observations may not distress. We, the old Tractarians, were deterred by two things from acting on the "Ornaments Rubric," about whose meaning none of us had the slightest doubt.

1. The office to which we hoped that God had called us was to do what we could to revive faith and holy practice, which, in those days, were held or acted upon coldly or superficially or were neglected. We wished also to awaken some to a fuller sense of the office and character of the Church, as the body of Christ, and of His gifts in her. But in those days, those whom we especially hoped to win to fuller truth counted everything, except the soul's direct intercourse with God, as external. Everything which came through the body was so counted, the sacraments themselves, fasting, week-day services, &c. It was common to speak of us as substituting the sacraments for Christ. People who looked kindly on us, took as their motto, "Evangelic truth," and gave us as ours, "Apostolic order;" as if to revive forgotten truth was not the business to which our energies, whatever they were, were directed. I remember how, in a large town, people were startled by a sermon on "Judgment according to works." We were, then, jealous of externals, lest any revival of them, on our part, should draw people off from our central object, as if we were busy about mere outward things, and so people might be the more prejudiced against the truths which we wished to bring home to their hearts. Side by side with the "Oxford movement," there was a small æsthetic, but devout school, which attached value to some externals.

2. Subordinately, we left the revival of an obsolete law of the Church to the Church itself, not wishing to act on our own private judgment.

I did not object to the Public Worship Act as a mere change of procedure. I thought it hard and one-sided, as being directed against clergy, who were labouring for the conversion of souls, who had been the means of converting thousands, and changing (in one instance I know) a den of thieves into a street of honest people. The Act was one-sided. Any negligence in worship, any misbelief, is tolerated. Clergy may deny publicly, that our Lord is God, and that He rose again. Anything, so that they do not err in excess of ritual!

I did not advise Clergy to disobey law. But "non-natural" interpretations of law are not law. For these twenty-seven years we have, as a duty, been disputing the biassed decisions of the Privy Council. The Judicial Committee of the Privy Council successively denied that the Church of England taught Baptismal Regeneration, or that she held "everlasting" to mean "lasting for ever," or Holy Scripture to be "the Word of God," because she called it so. The late judgment repealed in part the Purchas judgment; so, meantime, we have been exhorted to obey as "law" what even the last judgment has declared not to be "law." For the decision about the Eastward position has been rescinded. Yet what the late judgment has retained is no better than what it gave up. Out of grounds of policy it gave up the objection to the Eastward position, for they who held it were too strong. Out of grounds of policy they condemned the vestments because they supposed that those who used them were a small and weak body, and it was popular to crush them. But in the letter of the Prayer Book the eastward position was the less strong of the two. It would have been senseless to rule that the English word "before" did not mean "in front of," or opposite to "behind." Still there was an evasion open. The decision as to the vestments implies that the Church of England put a Prayer Book into the hands of us the Clergy, containing a delusive direction, which was not to be understood in the plain sense of the words. I think that a subsequent generation will marvel at this judgment, and that it will rank with some of Judge Jeffreys'. A fair Broad Churchman said of it, "I am glad that the vestments are condemned, but how the judges came to their conclusion, I know not."

With regard, then, to the points at issue, the "mixed chalice," (which, there can be no doubt, was used by our Lord in the institution of the Holy Eucharist) was allowed to be legal in the Court of Arches, if only it was not introduced as a new ceremony, during the service. But the previous mixture was, I am told, the Hereford and the Gallican use and the Sarum mostly, as it is of the Greek Churches. On this then there can be no difficulty. I should think that the custom, apart from ritual, would be preferred by many when they should know it to be that used by our Lord, and for the difficulty, in outlying parishes, to obtain unbrandied wines. J. H. Newman informed his Bishop of his so mixing it, for the sake of some communicants of delicate temperament, more than forty years ago.

As to the vestments, a non-natural judgment cannot stand. Whatever the people of England may think of ritual, their natural sense of justice would not allow of the worship of an united congregation being disturbed, or the Clergyman being punished, because he took in its natural sense, the direction of the Church, "Such ornaments of the Church and of the ministers thereof, in all times of their administration, shall be retained and be in use as were in this Church of England, by the authority of Parliament in the second year of the reign of King Edward the Sixth."

If, in this storm, the Ritualists, omitting other things, would entrench themselves in this position, "We obey simply the direction of the Prayer Book in its only natural sense," I believe that their position would be impregnable. The tide would sweep harmlessly by, and ebb in time. The

Archbishop of Canterbury has admitted the strength of this position, by using the plentitude of his archiepiscopal authority in giving Mr. Ridsdale a dispensation from observing this direction.

With regard to obedience to Bishops, I believe that if they would have used their own paternal authority, and advised the disuse of ritual under the present strain, they would have been obeyed. Unhappily, in the cases of which I have myself heard, they insisted upon obedience, not to themselves, but to the "law"—*i. e.*, the misinterpretation of the law, which has since, in part, been reversed. I heard that one, spoken of as one of the most prominent of the disobedient, told his bishop that he would obey his own personal injunction. If he did so, he has been unjustly spoken of as disobedient.

With regard to obedience to her Majesty, our Lord commanded us, "Render unto Cæsar the things which are Cæsar's," not "the things which are God's." It is a principle of the English Constitution that "the king can do no wrong." If wrong is done in her Majesty's name, it is not less wrong, though not her Majesty, but he who did it in her name would be responsible. If in former times a Judge representing the Crown, had, in mistake, instructed a Jury that a man really innocent ought to be pronounced guilty, and a Sovereign had sealed the death-warrant, the Judge, not the Crown, would have been responsible.

One word more of personal explanation. I did not speak of the Church Association as of persons who "did not worship God." How should I? I think that they are guided by religious fanatics who think that the only remedy for evils in the Church of England is to extirpate the High Church party; and also, that whoever is responsible for details is not well informed about them. I was alluding to cases, of which I *knew* the details. Notoriously, accusers, or persons who threatened to be accusers, were "godless persons." To give one instance. A Broad-Church layman, in an important place which I know, described those who were going to bring under this new judgment the clergyman of an united congregation, as the "three worst persons in the parish."

I think that our Puritan friends are regardless of means in view of their end. I *know*, from Roman Catholic authority, that some of the ablest articles against the High Church in a Puritan paper, and also in a biting Liberal paper, were written by Roman Catholics, who wished to make the Church of England too hot for us.

In conclusion, the advice which I gave came to this, "Consult your congregations and do as they wish." I feared lest congregations should be driven to wrong courses by a decision which I think flagrantly contradictory to common sense, and an outrage on justice; and so I said in fact, "You have introduced the vestments in obedience to a law of the Church of England, although obsolete; if the loss of them would much affect your congregations, do as you have been doing, take the consequence, and leave the result with God."

Your obedient servant,

Christ Church, *June* 14, 1877.

E. B. PUSEY.

THE CHURCH BELLS OF BRISTOL.

The old churches of Bristol have had numerous historians and annotators who have given their knowledge and experience to the public, but we believe no one has (at least of late years) ascended the old belfrys and brought down to us, after a careful and painstaking examination, all that can be ascertained archæologically about them. A gentleman, who is ar excellent antiquarian, who has made campanological lore his study for years, and has written much upon it, has kindly undertaken to furnish us with a series of papers on the Bristol peals; and as just now the belfry of most pressing and painful interest to us is that of St. Werburgh's, we begin the papers with it:—

ST. WERBERG'S CHURCH.

This interesting old pile will, as far as Corn Street is concerned, soon be a thing of the past. It is now in the hands of the contractor, to be demolished and the materials reërected at Mina-road, Baptist-mills, to be the church of a newly-formed parish for that part of Bristol. Mr. J. Bevan, of Nicholas-street, is the architect of the new church. The last service in the old church took place on Sunday evening, the 12th instant. There is something saddening in the thought that this spot, on which for so many years—nay, centuries—the worship of the Almighty has been celebrated, prayers offered, praises sung, the voice of the bride and of the bridegroom heard, and the last sad office over loved ones performed, soon will "know it no more"—the spot in the future being occupied as a Bank.

The church consists of nave and aisles, north porch, and a fine tower at the west end of the south aisle. There are two very old bells in the tower, the 3d and the tenor, the former being of about the date 1350, and the latter but a century younger. We give the inscriptions of the whole six:—

Treble, note F, diameter 27 inches—

SVMPT : PAROCH : CAR : BRENT : A.M : RECT 1696 IOH : TILL—ADAM IOH : WEBB : GVARDIANIS : A : R . (3 bells):

Second, note E flat, diameter 28½ inches—

IOH : TILL : ADAM : GENT : IOH : WEBB CHVRCH WAR 1696 : ABR : RVDHALL : OF GLOVCESTER (3 bells):

Third, note D flat, diameter 30¼ inches—

+ sancte [CROWN] gorgie § t g

Fourth, note C, diameter 33⅝ inches—

GLORIA . IN . EXCELSIS . DEO 1606

Fifth, note B flat, diameter 35⅛ inches—

LAVS : DEO : VNI : ET : TRINO : INSECVLA : SECVLORVM : A-R- (1 bell) 1696—and on the waist under the date the Royal Arms.

Tenor, note A flat, diameter 40½ inches, weight about 12 cwt.

+ + In Multis Annis Reſonet Campana Johanis +

It appears that prior to the year 1696 there were four bells and a "saints' bell," all hanging a storey higher in the tower than at present. The first was the present 3d, date about 1350; the second was the present 4th, cast 1608; the third was cracked, and the fourth was the present tenor; but in 1696 Abraham Rudhall, the celebrated founder, of Gloucester, added two more bells, (the present treble and second), recast the fifth (old 3d), and rehung them all, inclusive of the saint's bell, in the lower chamber of the tower. This saints' bell has since disappeared. The third is the oldest bell, and was cast by someone whose initials were T. G., who probably lived in Bristol or its neighbourhood; his bells still exist in many places in Somerset and Devon, and the treble at Malmesbury Abbey is his work. The fourth is probably the work of the earlier Purdues, of Closworth, Somerset; the letters are what is known as "block flats." Who cast the tenor we have no means of knowing, although the second cross of the inscription is identical with the first cross on the curfew-bell of St. Alban's Cathedral, and of the seventh at Gloucester Cathedral, both of which are inscribed:—

+ Miſſi De Celis Habeo Nomen Gabrielis +

St. Werberg, or Werburga, to whom the church is dedicated, is said to have been the daughter of Wulthere, King of Mercia. The living belonged, in the time of Edward II., to the Abbot and Convent of Keynsham, Roger de Souey being rector in 1245. The first tower of St. Werberg's of which there is any record appears to have been built in consequence of John Warwycke, the then rector, giving a house in Corn-street to build the tower; this was about 1385, and one Walter Derby, who had been mayor, and who died the same year, gave by his will £40 towards rebuilding the church. It was again partly rebuilt 1760 and 1761, and reöpened on 8th February of the latter year.—*Bristol Times*, *August* 25.

THE BLACK GOWN.

But what is, in fact, the lawful canonical position of the black gown in the Church of England at the present time? This will, of course, depend on the position it held in 1548–9. The use of the sombre gown in question is only claimed for the preacher. So what we have to ask is, What was the canonical habit of a preacher in 1548–9? This question is one of those which is easily asked but not so easily answered. When the preacher was celebrant or assistant minister at the Mass he would necessarily be habited in an alb and chasuble, or tunicle, the upper vestment being (perhaps) laid aside for convenience' sake. But what when the preacher was neither celebrant nor assistant at Mass? No Sarum rubric, no ancient canon regulates his dress. The Prayer Book of 1549 is silent about it. There is no evidence that any one traditional custom was in practical force at the crucial period.

For our own part we believe that although on special occasions the preacher, when not celebrating or assisting at Mass, no doubt *sometimes* assumed a rochet or a surplice and stole, yet that ordinarily he gave his sermon or read his homily in his ordinary clerical garb, that is, in his cassock, over which a graduate would, of course, wear his appropriate gown and hood. We believe that the traditional custom which prescribes that university sermons are to be preached in cassock, gown, and hood, represents and hands on the ancient use of the Church of England with regard to the habit of the preachers of such like discourses. In a word, it is our opinion that a fair and liberal interpretation of the Ornaments Rubric would amply protect the use of the black gown in the pulpit on most occasions. No special habit was authoritatively prescribed in the second year of King Edward VI. for use during preaching, while custom has from time immemorial almost universally sanctioned the use of the black gown for the purpose. This, we conceive, is the true "law" of the matter, supposing the Ornaments Rubric to remain in force. But as the Privy Council have really abolished that rubric it is impossible to say what might be the issue of a trial, were anyone silly enough to go to law about so comparatively unimportant an affair as the priest's preaching garb.

It must be observed that no amount of ingenuity could extract from canons or rubrics any sanction for the Genevan preaching gown. All our contention is that the *academical* black gown is allowable in the pulpit. In the second year of King Edward VI. the robe could only be worn lawfully by one who was accredited by the *Church* acting through the university authorities, and it was then (like the hood) an ecclesiastical as well as a scholastic mark of honour. But the Genevan gown is of foreign origin, and has never been recognized in any way by the Church, and until some sanction is accorded to it, it must remain as unlawful a vestment on the back of an Anglican priest as the tunic of a Chinese mandarin would be. —*Church Review.*

A COPTIC WEDDING.

Miss Jane Whately, daughter of the late Archbishop Whately, being on a visit to her sister at Cairo, has sent to the *Record* the following description of a Coptic wedding:

The bride was one of my sister's old pupils, the daughter of the matron who has charge of the boarders. The wedding was held at the bridegroom's house, as is usual here. When we came we were shown into a small room, so full of the friends and neighbours of the bride, all assembled in their smartest attire, that we did not at first perceive where the "queen of the day" was placed. She was seated on the floor, her head covered with a red shawl, silent and immovable; and, as etiquette demands, took no notice of the visitors. Two or three companions were busy adorning her; her dress was a gay flowered brocaded silk, the neck and the whole front of her corsage covered with gold coins and necklaces of gold spangles, &c. One woman was settling these gold ornaments, while another was fastening a splendid set of diamonds on a band of white cloth for security. These diamonds, consisting of a kind of diadem and several strings and chains, were very costly, and had been lent by a Moslem friend for the purpose. The ornaments of the wedding dress are generally either borrowed or hired.

When all was ready, a thick white scarf-handkerchief, with a broad fringe of gold embroidery on it, was bound over her head, one end hanging down square over her face and entirely concealing it. Over this the diamonds were carefully adjusted, making a very rich and brilliant appearance, and over all a large white muslin veil was flung, and adjusted over her arms. Thus blindfolded and bound, she sat like an idol statue to be looked at, while sherbet was handed round and compliments exchanged. We then passed into a larger room where the ceremony was to be performed. The Coptic Patriarch, who knew the bridegroom, had come to preside himself. He, and two or three attendant priests in large black turbans, were at one end of the room, a table, with lighted candles, in the middle; on the other side, a row of chorister boys, in white robes and brocaded scarfs, and the men who were friends or relatives, assembled round. The women were all in an inner room, but we were allowed to remain where the priests were conducting the service. The bridegroom, a dark-faced Abyssinian, sat opposite the Patriarch, with a brocaded mantle tied over his shoulders. The service was very long; the greater part consisted of prayers or psalms chanted in the Coptic language by the choristers, and quite unintelligible to any one present unless it were the Patriarch himself.

But I was glad to observe that there was a good deal of Scripture read, and that all of it was in Arabic, and consequently could be followed by the audience. A portion of the first chapter of St. John's Gospel was read by a priest, and part of the fifth chapter of Ephesians, at the Patriarch's request, by Mr. M. Shakoor. After nearly an hour of reading and chanting, the bride was led in by her uncle and an attendant woman, who was wrapped in the red shawl. She was placed on the divan beside the bridegroom, and then a priest first threw an embroidered veil or mantle over the shoulders of the two, so as to shelter both together, and then placed two pasteboard gilt crowns on their heads. Then he held a book over them, and read an exhortation in Arabic; after which he laid an hand on the head of each, and gently knocked them together, which operation could not be performed without a general smile. Then two rings were produced, the hands joined under the bride's veil, and the rings put on by the priest. All this time the pair sat quite passive—not a word spoken by either; and after some more prayers read in Arabic and some Coptic chanting, the whole was concluded, and the bride, still in her blindfold condition, was marched off by her attendants to the women's room to receive the visits of her female acquaintance, while the husband went up to salute the Patriarch, kissing a small cross he held in his hand, and in return having his bridal mantle unfastened by the great man.

After all was over, Mr. Shakoor asked and obtained permission for the bride's old school-fellows to sing one of their hymns, which they did very nicely, led by their excellent teacher. It was the first time, probably, that the Patriarch had ever heard a Gospel hymn in his own tongue; he expressed his delight in the warmest terms, and actually sent next day to ask for a hymn book to take for himself. And here I should mention that the Patriarch has shown himself uniformly most friendly to my sister's schools, and treats the missionaries with marked courtesy—he is aware of their differences of opinion, of course; but in spite of all the disadvantages of being brought up in an unreformed Church, he seems to have a genuine value for and love of the Word of God. On one of his female acquaintances, the mother of a pupil in the school, telling him she was learning to read, he encouraged her to persevere, and promised to give her himself a New Testament, as soon as she should be sufficiently advanced to read it. He is known as a man of remarkably liberal views. We were glad to observe that during the whole ceremony of the marriage no allusion was made to the Virgin or saints nor was any picture or image presented for worship.—*John Bull.*

Correspondence.

For the Church Eclectic.

SUFFRAGAN BISHOPS.

BY THE REV. DR. RICHEY

The need of increased Episcopal Supervision is confessedly one of the crying wants of the American Church at the present time. How to meet the want is a grave question: it is a question moreover, hedged round about with greater difficulties than at first sight appears. We have at the present time two proposed Canons on the subject: neither of which is satisfactory, and both, in our judgment, open to grave objection. The Bishop of North Carolina asked for, and the Committee to which his proposition was referred reported in favour of, the creation of an Order of Suffragan Bishops, who should act in the capacity of assistants, or helpers, to our overworked Episcopate. The Bishop of Maryland, by way of amendment, proposed to create Special Missionary Bishops, who shall have jurisdiction over persons of a particular race or language, within existing Dioceses, and whose jurisdiction is to terminate with the natural life of the Bishop appointed to it. The whole subject, on the motion of the Bishop of Pennsylvania, was referred to a committee of five Bishops, with instructions to report before the meeting of the ensuing General Convention. There are grave objections to both propositions. The Suffragans proposed to be appointed, are only Assistant Bishops under another name. They are to be under the exclusive control of the Bishop of the Diocese, and are not to be allowed to have a seat in the House of Bishops. The Missionary Bishops proposed by the Bishop of Maryland, are to have jurisdiction "in such congregations only of each Diocese, and for such necessary work only as shall have been distinctly specified and described in the petition for their appointment: it is proposed also, that the congregations over which such Bishops are to have jurisdiction, may from time to time withdraw themselves," etc. Both propositions are open to the objeetion of special legislation. The Bishops created under them are neither more nor less the old chorepiscopi, and the effect of the creation of such an order of men would be to make confusion worse confounded. What is it, then, the American Church at the present time really wants? What is it we are seeking after, if haply we may find it? We do not want Chorepiscopi, nor do we want "Bishops for Tongues" (!): what we really want is Provincial Organization, and Suffragan Bishops, not as Assistant Bishops, but Suffragan Bishops in the original and proper meaning of the word.

What, then, in the proper meaning of the word, is a Suffragan Bishop? It is a Bishop subject to an Archbishop; and who gives his vote, or suffrage, in a Provincial Council. The same person was a suffragan as a member of a deliberative Assembly, a diocesan in relation to his diocese, and an Ordinary in regard to jurisdiction. It is idle to talk of a Suffragan where there is no Provincial Council: there can be no Suffragan where there is not a province, and there can be no province without an Archbishop. The English use of the word Suffragan to denote a class of unsettled Bishops, used as Government might dictate, to assist Diocesan Bishops in Confirming, Consecration of Churches, etc., and deriving their titles from boroughs, and not from cities, is an entirely insular application of the word, and without authority in Church History. Its importation amongst ourselves has been most unfortunate, and it is time that better informed churchmen should drop it altogether, and return to the original and proper meaning of the word. With this return we want to inaugurate another principle as a fundamental principle of our Church legislation, and then much that now appears difficult and insurmountable will be made easy of execution. We have before called attention in the pages of the ECLECTIC to the fact that the Province, and not the Diocese, is the proper Ecclesiastical Unit: As it makes all the difference in the world whether we regard the individual or the family as the social unit: so in the spiritual order there is a fundamental difference between an autocephalous Episcopate and metropolitical jurisdiction. The instinct which rebels against the increase of the Episcopate by the formation of separate and isolated fragments of existing Dioceses into new Dioceses is a true instinct: such a mode of extension is most unnatural, and in the end destructive of unity. What is New York to-day but an Oligarchy,—with all the evils of an Oligarchial form of government clinging to it? Transform it into a Province, with the Bishop of New York as Metropolitan, and how different everything at once becomes? There would then be unity where there is now division, and consequently jealousy and strife: and there would be in addition, moral force, where there is now weakness and loss of strength. Why should the Church in the provincial cities, be cut off from the higher influences of education and ritual development which flow out from a great cosmopolitan city like New York, as from a natural centre? What is true of the General Convention as an educating influence, which, by bringing men of different views together from all parts of the country, tends to correct the narrowness of sectionalism and party, is also true of a Provincial Council. There is danger, lest in our zeal for the increase of the Episcopate, we forget the old rule of the Council of Sardica not to consecrate any Bishop *ἐν κώμῃ τινι ἢ ἐν βραχεὶᾳ πόλει.* If Bishops are to be consecrated for provincial towns and cities, then the rule of the Church Catholic ought to be scrupulously observed; such Bishops ought to be Suffragans, not Autocephalous; the Unity of the Diocese ought to be preserved and the outlying districts still kept in living unison with the great centres of wealth and influence, by the creation of an Episcopal College, with the Bishop of the chief city as Metropolitan:—in this way only can the Church be preserved against the dangers which threaten us from a rapid increase of the Episcopate. It is our misfortune in America, that we do things by halves: impatient of delay when we feel a pressing want, we take what we can get, and so oftentimes block the way when the time has come for better things. This is notably the case, in the attempt made to guard against the dangers of division by forming a Federate Council. One would think that the experience of the past would have prevented any attempt to foist political ideas, at this period of our history, upon us. The Federal scheme has failed, just as any scheme based on Autocephalism was bound to fail. In principle it was purely Jeffersonian, and without any of the moral influences which belong to a College of Bishops, and a properly adjusted Provincial System. We want, and must have, some corrective against individualism in Bishops, and arbitrary, because irresponsible, use of power. Such a corrective is to be found only in the Provincial College. Here we have the true Court of Appeal, and a tribunal whose decisions would have untold moral weight and influence.

For the Church Eclectic.

REV. DR. GIBSON—*Dear Brother:* Your note on my article on "*The Real Presence and Eucharistic Adoration,*" together with several letters which I have received seem to call for a few words more, which I trust you will not begrudge me; they shall be few. *Verbum sat.*

1. In the first place, I believe in the *omnipresence* of Our Lord: and I believe that that omnipresence is a presence everywhere, and at all times; that it is "*real,*" "*personal,*" and "*corporeal,*" that is, corporeal with such a body as He now has—"glorified" and "spiritualized"—and not such a

body as His was before His ascension, physical, corruptible, visible, and subject to all the laws of nature. He has no such body now, or rather His which was such before His ascension, cannot be such now. Nor can we say what it is, or how It exists now. We can say It is ascended, It is glorified, It is a spiritual body. We can say It is not visible, It is not corruptible, &c. But none of these adjectives describe It, or inform us, either for imagination or conception, what It is. They scarcely give us any idea of It that we can use as a Major Premise, or in any way reason from, for any purpose, theoretical or practical. They merely enable us to *deny* of It certain attributes and contingencies that would result if It were such a physical body as it was before His ascension, as for example, Its liability to decay, and its necessary limitation to times and places. (I have italicised the words referring to the Body, because I believe it to be *now* divine and worthy of this distinction.)

Now from this Omnipresence I infer that Our Lord may be worshipped anywhere, and at any time; that anywhere, and at all times, He hears and will answer our prayers and cries of distress, as well as accept our homage and adoration. But I do not infer from it that He is so present *in any thing*, as that He may be worshipped as *in it*, or that it may be worshipped or specially reverenced on account of that presence.

2. Our Lord has specially spoken of and promised a presence, which I think is in some way different from that which is implied in His Omnipresence. I refer especially to His words with regard to (1) the Holy Eucharist, and (2) the Ministry. Perhaps there are others, as Baptism, &c. But I leave that question for the present.

I will not quote the words in which He has spoken of His presence in in the Eucharist. I will assume that they are familiar to all your readers. They *do* certainly imply that He is specially there, and there for the *special* purpose of conveying the grace of the Sacrament to worthy recipients. But do they imply that He is there for the purpose of being worshipped as in any way *in the Sacrament?* This I do not believe. Certainly it is not to be assumed or inferred—without hesitation.

But suppose we pass to consider the case of the Ministry. Here again I will omit the citation of the words—assuming that they are sufficiently familiar for all present purposes. We certainly believe in that special presence. It is what *makes* their ministering character; constitutes their authority, and gives validity and force to their acts. And yet we do not infer from this, which certainly is a special presence, granted for a very specific object, that it is a presence that calls for or justifies worship. No one, I think, would think of worshipping or adoring Him as specially present *in them*, or the ministers themselves, on account of His presence in them.

I am aware that the words in which the presence is spoken of are not precisely the same in both cases. But I do not think the difference is important, for the purpose in hand. In both cases alike there is a special presence promised. If we are to worship Him on account of that presence in the one case, why not in the other? The right to worship is only an inference from the presence, in either case. Why make the inference in one case and not in the other? Is it a matter of reason—of mere rationalism? Is it because we choose to do it in one case and not in the other? Has He given us any reason to make the distinction, or any ground on which to make it? I know of none. Hence I object—very decidedly and positively object to it in either case, and both cases alike.

Faithfully yours, W. D. WILSON.

P. S.—In speaking thus of the Divine presence in the Eucharist and in the Ministry, I do not wish to be understood as denying or questioning that there is a special Divine Presence *for the purpose of worship.* But it is in *places* and not in *persons* or *things.* And I think our Lord's language justifies this distinction. In regard to the Eucharist and the Ministry, He had the specific purposes of those institutions in mind. But it is not certain, or clear, that worship of Him as *in them* was in His mind. When, however, He spoke of the gatherings of His people—"where two or three are gathered together in My name, there am I in the midst of them"—and the like, we can have no doubt that worship was the object immediately in mind, and that He intended to be there for worship, and to be specially worshipped. But it was a presence *in places*—the Church, in the sanctuary, in the private room, where the worshippers also were, and not a *presence in things,* that could be regarded as idols.

Church Work.

GUILD OF S. ALBAN THE MARTYR, LONDON.

The courtesy of its Provost, Arthur W. Crickmay, Esq., has furnished us with the Roll of this the oldest and chief of the numerous Guilds of the Mother Church, now consolidated into one grand "Union." The *Directory* of the Union, previously noticed in the Eclectic, tells us in a foot-note that, "In an old chronicle of the time of Edward III. A.D. 1330, it is recorded,—'The Guild of S. Albon, the new Brotherhood invented in honour of Albon, the fyrst Martyr among the Englyshmen, began much laudable and commendable devotion.'" We also read in the Directory, that the modern successor of that venerable Society, is now "the *Senior Guild* in England;" that it is "A general Society not limited to any locality;" that it was founded in 1851; that its members consist of men and women, including Clerical and Lay Associates; and its Roll numbers at least 700 persons. Its officers are, a Provost, Warden and Registrar, a Provost's Court Treasurer, and a Provost's Court Secretary. The Collar is blue; but for Office bearers red, and for Fellows brown." The badge is a sword erect, enfiled with a Martyr's Crown, within a circle lettered "Steadfast in the Faith," from which is pendant a Cross of the Passion, all in bronze. The chief officer of the Guild is the Provost, who is assisted by a Warden and six Provincials, viz: the London, the Northern, the Northwestern, the East Midland, the West Midland, and the Western. In each Province are several Brotherhoods under the immediate charge of their respective Masters. There are several Sisterhoods and Assistant Sisterhoods. There are also Clerical and Lay Associates. Besides this, the Guild receives other Societies into "Association." All the Office bearers, from the Provost downwards, are elected periodically, and *must be of the Laity.* This is a provision worthy of note by those who fear 'sacerdotalism,' and a Priest-ridden Laity. In this Guild all pains are taken to make the Lay people realize their share in the Eternal Priesthood.

The Guild of S. Alban is not confined to England. Among its "Associated Societies" we find not only one in Belfast, Ireland; but the list embraces also "The Brotherhood of S. Paul, *Zanzibar*, *W. Africa*, composed of *Natives*, under an English "Master," and connected with the successful Central African Mission.

THE SISTERHOOD OF S. MARY, NEW YORK.

The venerable Mother Superiour of this Order will pardon our tardiness in noticing their work, especially after our mild censure of them some months ago for their apparent indifference to *our* appeals to *them* for the information which they have since so fully furnished. The Editor of this department of the ECLECTIC is solely responsible for this inconsistent delay, and hopes the good Sisters will overlook what may seem a discourtesy on our part, but which was never intended.

We venture to print the larger portion of the letter of the Superiour, kindly conveying to us, last March, the desired information concerning the history, constitution and working of the Order, in preference to giving our own language:

Our Community was founded by four or five ladies, who had had some seven years of previous experience in associated Church work. In 1863, they assumed the care of the House of Mercy, and on the second of February, 1865, the first five Sisters were publicly received, and the Community formally organized, by the Bishop of New York, in S. Michael's Church. The legal act of incorporation, under the Legislature of New York, was passed on the 25th of May, 1865.

The houses now under the charge of the Sisterhood are S Mary's School, No. 8 East 46th Street, New York; S. Gabriel's School, Peekskill, N. Y.; S. Mary's School, No. 352 Poplar Street, Memphis, Tenn.; the House of Mercy, New York; S. Mary's Hospital for Children, No. 407 West 34th Street, N. Y.; Trinity Infirmary, No. 50 Varick Street, N. Y., and the Church Orphans' Home, Memphis. At the urgent request of the Rev. Dr. Tuttle, and the Trustees of the Institution, a Sister has been sent, during the last year, to take charge of the Home for Aged Couples, in New York, and to visit the poor on Blackwell's Island.

The Sisterhood consists of Professed Sisters, Novices, Minor Sisters, Postulants, Visitors, and Associates,—or ladies who, living in their own homes, devote such time as they can spare from their home-duties to the aid of the Sisters' work.

Any devout woman, who is a communicant of the Church, may be received as a Visitor in one of the Sisters' Houses, by making application to the Superiour, and expressing her desire to know something of the Sisters' life. Widows are received, as well as unmarried women, and no one is refused admission, on account of her inability to make any contribution to the Common Fund. Two conditions only are made: the applicant must bring a letter of introduction from some clergyman of the Church, and, if she is under the age of twenty-one, she must bring the written consent of her parents. Four or six weeks are spent as a Visitor—six months as a Postulant, two years, at least, as a Novice. The Sisters are received to their full profession by the Bishop of New York, and they enter upon their work for life—not, as in some Orders, for a term of years; the Novitiate, therefore, is a long one, that the Sisters may know their own minds fully and clearly, before giving themselves to the work.

The Novitiate, or Training House, is at Peekskill, on the Highlands of the Hudson. The Community is in no sense a parochial Sisterhood:—it belongs, primarily, to the diocese of New York, and the Bishop of New York is the Visitor of the Order; but the Sisters may work in any other diocese, when invited to do so by the Bishop, and the work of these branch-houses is under the supervision of the Bishop of the diocese, without whose approval the Sisters undertake no new work within his jurisdiction.

I enclose a "time-table," as the easiest method of giving some idea of the routine of the day. The Sisters cannot all, of course, be present at the Offices, as the work begins in the early morning, and continues until nine P. M.; but the work done during the hours of rest, recreation, and devotion, is allotted alternately to the different Sisters.

TIME-TABLE.

6.00—Rising Bell.
6.30—Prime.
7.00—Celebration of the Holy Communion.
8 00—Breakfast.
8.30—Meditation.
9.00—Tierce.
12.00—Sext.
1.30—Dinner.
3.00—Nones.
6.00—Vespers.
6.30—Tea.
8.30—Compline.
9.00—Matins and Lauds.
Working Hours, from 6.30 A. M. to 9 P. M.

One hour for rest, one for recreation, and one for private devotion, is assigned to each Sister.

Such hours of work as interfere with the Offices of Devotion, are assigned alternately to different Sisters.

SISTERS OF S. MARY.

The SISTERS OF S. MARY can justly find fault for our delay in noticing their good works, after our complaint against them some months ago for reticence about themselves. They may rest assured that our own silence was not caused by want of appreciation of them and their labour of love for Christ and His Mystical Body. We hasten to atone in some measure for our apparent neglect, and to speak particularly of their *Schools for Girls.* Of these they now conduct three, viz:

S. Gabriel's School, Peekskill, N. Y.;
S. Mary's, 8 East 46th Street, New York;
S. Mary's, Memphis, Tennessee.

The latest Report of the Schools at Peekskill and in New York City are before us. These are both conducted on the same high principles and thorough system. The Rt. Rev. Bishop of New York has a visitorial charge of both, and the CHAPLAIN is in each school one of the corps of

Instructors. The New York School seems to be one of a high grade. Its terms appear to be very moderate, as compared with other boarding schools of its grade in the city. The course of study is unusually full, and fits those who desire it for the Harvard examinations. A young girl can obtain here a solid education, as well as all the accomplishments necessary to a finished lady. Best of all, she is thoroughly trained in the principles and facts of the Christian Religion, and in loyalty to the Church; while she has the constant *example* of the good Sisters who have devoted themselves to a holy and busy life. Every care is taken by them to regulate the lives of all their pupils and to shield them from worldly influences, fashions and associations.

They tell parents that "their aim is, to train those entrusted to their care morally, intellectually, and physically; to develop together the faculties of heart and soul, mind and body, not depreciating any part of the nature God has made."

The school "is pleasantly and centrally located, between two of the finest avenues in the city, and within walking distance of Central Park. The school rooms and bed-chambers are large and airy; the house is steam heated and well ventilated; every provision is made for the health and comfort of pupils:"—strong recommendations, all, for a girls' boarding or day school.

S. GABRIEL'S, Peekskill-on-Hudson, is a school of lower grade, but managed on the same principles, and with equally high aims. Part of the teaching is done by Sisters, who give their services as a free-will offering to God. They are thus enabled to offer a first class school in every respect at greatly reduced charges. The religious training of the pupils is strictly in accordance with the Book of Common Prayer. Pupils must attend daily Matins and Vespers in the Chapel, beside the brief office at the opening and closing of the school.

Exactness and *thoroughness* mark the intellectual training, as attested by the *double* examinations, written and oral, before faculty and friends, at the end of the session; the written paper being passed upon by a Board of Examiners.

This school has many natural advantages of location, being distant from New York about forty-one miles, on the Hudson River Railroad, and situated on an eminence overlooking the town, and having a view of the Hudson, the Highlands and the country for miles around. With twenty-five acres of grounds, partly wooded, and laid out with charming walks; and with a large open country in the rear; the place is retired, and there is never any need for exercise on the streets of the town. The location is remarkably healthy, and the buildings are airy, commodious, well warmed and ventilated.

May female Orders like the Sisters of S. Mary multiply in the Church, and may such excellent nurseries for her daughters as these two schools spring up throughout the land.

†

TROY, N. Y., Sept. 20, 1877.

DEAR SIR: A few days ago I read from the *Gentleman's Magazine* (Vol. 45 for 1775, pp. 193, 194) to my respected friend Rev. J. Ireland Tucker, D.D., a hymn entitled "The Resurrection and Ascension," written by Thomas Gibbons. He asked me to send a copy of it to you for re-publication in your periodical. I comply with his request. Parts of this hymn, varied and, in almost every instance, weakened in force and enthusiasm, are to be found in many hymnologies, but I think your readers will be pleased to peruse the production as it originally appeared. I have noted, in the copy, the typographical characteristics observable on the pages from which the hymn is taken.

Very truly yours,
BENJ. H. HALL.

THE RESURRECTION AND ASCENSION.

I.

ANGELS, roll the rock away,
Den of death, resign thy prey:
See the Saviour quits the tomb,
Glowing with immortal bloom.
Halleluia!

II.

Shout, ye seraphs! *Gabriel* raise
Fame's eternal trump of praise:
Let the earth's remotest bound
Echo to the blissful sound.
Halleluia!

III.

Saints of God, lift up your eyes,
See the Conq'ror scale the skies.
Troops of angels on the road
Hail and sing th' incarnate God.
Halleluia!

IV.

Heav'n unfolds its portals wide:
Matchless Hero, through them ride,
King of glory, mount thy throne,
Boundless Empire is thine own.
Halleluia!

V.

Praise him, ye celestial choirs,
Praise, and sweep your golden lyres,
Praise him in the noblest songs,
From ten thousand thousand tongues.
Halleluia!

VI.

Ev'ry note to rapture swell;
Sing the pow'rs of death and hell,
Dragg'd in chains behind his wheels;
Each the wound eternal feels.
Halleluia!

VII.

Truth, and *Piety*, and *Love*,
Sister *cherubs* from above,
Now shall visit earth again,
Now in golden ages reign.
Halleluia!

VIII.

Henceforth *Time's* long-troubled tide
Placid, pleasant, pure shall glide,
Till it joins thy shoreless sea,
Ever-blest *Eternity*.
Halleluia!

Let *Immanuel* be ador'd,
Ransom, Mediator, Lord!
Let his praise through earth and skies
In unbounded chorus rise.
Halleluia!

T. G.

Literary Notes.

There is wonderful zeal nowadays in the scientific study of History. The Longmans have lately issued, The *First two Stuarts* and the *Puritan Revolution* 1603–1660, by S. R. Gardiner: also *The Fall of the Stuarts* and *Western Europe* from 1678 to 1697, by Rev. E. Hale: also *The War of American Independence* 1775-1783. by J. M. Ludlow. Mr. Gardiner had also written a previous work on the Thirty Years' War. The *Church Times* points out that it is now certain that William III. signed his name *twice* to the order for the massacre of Glencoe.

The same publishers issue *Philosophy without Assumptions*, by Thos. P. Kirkman, against the Materialists, and a sort of supplement to the *Unseen Universe*

Prof. Jevons' Elementary *Lessons in Logic* now appears among the Macmillan's *Science Primers*.

Dean Colet's *Letters to Radolphus* on the Mosaic Account of Creation, has been revived (Geo. Bell & Sons) and shows that long before "Geology," Divines took the "days" in the sense of *long periods*, instead of solar days of 24 hours. So did St. Augustine.

New Editions of Carter's *Doctrine of the Priesthood* in the *Church of England*, and Hutchings' *Some Aspects of the Cross* have been published (Masters).

Eginhard's *Life of the Emperor Karl the Great*, has been issued in a translation by Mr. Glaister (Geo. Bell & Son).

—The following are among the *Church Times'* answers to correspondents:

Mgr. Capel's objection to the Edwardine Ordinal, in use from 1552 to 1661, that it is invalid, because it does not specify the episcopal office, in the words used at the actual moment of consecration, when the laying on of hands takes place, is intended only for persons who are unaware that the very same peculiarity occurs in the Roman Office now in use, employed when the Pope himself and Cardinal Manning were made bishops. The *only* words used at this point in the Roman Pontifical are *Accipe Spiritum sanctum.*

A Country Curate—The fact that there is not a word in the Thirty-nine Articles which any ingenuity can construe as objecting to auricular confession and priestly absolution is in itself a complete disproof of the Primate's assertion that the Reformers discarded them. Nothing would have been easier than for them to have said so, as they have said about indulgences and relics.

A Probationer of the Kirk—Laying-on of hands, as a means of ordination, was not adopted by the Scottish Presbyterians till at least eight years after John Knox's death. Mere election by the congregation was the scheme he introduced, so the fact of his having been a priest himself is no help to his successors, as it is certain he did not even profess to transmit to them his own Orders, even if he could have done so.

Philip Aylmer—Mr. Sadler's "One Offering" is the simplest and most telling book on the Sacrifice in the Eucharist. You will find in it ample refutation of the novel theory that there is only an offering of the fruits of the earth made therein. It has not been answered yet, nor is it likely to be so.

—The Rivingtons publish a new work by the Rev. F. W. Puller, entitled *The Duties and Rights of Parish Priests, and the Limits of Obedience due from them to their Bishops.* It seems the Privy Council itself decided in Long *vs.* the Bishop of Capetown, that "the oath of canonical obedience does not mean that the clergyman will obey all the commands of the Bishop against which there is no law, but that he will obey all such commands as the Bishop by law is authorized to impose."

—It is reported that Pius IX. is completing his "Memoirs" on which he has been engaged for forty years.

—Cassell's "Christian Year" (of Keble) leaves out the poem on "the Gunpowder Treason," and five other important pieces.

—The New York *Christian Union* says: "Any attempt to account for the modern English Ritualist without supposing a well considered theological conviction and a deep and ardent love to God and man as the basis of his character, will surely lead to worse absurdities than any that are imputed to him."

—The town of Truro has about 12,000 population, and has now been made a city. The name is said to be derived from two ancient British words, signifying the "Castle on the River." Henry Martyn, the Missionary, went from this place, and Sir Humphrey Davy was educated at its Grammar School.

—A full length figure of S Ninian, in colored vestments, has been discovered under whitewash in the church of S. Cengan, Turriff, and copies made of it.

Turning Points of General Church History, by Rev. E. L. Cutts, published by the S. P. C. K. is said to be very good, except the mistaking of the Iconoclast Council of 754 as the VII. General Council instead of the Second Council of Nicæa. Such a general Church History is much wanted.

—The *Church Times* gives the following first rate notice of Mr. Hutchins' S. S. Hymnal:

Readers of this paper have frequently had opportunity of noticing the spread of the Catholic revival in America, and now we have before us a little work which affords additional proof of the progress which the movement is making amongst our Transatlantic brethren. *The Sunday School Hymnal and Service Book*, which in the American edition has reached its 24th thousand, is republished in a form more suitable to the requirements of those who use the English Prayer Book. With all our efforts in England, it is not too much to say that the American book is superior to anything which we possess for completeness and arrangement. The only work like it is the little hymn book published by the S. P. C. K. which has no edition with tunes. The Rev. C. L. Hutchins, Rector of Grace Church, Medford, Mass., has evidently taken great pains with what was, no doubt, a labour of love, and we are pleased to see that his efforts have been rewarded with success.

Then follows a description of the contents, which we have given more than once.

—In the controversy on Confession, from the Homilies down, a passage has been quoted from S. Augustine, on the authority of Bingham, as conclusive against the practice:

The passage which Bingham gives is—"*Quid mihi ergo est cum hominibus ut confessiones meas quasi ipsi sanaturi sint omnes languores meas?*"—*i. e.* as Bingham translates: "What have I to do with men that they should hear my confessions as though they could heal all my diseases?"

The passage occurs in St. Augustine's "Confessions," Book X. cap. 3, the heading of which chapter is, "St. Augustine enquires into the end and fruits of his making known to men in this public manner the infirmities of his present condition," and he writes: "But then what have I to do with men that they should hear these my confessions, as if they were to heal all my infirmities? A race curious to know the lives of others but careless to amend their own. Alas! why do they seek to hear from Thee what a one I am, who will not hear from Thee what they are themselves?"

These words, and all which follow, have reference to his written account of his life—his autobiography—and they have as little to do with confession in its ecclesiastical sense as have the "*Confessions*" of Jean Jacques Rousseau, or De Quincey's "*Confessions*" of an English Opium-eater!"

TIMES' NOTES.

Life-vows are not of the essence of religious communities. The Sisters of Charity and the Beguines, with not a few others, take only annual vows, while in France the State does not permit them for a longer period. The Basilian monks and nuns of the Eastern Church—the only order there, and older than any Latin Society—do not enforce life vows though withdrawal from the monastic state is extremely rare.

Bishop Forbes of Brechin on the Thirty-nine Articles takes the line of Tract XC. the only one reconcilable with the historical facts of the English Reformation. As to the Confession dispute, one cannot do better than read Mr. Carter's "Doctrine of the Priesthood in the Church of England," and Canon Cooke's "Power of the Priest in Absolution" (Parker).

Missa Sicca, i. e., "Dry Mass," is a Mass with the Consecration Prayer omitted, and in which the priest communicates himself with the reserved Host only, and without the chalice, hence its name. It is used on Good Friday in the Roman Catholic Church. The name is sometimes applied to the Anglican Communion Office when ending with the Church Militant Prayer, Collect, and Blessing.

—The Mormon theology, as expounded by Joseph Smith and perfected by Brigham Young, is a fantastic compound of doctrines and practices borrowed from almost every form of religion the world has known. Mr. J. H Beadle, long a resident of Utah, in a book on the Mormons published some years ago, says:

"They are *Christians in their belief* in the New Testament and the mission of Christ; Jews in their temporal theocracy, tithing and belief in prophecy; Mohammedans in regard to the relations of the sexes, and Voudoos or Fetichists in their witchcraft, good and evil spirits, faith doctoring and superstition. From the Budhists they have stolen their doctrines of apotheosis and development of gods; from the Greek mythology, their loves of the immortals and spirits. They have blended the ideas of many nations of polytheists, and made the whole consistent by outdoing the materialists." The *active conflict* going on between the various Christian sects at the time Joseph Smith proclaimed a new revelation, seems to have led to his borrowing a variety of controverted doctrines from sources immediately at hand. Thus the Mormon theology takes from the *Methodists* their "witness of the Spirit," from the "*Disciples*" their "first principles," from the *Presbyterians* their "universal suffrage," from the *Second Adventists* their belief in the speedy coming of Christ's kingdom, and from the "*Catholics*" their doctrine of an infallible head of the church. In their faith that only a small portion of mankind will fail of ultimate salvation the Mormons are *almost Universalists*, and in their idea of the nature of Christ they might be called *Unitarians*. Their notion that unseen powers proudce physical manifestations on earth brings them in accord with the modern *Spiritualists*, and their belief in evil spirits allies them with the ancient *Manichæans*.

—Captain Warren notices the curious fact that the *early Christian churches* of Palestine were built *not East and West*, but *North and South*, with an *apse at the southern end of the church.* He has not, however, given us any reason for this departure from the usual orientation of of churches, though it will probably be found that the churches thus constructed with a *south apse* are all found *north of Jerusalem*, and that, *like the sanctuary of the synagogue*, this has been resorted to *in order to enable the worshipper to pray with his face towards Jerusalem*. Be the cause what it may, the fact is an interesting one, and well worthy of recording. It is one instance out of many of the way in which the synagogue gave the pattern to and died into the Christian Church.

—In a recent speech at Exeter, Mr. Gladstone said:

> There cannot, in my opinion, be a reasonable doubt that had we twelve months, or even nine months or six months ago, declared to Turkey that Europe was in earnest and would not be trifled with, we should then by a process perfectly safe and effectual have relieved the Christians from their terrible and long-continued oppression, and have preserved the now broken peace of Europe. Let us, while regretting the lost opportunity, at all events take good care, so far as depends upon us, that we neither speak a word nor write a line, nor do an action, great or small, which is to have the effect of lengthening the existence of the most grinding, the most cruel, the most debasing tyranny that was ever seen. You. gentlemen, are men, or either the sons of men, who paid twenty millions to redeem the West Indian slaves, and encouraged Governments to go to enormous expense to put down the slave trade. This very slave trade is tolerated and encouraged and thrives down to this hour in Turkey. The only reason that our minds have not been directed to it is this—that in Turkey the horror of even the slave trade has been cast in some measure into the shade by the existence of still deeper and still more glaring horrors.

—Canon Trevor's article in the *John Bull* on the Public Worship act really leaves no standing ground for Archbishop Tait in getting up and enforcing that odious measure. He thus sums up his No II.:

> The Prayer Book (we have seen) aims at withdrawing the details of public worship from judicial determination by assigning a limited discretion to the Bishop. The principle of the new Act is to bring every particular to the hard and fast decision of the Common Law Judge. A new process is enacted to pass over the Bishop's Court, where alone the incumbent is responsible by the law of the Church, and obtain judgments in the first instance, from the Court of Arches. Then the two Provincial Courts are subjected to a single Judge, created by Act of Parliament, without any sort of delegation from either Archbishop. The result is a Judge who calls himself Ecclesiastical, and acts as the *Judex Ordinarius* of every diocese in England, without having received a shadow of spiritual jurisdiction from any spiritual person whatsoever. This has been made quite clear by the publication of Lord Penzance's appointment. If he can be styled an Ecclesiastical Judge at all, it is by a legal fiction: practically and truly the Ecclesiastical Jurisdiction, as it has existed in the Church of England from its foundation, and was guaranteed at the Reformation, is extinct.
>
> The only jurisdiction for so revolutionary a measure is the new theory that the rubrics are part of a compact between Church and State, and every parishioner has an interest in their observance, which he is entitled to assert in a court of law. It would be as reasonable to argue that any man in the street has a right to bring an action against a captain of the Horse Guards for not appearing in his proper uniform, or for riding on the wrong flank of his troop. The captain is amenable to his superior. and so is the priest. The people are entitled to the services of each, but they have no such interest in their costume as to be entitled to allege their opinion as a grievance in a court of law. Indeed, it is the first time that anyone's opinion has been made a ground of legal proceedings against another.*

—The Bishop of Argyll and the Isles has consecrated a church at Lochbay (Mull), built at the expense of Mr. W. G. Maclean, in which the windows are filled with stained glass representing the earlier Scottish saints. In the afternoon the Bishop confirmed some candidates who could only speak Gaelic, and a sermon in that language was given by one of the clergy, Mr. Lomas, one of her Majesty's inspectors of schools, having been the morning preacher.

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* The prominence which the Act assigned to private "opinion" ill comports with its profession of administering the law. Much is allowed to the "opinion" of the Archdeacon, churchwarden and parishioners, more to the Bishop's "opinion," and most of all to the Judge's. The only opinion of which no account is taken is the priest's, the one person to whom the Church entrusts the duty.

Christian Education, a Convention Sermon in Grace Cathedral, Davenport, May 1877, by Rev. W. T. Currie, Principal of Riverside Institute.

This sermon was published by request of the Bishop, and is one of the clearest and most convincing statements of the Baptismal Covenant as the basis of Christian Education we have seen. It goes to the root of the difference between the Church and the Sect Systems, and would be a useful tract.

It is often forgotten that simplicity and clearness are among the highest qualities of style. Doudan, who possessed them to a very high degree, declares, with some unnecessary roughness, that *the secret of the art of writing is to take your reader for an idiot.* "Those who are *not* idiots," he continues, "persons of practical taste and intelligence, *rightly set it down as a fault if you do not treat them as idiots.* There are many reasons for insisting on perfect clearness. It serves not only to make oneself understood, it is also, like proving a sum, a demonstration for the author that he has not allowed himself to be led astray by confused perceptions. When we marshal our ideas in their true order, we are obliged sadly to renounce a quantity of things we should like to say, and which this mere good order by itself refutes and rejects as contradictory to what we meant to establish." And again: "The first rule is to carry your reader after you bound hand and foot, to the end that he may be ignorant of no one of the roads along which you pass."

Mr. Ruskin was quoting the other day what Mr. Froude had said in his History about the style of Tyndale's translation of the Bible, and breaks in: "I wish Mr. Froude cared a little less about style; and had rather told us what he thought about the Bible's matter. I bought the "Rinnovamento" of Venice yesterday, with a review in it of a new Italian poem in praise of the Devil, of which the reviewer says the style is excellent!" Mr. Ruskin has himself been so often praised for his style when he wanted to be praised for his matter, or to have his matter believed in, that he is sensitive on the point. But what would he have? He leaves his warmest admirers in such straits with his writings on political economy and some other topics, that they have no other resource than that of the Italian reviewer who would not praise the Devil, but only praised his praiser. "We have a distinguished journalist on board," writes Mr. Froude. "I scandalized him by saying that I thought that *in a hundred years newspapers would be abolished by general consent as a nuisance.* A gazette of authentic news would be published by authority; and that would be all." That is, of course, only Mr. Froude's vivid way of saying that newspapers are not edited in all respects as he would edit them. *Mr. Carlyle's criticism has been known to take the form of throwing them into the fire when the servant brought his mail into the room.* A distinguished American once said to Mr. Froude: "Hold fast to such '*institutions*' as you have left. We have none, and must do as we can without them. But do not flatter yourselves that by destroying yours you can make England like America. We are young and growing. You are in your maturity or past it. We shall rise through our difficulties. If a time comes when the English Parliament is filled with men who go there to push their own fortunes, you will perhaps not rise through yours."

The distinguished American talks good sense on a point where some of his countrymen are apt to talk what is not good sense. He does not argue from the success of particular political methods in a new country that the same methods would be expedient in an old country. By "*institutions*" he means institutions which have grown up, which are the product of centuries, which are the result of tradition, usage, continuous action for a long period on the same lines Mr. Froude makes use of his remark to point his own protest against such a reconstitution of Parliament as should exclude men who represent the historic traditions of Great Britian, and who serve their country without private ends. But in truth they cannot be excluded. The House of Lords as a legislative body may be abolished, but the political authority of the Lords wonld survive. It is doubtful if it would not be increased. An eminent, a very eminent and Liberal member of the House of Commons once said to me: "If the middle classes are wise they will leave the House of Lords as it is. If you abolish it you cannot refuse the Peers the right of election to the House of Commons Once admitted, their vast estates, local influence, social position, and political experience would give them a preponderant position. Such fellows as I never would have a chance."

—Dr. Pusey's edition of Keble's *Sermons for the Christian Year* (Parkers) has reached another volume, containing forty-one sermons for the period from Ascension Day to Trinity Sunday. It would be presumptuous to pretend at this time of day to say more than that they abound in the characteristic excellences of the venerated writer. The one defect of the edition is the want of the *dates* on which the sermons were preached. It would be interesting to trace the development of what Bishop Patteson felicitously called the "*exotic fragrance*" of some parts of the "Eucharistic Adoration." In the present volume we have lighted on nothing but what is thoroughly Anglican. The season of the year is one that would be sure to evoke Keble's truest and holiest aspirations. The sermons are very beautiful.

The following bitter extract from the *Saturday Review* in Palmerston's time, is equally applicable now:

> But it is on other grounds than those of religious interest that we protest against any more Bishops of the Villiers and Waldegrave stamp. Lord Palmerston is too much immersed in politics to undertake the duty of understanding the religious characteristics of the day. To save himself trouble he delivers himself and the ecclesiastical department of the State into the hands of bigoted and narrow-minded religious partisans. He may not know it, but his noble friend and kinsman (Shaftesbury) does not represent the Church of England. The Church of England is a National Church, and the religion of Lord Shaftesbury is not the religion of England. In the Church of England are mixed up and embodied all sorts of special considerations; in the character and attainments of the clergy of the Church of England are involved all sorts of interests which are infinitely larger and superior to those of a sectarian school. What the Bishops are, the clergy have the strongest inducements to become. The clergy again influence much of the thought, the freedom, the domestic peace, and the inner life of English society. It will be a bad day for England, and a worse day for the Church of England, when all the intellect and intelligence of the country are permanently divorced from the Church. The result will be the same here as it is in France. It matters not two straws that in the one case it is Ultramontanism, in the other it is Evangelicalism, which is permitted to rule. Both are equal treasons to the freedom of thought—both are equal affronts to human intelligence and intellectual freedom. As tyrannies and bigotries, Evangelicalism and Ultramontanism are identical. There is nothing more remarkable than the fact that so few men of mental power take Orders in the Roman Catholic Church; the days of Bossuet and Bellarmine are at an end. And the very same process is overtaking the Church of England. No man of self-respect, or of prospects and attainments higher than the pastors of Little Bethel, will undertake a Ministry which is represented in its highest authorities by Drs. Villiers and Waldegrave. This we should hold to be a social misfortune of the gravest kind. We do not choose to divorce ourselves from the religion of our country. The Church of England and its clergy have done service too long and too good to all that is noble among us, have rendered too faithful and consistent an allegiance to thought and order and common sense, and to all social duties, for us to witness its certain degradation and humiliation without indignation and sorrow. The wretched Orange faction in Canada and Ireland, and the subversion of authority in S. George's-in-the-East, have taught us what popular religion, and that religion which claims to be exclusively "Evangelical," really is. Lord Palmerston has already wrecked a Government by appointments dictated by the narrow interests of family and party. What has happened once may happen again; and even firm adherents of the present Administration can assure the Premier that there are many who look very anxiously to the future Bishop of Worcester, even though they do not advertise the fact that they bring their anxieties to the Throne of Grace.

The British *Medical Journal* for August 11th, besides a very fine sermon preached before the Medical Association by the Bishop of Manchester, at its late meeting in that city, contains an address before the Section of Psychology by Dr. J. C. Bucknill, on "Confession: the Physician and the Priest." Nothing could show more conclusively the wide extent of the excitement which the Archbishop of Canterbury has succeeded in raising over the private manual, used by something like a score of his clergy, belonging to the small "Society of the Holy Cross," and the manner in which it has penetrated every class of the community. It looks very much as if the Doctor had set himself to a prescribed task, and it is a little painful to see a man of science trying the *role* of an attorney, or, what it has been heretofore difficult to conceive of a scientific man, merely setting his sails to catch a popular breeze. It would not be difficult to show that nearly all that Dr. Bucknill has tried to say in this address might be turned directly against his own religious belief. The brief he holds in this address is simply that "the priests of some creeds make the singular mistake of *illustrating* their duties by comparing them to ours: nay they go beyond comparison in declaring that sin is spiritual disease, and that they are physicians of the soul:" and that if this is so, the public will soon come to look upon a doctor questioning his patient much in the same light as a priest receiving confessions! This is what Dr. Bucknill would save the profession from! Don Quixote and the Windmills! Oh Dr. Bucknill! Instead of joining this crusade against "priests in absolution," why do you not agitate for a law to put down "quack doctors," and those "poisonous pamphlets of the 'manly vigor' class" you speak of?

But how is it priests make a "mistake in *illustrating* their duties" by comparing them to those of a physician! Did not even our blessed Lord use that precise *illustration?* But Dr. Bucknill says the difference is that "the physician is a naturalist, the priest a supernaturalist." How does that hurt the *illustration?* He denies that sin is disease, or that penance and forgiveness are cure. Of course not physically, but spiritually. He says disease "has in itself no necessary connection with disobedience of God's laws, and is no more sin than health is virtue." We should say this depends on whether he allows nature's laws to be God's laws. He says "there is absolutely nothing in medical practice corresponding to absolution," which he calls "incantation" in another place, and he writes this without any appearance of joking, to which he is sometimes given. Well, we suppose Dr. Bucknill any how would not *absolve* a man who had brought on a thousand and one diseases by gluttony, drunkenness, licentiousness, or any other violation of God's laws, without that *repentance* which consists in *forsaking* those sins: (nor would he even give him a certificate of being "able-bodied.")

Rev. Knox Little, in a sermon on "Priest in Absolution" said, "many books of medical science are just as bad, but they are not flung into society from the House of Peers, nor are their authors called corrupters of society." This irritates Dr. Bucknill. He quotes Lord Palmerston, that "dirt is only matter in the wrong place." Just so. What else did Mr. Little say?

If anything could show the unscientific temper of the address, it is his attempt to conciliate his Roman Catholic hearers by pretending his remarks could not apply to them, since they believe that confession is a Divine *Sacrament!* It was only these Protestant Confessors who claim to practise as physicians!

And what is the outcome of it all? We fancy we can see the broad smile on the faces of the specialty as they read his concluding sentence; "The Symptoms of the diseases with which we deal being far *less obvious to the senses*, we are compelled to occupy a position which carries a greater danger that *we shall be compared with spiritual confessors*, and which needs the greater *caution* that we should walk with prudence and circumspection in the well trod paths of *reticence*, forbearance and wisdom,"—the plain English of which is, Doctors must not question too closely into the facts that have made people sick or crazy, for fear priestly confessors will justify themselves by their example. This, and no more. We "guess" the medical profession is in no imminent danger from that source as yet; though it is not for us to say how far they may *need* a check of this kind. No profession requires a higher code of morals, and certainly the rationalism that rejects Christianity could not supply it. Many eminent physicians will take issue with Dr. Bucknill as to the benefits of spiritual direction: and it does seem to us, that if there were no physicians found to disregard their plain duty in this respect, the one crime of ante-natal murder alone, would not have become the widespread and terrible evil it is. In some matters the "priest and the physician" should work together.

—The Glasgow *Christian News* in connection with the Presbyterian Council mentions that *half* the Presbyterian churches in the United States are without pastors, and one-third report no addition to their communion.

Summaries.

FOREIGN.

Correspondents of the *Rock* are now agitating a revision of the Prayer Book, and ask that the "Ornaments Rubric be *changed* to bring it in conformity with the Ridsdale judgment!"

—The *Church Review* says:

> So far as we can gather the intentions of the various correspondents of the *Guardian*, their advice, with the exception of Dr. Pusey's and of one or two others, is that the clergy should at once give up demonstrative ritual, but continue in sermons and conversation to recommend it until public opinion shall demand the restoration of ceremonial. We know what this amounts to; we know that the surest (if not the only) way to induce others to do anything is to set the example yourself. No congregation will ever ask for a ceremonial which they have never seen. So long as High Churchmen baptized privately little attention was paid to the Service of baptismal regeneration; so long as a slovenly Communion was celebrated with closed doors no one gave a thought to the mystery of the Real Presence. The Dean of York hopes that another generation may obtain ceremonial which we contend for. We can assure him that if we relinquish high ritual the next generation will know nothing about it.

—It is remarkable that Archbishop Tait's ideas of ritual, as he laid it down some twenty years ago, when Bishop of London, which caused the troubles in St. George's in the East, although decided against time and time again in the Arches Court, have all along been *sustained* in the Privy Council, of which he is a chief member. His views have culminated in the Purchas and Ridsdale judgments, amounting to a repeal of the Ornaments Rubric. The P. W. Act was avowed as a means of *enforcing* these views, as Lord Nelson has pointed out in Parliament. As at St George's in the East, a mob from *outside* of the parish broke up the services, and the police had orders from headquarters *not to interfere*, so it was at Hatcham, a paid mob representing the "Protestant League," for whom barrels of beer were placed in the middle of the street, before the church, broke up the regular congregation with acts of outrage, and as in the old fable, the party outraged, is treated as the *cause* of it. The speakers and writers of the Church Association are using very violent language—they talk of "the sword of the Lord and of Gideon," and say "this work must not stop till the last of these Ritualists are swept out of the church." In all these years, we have never observed in any English paper an act of retaliation, either by personal violence or by prosecution for breach of rubrics But there is now a "Working men's Society" of many thousand members, and some one hundred and fifty branches throughout the kingdom, whose chief object is to defend the clergy when attacked, and to secure the repeal of the P. W. Act. There are signs that these men are not going to submit to mob violence any more without repaying in kind. A branch meeting of the Church Association, August 30, in Southwark, which proposed to have proceedings commenced against the Rev. G. W. Berkeley, mission priest of All Hallows, was the scene of great disturbance, from efforts made by the Protestant League to eject some of the dissentients, and after the meeting adjourned the principal actors were very roughly handled by a large crowd which had held a meeting in the street which listened to speeches and passed resolutions *in defence* of Mr. Berkeley. The Hatcham League and their leader were soon cleared out of the neighborhood. So the inhabitants of London Docks are pretty distinct in their threats to deal with any *outsiders* who come to interfere with the services of Mr. Lowder, against whom the Church Association is now proceeding. Violence is abominable in any cause, but Government released Mr. Tooth when it saw the working men's meetings in London on that subject, and Government will see a grievance *only* when they see the people moving.

—It appears that S. Peters London Docks is a "district church," and the proceedings against Rev. C. F. Lowder were instigated by a curate of the parish church without consulting his rector, the

Rev. Harry Jones, who repudiates the business and says he is not in the habit of "hitting below the belt" (whatever that means). It remains to be seen what will come of it.

—The Bishop of Lichfield's letter declining to allow proceedings against Mr. Glover of Wolverhampton is a model for the Bench. He says the clergyman is not actuated by disobedience to law, but by regard for the wishes of his congregation. That rule would stop three quarters of the Church Association's prosecutions.

—The Bishop of Oxford deprecates the extravagance—not to say "hypocrisy" of the present outcry against the society of the Holy Cross, and is disposed to bring into view the vast good it has done in connection with parochial missions. The Bishops begin to see that this hue and cry is only egging on Lord Ebury and his "Revision" Society to insist on the entire alteration of the Prayer Book, on the ground that "as it is," it *does* authorise confession (in certain cases) and therefore gives the priest the *power* of absolution.

—There are those who accuse the two Archbishops of sustaining Mr. Disraeli, even in his sympathy for the Turk, out of a fear that Mr. Gladstone may come in on the Turkish issue, and then attack the State Church.

—The Bishop of Colombo preaches very well in the Singhalese language.

—The Eastward position is now used at the Calcutta Cathedral beginning with the Consecration Prayer.

—A chaplain to minister to the canal population near Lichfield has his own canal boat, suitably fitted up.

—The Church Association are going to prosecute the Rev. C. F. Lowder of S. Peters, London Docks. The dockmen give out that they are ready to fight it out with any mob that may gather there —so the *John Bull* says.

—A. J. Beresford Hope is moving for a bishopric of East London, by appropriating the revenues of old S. Katherine's Hospital.

—Bishop Harold Browne is establishing an associate mission for the coast towns in the diocese of Winchester such as Southampton and Portsmouth.

—On S. Bartholomew's Day the Archbishop of York consecrated Canon Rowley Hill as Bishopof Sodor and Man at York Minster, and the Bishop of Ripon consecrated the magnificent new church at Armley near Leeds, with the name of S. Bartholomew. The Bishop of Ely preached in the evening.

—It has been decided in English Courts that the abolition of Tests in the Universities by Parliament has prevented any *future* endowment of a college in connection with the Universities for Church of England use alone. Mr. Baring has given £50,000 to endow a new college (Hertford College) for the church alone. He finds that all its offices must be thrown open to Dissenters. We fear it will be so with Keble College. The *John Bull* says upon upon this decision:

> If this decision is upheld on appeal, we shall have a new example of the privileges accruing to the Church from being "established by law." The phrase used to mean an exclusive title to some legal securities; it is now to mean a monopoly of legal disabilities. The Church of England is to be the only religious communion which the law disables from observing its own doctrine and discipline in its own places of worship; the only one which cannot teach its own Catechism in its own schools; the only one whose members cannot apply their own money for the higher education of their own faith in Universities originally founded for this exclusive purpose. The reason for these corporate and personal disabilities is not that this Church is in hostility to the State, as Romanists and Nonconformists were conceived to be when subjected to penal laws, but that she is allied to and protected by the State; she is denied the civil and religious liberties eagerly accorded to all other Englishmen, solely and wholly because she is "established by law."
>
> We hope we are not wrong in supposing that Keble College is protected from a similar forfeiture, by being founded in greater independence of the University. In like manner, we hear of new churches being kept unconsecrated, to preserve them from the friendly offices of the State. By and-bye Churchmen may have to leave their trusts in the breast of an

individual to prevent the champions of civil and religious liberty from wresting them to the opposite purpose. That the enemies of the Establishment will not be over-scrupulous in the pursuit of results so entirely in accordance with their desires, is of course to be expected. A Churchman would hesitate to lay claim to an endowment by Sir Morton Peto, in the teeth of Sir Morton Peto's regulations, on account of a legal defect. A Dissenter from another University boldly demands to share Mr. Baring's bounty, and puts him to the cost of a lawsuit, in the cause of civil and religious liberty.

The State has done nothing but turn to its own advantage the work of the Church. The Universities were "national" only in the sense that the Church invited all the nation to partake of its liberality, on condition of observing its doctrine and discipline. Dissenters, how ever, again demand the use without the condition; and this, too, has been conceded to civil and religious liberty. Again, too, the concession has taken the form of universal abolition of religious conditions, from *refusal of Dissenters to allow any legal definition of their particular views.* Thus the whole mass of University and College endowments, provided by the Church of former generations, is divested, at one swoop, of the purpose for which it was given, and converted to secular and intellectual uses, which the donors would have regarded with horror.

—The leading Evangelicals, such as Canons Garbett, Ryle, Hoare and Prest, have decided to appear at the Croydon Congress.

—The Convocations are prorogued to October 31.

—Dean Hook's memorial at Chichester is a monument in the cathedral, and a clock with a chime of bells in the tower. The sum raised was £2,500.

—Canon Hill, now Bishop of Sodor and Man, mentions a custom of the Manx fishermen to pray in their boats before starting out to sea, derived from good Bishop Wilson, who died A. D. 1755.

—Out of about 500 "Lords" in England the Earl of Abergavenny, whose chaplain has been made Bishop of Sodor and Man, has procured ninety-six signatures to an address to Archbishop Tait, approving his course in the Confession diplomacy. The only notable ones besides the Earl are Lords Shaftesbury, Morley and Chelmsford. Men like Derby, Granville, Selborne, Cairns, Hatherley, &c., seem to have avoided it. The *Church Times* says:

Well, according to the Archbishop, their address is, nevertheless, "important," because of each person who signed it his Grace can say, "This is a lord," and there are positively ninety-six of them. A very short time ago a petition signed by close upon 50,000 persons, who were not lords, although presented by a lord in the House of Lords, was sneered at by his Grace as having been, in his opinion, "got up." Can the Archbishop be surprised that those who, above all men, reverence the office which he fills, are absolutely unable to respect its present occupant?

—The Rev. J. W. Horsley, on the demand of the Middlesex magistrates, has withdrawn from the Society of the Holy Cross. The *Church Times* advises disbanding the Society as needlessly inviting persecution.

—S. Mathew's, Smethwick, in the Diocese of Lichfield, is to be the scene of another prosecution under the P. W. Act. The parishioners have held an enthusiastic meeting to sustain their vicar.

—The new Bishop of Rochester, Dr. Thorold, figures rather sadly in a correspondence with Mr. Wm. Grant, a layman of Peckham, about the word *Protestant.* The Bishop, in a sermon at S. James, said "he hoped they were not ashamed of being called Protestants, for if the Church of England is not Protestant she is in schism and ought not to exist.' (What the S. James people are *protesting* against now is the treatment of their vicar, Mr. Tooth.)

Mr. Grant shows the word is in no articles, liturgy or ecclesiastical document whatever of the Church of England. If protesting is mere opposition, then all denominations *protest* against each other, and Protestantism, as such, teaches no one doctrine whatever. But the Church is not under bondage to Rome—she has reformed herself, and therefore has no occasion to protest, as the Lutherans had at the Diet of Spires.

Mr. Grant ends as follows:

"Permit me to conclude by a brief reference to the subject upon which I first addressed your lordship. I do so in the name of the saintly Dr. J. M. Neale: 'The only time' he writes, 'the question has in any way been put to our Church, whether she will call herself Protestant, her answer was clearly in the negative. In the time of Queen Anne an address was proposed in the Upper House of Convocation, which applied that term to the English Church. After a struggle between the two Houses, the Lower House succeeded in altering the obnoxious phrase. All honor to those bold and persevering priests—though it is now the fashion to calumniate them—who defended the cause of their Church against the time-serving, comprehension-seeking, Bishops of the Upper House.' "

—The *Church Times*, while noticing the falling off of the C. M. S. and of the Wesleyan Mission Society in contributions for Foreign Missions, (the latter nearly £13,000 less than last year,) while the S. P. G. has *increased* by £11,612, goes on to say of this subject of Foreign Missions:

> No more gratifying feature in the more recent development of the Catholic movement can be quoted than the attention which is beginning to be paid to Foreign Missions. It may be very true that "charity begins at home," but a charity that never goes abroad will always be a puny and contemptible thing. And for a very sufficient reason. The only principle which can animate men with an enthusiasm for the Cross is a real and energetic belief that "the kingdoms of this world are become the kingdoms of our Lord and of His Christ." But if so, the spectacle of any one part of the human race in subjection to the devil is as intolerable as that of any other. A man cannot feel any great zeal against home heathenism and be indifferent to heathenism abroad; and *vice versa* a Church, in which there is a genuine missionary spirit as touching foreign paganism, will not tolerate a virtual paganism within its own borders. Thus it has always been found that work at home and work abroad have gone hand in hand.

The same paper notices a remarkable effect of the appointment of an Annual Day of Intercession for Missions:

> In the year after the first observance of St. Andrew's Day for that purpose a hundred and sixty men had offered themselves to the two great societies and ever since 1872 most of the candidates have attributed their coming to some resolution formed on the day in question. The missionary colleges have doubled their numbers; ten new sees have been founded; Dr. Caldwell and Dr. Sargent have been consecrated as Suffragan Bishops; many new missions have been founded and old ones strengthened. Several speakers at the late Missionary Conference bore testimony to the wonderful manner in which the prayers of the Church have been answered.

—The Hon. and Rev. H. Douglas, once curate of Bishop Claughton, then missionary under Bishop Gray, of Capetown, has just resigned the rectorship of Harbury, a country living worth £1,200, to take a poor city one in Worcester worth only £200, to get "more work." *Per contra*, the Bishop of Worcester has appointed his brother-in-law to a living of £2,500.

—It is said that a Mr. Hedley has left £200,000 for a new bishopric in Northumberland (Newcastle or Hexham) taking off about half of Durham. Another account makes it only the reversion of £70,000 on the death of a brother. We hope it will be called *Lindisfarne*.

—Mr. Hockin, of Phillack, the forcible writer on Methodism, insists that when a Bishop issues a special license (a dispensation) to a clergyman to be married in his drawing-room it implies that the law requires the service to be in church; so if Archbishop Tait *dispenses* Mr. Ridsdale from the vestments and lights it is an *admission* that the ornaments rubric means what it says.

HOME.

We issue this number a little earlier than usual, on account of General Convention.

The article on the Church of England in the XVIIIth Century, ought to be read and studied by all churchmen. The influences that have been to work to destroy her if possible, are the same to-day as in the last century. Will it have to be said that the only result of the Reformation is religious chaos and Cumminsism? Shall Rome have this to point to? All sound and loyal churchmen should plant themselves on the *Catholic* character of the Prayer Book, fully understanding that the sacramental and priestly offices of the

Church are all that distinguish her from the voluntary and unhistorical sects around us.

Dr. Wilson's summary of his Cornell Lectures is wonderfully original, clear and convincing. While many of us, thank God, do not need thus to lay again the foundations, his noble rehabilitation of Theistic truth will bring comfort, strength and assurance to a multitude of minds.

We call the attention of members of General Convention to the article of Dr. Richey and the remarks of Bishop McLaren on the subdivision of Dioceses, and the system of the *Province* to preserve common interests and relations among the parts. In this State division *was* separation indeed, no traditions, no *rapport* even kept up. We suppose the reason our branch of the Catholic Church is in this country called "*Episcopal*" has been the practical observation that in any diocese, "as is the Bishop, so is everything," whatever that may happen to be. A Bishop in every city, with a Province in every State, or chief political subdivision, would have saved the Church from the autocracy and isolation which has been the chief objection of the Presbyterian Sects to her polity.

—We have received from their respective Secretaries the Convention Journals of Michigan, Kentucky, Central New York, Wisconsin, Iowa, Fond du Lac, Minnesota, Western Michigan, Connecticut, Long Island and Colorado. They all show gratifying indications of Church growth and activity.

—Dr. Richey's article on Suffragans ought to help on some conclusions at this General Convention. If no other way can be arrived at, it might be well enough that each State (the larger ones at least) should be a Province or Diocese in the old sense, the Metropolitan only having a seat in the Triennial House, and the suffragans sitting in Provincial Synod (or Federate Council). With this plan we could go on to occupy the land—every city might have a Bishop—the rector of its principal Church,—and then our parishes would *have* to work together.

—We hear with great pain that Drs. Shelton and Rankine have been superseded in the delegation from Western New York to General Convention. The administration of that diocese seems for some years to have played fast and loose with Low Churchmen. It is a great thing to be able always to know your friends. High Churchmen never gained anything by pandering to Puritan prejudices against historical Theology. We observe that the Bishop, in his address, said nothing on the proposed change of name.

But of all the proposals we ever heard of in a Church Convention, was one we are assured was gravely made in that of Western New York last week, to pay the Bishop's salary in part out of the *Principal* of the Episcopate Fund! and the Chancellor of the Diocese justifying such an appropriation of Trust funds!

—The Diocese of Illinois has resolved to divide into *three*. We hope the counsels of Bishop McLaren will be carried out in connection with this action.

—Bishop Spaulding's Address to the Convocation of his jurisdiction has some excellent remarks upon the system of secular education in this country. It is remarkable that the doctrinaires among us on this subject go directly against Herbert Spencer and Stuart Mill, their leaders in everything else.

The generation that issue from non-religious schools resemble the unjust steward—they cannot dig, to beg they are ashamed, and they enter upon courses of life more disgraceful than either.

—Rev. Mr. Irish's Historical Sermon on S. Ann's Church, Amsterdam, has many interesting reminiscences of old Queen Anne's Chapel at Fort Hunter, built in 1712, and the early history of the Mohawk Valley. It is well worthy of preservation.

—Another grand address on the subject of education without religion is that of Bishop Greene, Chancellor of the University of the South, at the recent meeting of the Board of Trustees at Sewanee. We hope Kentucky will yet join this noble enterprise for Christian Higher Education.

—The London *Quarterly* for July gives us: 1. The First Lord Abinger and the Bar. 2. Recent Discoveries in Art and Archæology in Rome. 3. Oxford Gossip in the XVIIth Century. 4. Economic Laws and Economic Facts. 5. The Science of Electricity as applied in Peace and War. 6. New Guinea and Polynesia. 7. The War in the East. 8. The Ridsdale Judgment and the Priest in Absolution. 9. National Interests and National Morality. (Leonard Scott Pub. Co., New York.)

The eighth article is written from the standpoint of Archbishop Tait, and is panicky throughout. Its key note is in the final sentence—"The Ritualists boast that they are not Protestants: and none but Protestants have a right to a place in the ministry of the Church of England." Why did he not add, "and *most* Protestants would rather take a place outside of that Church," for that is what they mean, the Jesuits and Dissenters who are managing the Church's controversies for her. We believe the *Quarterly* got into the hands of Dissenters some time ago.

—*Blackwood* for September has a remarkable article on the War, entitled the "Storm in the East." It is anti-Russian.

—The following is sent us for publication. We have not received any "address of the clergy or the Alumni:"

To the Rt. Rev. the Bishop of Minnesota, and to the Board of Trustees of Seabury Mission:

The following resolutions are set forth by the present members of the Divinity department of Seabury Hall, and are hereby presented to the honorable Board of Trustees of Seabury Mission:

Resolved, That we, the students of Seabury Hall, have learned with surprise and deep regret that the Board of Trustees have seen fit to abolish the Chair of Ecclesiastical History.

Resolved, That we cannot understand how any Theological School can exist without a Chair of Ecclesiastical History, and that we cannot but dissent from the opinion of some members of the Board, that the study of the history of the Christian Church holds a subordinate position in our preparation for the Sacred Ministry.

Resolved, That inasmuch as we were matriculated into Seabury Hall, having a full Course of Ecclesiastical History, with an able Professor at its head, the action of the Board in abolishing the Chair of Ecclesiastical History is an act of injustice to ourselves, and detrimental to our preparation for the Ministry of the Church.

Resolved, That we take this opportunity of bearing our testimony to the fidelity and eminent ability with which the Rev. Dr. Richey has filled the Chair of Ecclesiastical History, and to his unceasing labour in behalf of the Institution and its true interests through many years.

Resolved, That we respectfully protest against the action of the Board in the removal of the Rev. Dr. Richey, and in abolishing the Chair of Ecclesiastical History, and we earnestly beg that they will reconsider an action which we cannot but feel disregards the interests of the students of Seabury Hall, and we fear will result in a loss of confidence in the Institution, and in forcing many of the students to seek their preparation for Orders elsewhere.

(Signed) C. H. HIBBARD,
SAMUEL B. COWDRY,
C. H. CUMMINGS,
EDWARD PORTER LITTLE,
HENRY J. GURR.

—Dr. Howard Crosby tells a *N. Y. Tribune* reporter that in the opinion of "Moncure Conway" the "Pan-Presbyterian Council" at Edinburgh was "the most dignified and influential assembly of the time." But what are we to think of *any* Christian body that has to *omit* the Communion Service "*for the sake of peace*"!! The very thing in Christianity that speaks of peace and unity is unanimously dispensed with. Dr. Crosby says:

Only two slight jars occurred during the entire session. One was *Dr. McCosh's objection to Dr. Flint's sermon*, and the other, Dr. Smith's *objection to Dr. Tulloch's nomination* on an important committee. There was no *difficulty* about the Communion question as *no Communion Service was held*. This was decided beforehand, out of deference to the views of the Reformed Presbyterians and although some considered this step unwise perhaps it was the best. It was done *for the sake of peace*!!

With a good deal more sense of the real significance of such a damaging fact, in relation to this omission, the Rev. Dr. S. Irenæus Prime writes to the New York *Observer*. "Fervently do I hope that the Presbyterian Council, now appointed for 1880, *may never be held until* the churches represented in it *will be able, with one heart and one mind, to sit down together at the table of their common Lord.* That the late Council yielded to the prejudices of a few, and *omitted in their sessions the observance of the ordinance*, seems to me to be the occasion for inexpressible regret."

—Bishop Ellicott wants the Ritualists to go to Rome where they belong. A better opportunity appears to be already furnished by Archbishop Tait to the Evangelicals to go where they belong, as we judge by the following item:

> *Bishop Fallows*, of the *Reformed Episcopal Church*, returned on Tuesday last from England, whither he went in June with the newly consecrated Bishop Gregg. He was *cordially received by the Archbishop of Canterbury*, the Rev. Dr. Newman Hall, the Rev. Dr. Cairns, Mr. Gladstone and other eminent men, and preached in various prominent pulpits. Among other interesting experiences he was introduced by the Rev. Mr. Spurgeon to his congregation in affectionate terms and assisted him in the Communion Service. He returns much encouraged respecting the future of this *infant church* in Great Britain under the leadership of Bishop Gregg, believing that it will supply an urgent want among the *Evangelicals of the Church of England*.

—The Rev. Mr. Harriman's Report on the "True Constitution of an American College" made to the convocation of Trinity at Hartford, seems to us eminently sound and practical in its ideas. He makes the proper distinction between the University and the College, and shows that the *latter* (formed after the example of the separate Houses at Oxford or Cambridge) is what we must have for Americam Youth under age. That is, the *family* idea is carried out, rather than that of the mere Lecture Halls of German Universities. The relations of Faculty, Trustees and Students to each other, and the management of financial affairs as well as discipline present some problems that seem to require further consideration in this country. It is becoming somewhat important in our opinion to devise means by which the interest and allegiance of *Alumni* may be retained longer than is usually the case in the present state of things.

—It is somewhat difficult to use the "Priest's Prayer Book" without attendants to respond, and indeed, as yet, the priest will find a large proportion of the cases he visits inappropriate for Services elaborated on the plan there adopted. As a substitute we know of nothing better than *The Pocket Prayer Book for the use of the Clergy and Others in the Visitation of the Sick*, by C. F. Gore, M.A. (Pickering). It contains twenty-six Offices, with Psalms and lections and exhortations founded upon them, and yet (a new feature) is small enough almost to go into the waistcoat pocket. At least the priest need never be without having it about him.

—A cable telegram from London announces the death, Sept. 21st, of Rev. Jos. Richey, rector of Mt. Calvary Church, Baltimore, and brother of the Rev. Thos. Richey, D.D. of Faribault. He left for Europe July 26th, for his health. His age was 33 years.

"ALPINE HEIGHTS."

"I will lift up mine eyes unto the Hills, whence cometh my help."—Ps. 121.

Like mighty thinkers, there they stand
Above the soft green pasture-land;
They yield no common yearly food;
To those lone heights ne'er climbs the wood.
"What do those giant idlers there?"
I asked; and streams, the answer bare,
Which, foaming through the summer heat,
Rush down the rocks, and round the feet
Of those grey mountains coolness bring,
The coolness of their glacier spring.
"Oh, brown would all these pastures lie,
If never peak had towered high
Above the zone where corn and oil
Can flourish and repay your toil.
Those grand calm heights, like sages, hold
Such treasures heaped from times of old,
Such stores of ice and snow to yield
Their cooling draught to thirsty field;
Those rugged shoulders bravely bear
New burdens for the coming year.
But mortals will not read aright,
Nor know that, from such barren height,
Unquenched the living waters flow
Which nature brings to fields below."

BEATRIX L. TOLLEMACHE.

Hospice Bernina.

THE CHURCH ECLECTIC.

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THE OBJECT AND MEANING OF THE CATHOLIC MOVEMENT IN THE ANGLICAN COMMUNION.

A Sermon preached by the REV. DR. F. C. EWER, *Rector of S. Ignatius' Church, N. Y., in Zion Church, Newport, on the 10th Sunday after Trinity, at the request of the Rector of that Church, the Rev. E. H. Kettell.*

IMMANUEL. ISA. VII. 14.

Nearly half a century ago a remarkable fraternity of young men arose in Oxford. Perceiving that the Prayer Book taught the doctrines which were set forth by the Early Church, but that Churchmen generally in 1833 did not hold them, these young men issued the "Tracts for the Times," with the design of arousing the minds of Churchmen, and bringing them into agreement with the statements of the Prayer Book and the teachings of the Early Church. Thus was inaugurated the great Catholic movement in the Anglican Communion.

To a non-Churchman, unfamiliar with the career of the English Church from 1620 to 1833, the statement that She should teach one thing, and all Her members believe another, would seem not only paradoxical but incredible. But, without delaying this discourse by entering upon History, let it be remembered that when Cromwell assumed the reins of power, he crushed the Church of England; he drove all Her clergy from their livings; and for years the people of England were indoctrinated by Presbyterian, Independent and Baptist preachers. Let it be remembered that when Cromwell passed away there was little change in this respect. For, six thousand out of the eight thousand clergy who, under Charles IId, occupied the Rectories of England and drew the tithes, were simply Puritans who had "conformed." Hating the Church and Her doctrines and Her discipline while they were under the Commonwealth, how could they love and teach them under the Restoration? The "conforming" Puritan was a man who used the Prayer Book to some extent, but taught the people doctrines antagonistic to its prayers, and practices in violation of its rubrics. Thus, practically, there were, and for a long time continued to be, anomalously enough, two fountains of teaching in the Church. (The Roman part of the Church was similarly afflicted in the eighteenth century.)

One of these fountains was the Prayer Book, the other was the pulpit. The Prayer Book, which contains the teaching of the Church, did not hold its own as a teacher against the pulpit, which poured forth Puritanism to the people. It is not strange, in the secular confusion of the day, that it was some time before this state of things could be reversed; that it should be a slow process for the silent Prayer Book to begin to tell at least in the Church against the persistent voice of the pulpit. The pulpit has a way of sending its teachings and its teachers into the Theological Schools, and thus of perpetuating its notions, and keeping them for a while, even on the Episcopal Bench. The secular confusion of the time paralysed the arm of that discipline which is the mother of order in the Church. Besides, an individual, here and there, may change his belief quickly, but a nation, once indoctrinated, changes its belief slowly. Whatever the Prayer Book may have taught, the English people, once fairly in the current of Puritanism, floated heavily and with steady momentum down that current through the eighteenth century. Let it be remembered, that, forty years after Cromwell, there were Bishops on the English Church thrones who denied Episcopacy, were opposed to the surplice, sustained sectarians, loved even Unitarianism, counselled the abolition of Episcopacy in Scotland, and were opposed to the Thirty-nine Articles. And then consider the state of things in the reigns of the Georges; and it will no longer seem incredible that the members of a National Church can for a while hold doctrines quite different from those held by the Church to which they nominally belong. But at last the Prayer Book began to turn the tide, and to send those it had indoctrinated into the pulpit.

The intent of the Catholic movement of to-day is not to Catholicize the Anglican Church; She has always continued Catholic. But it is to awaken Her members to the Catholic character of their Church.

The Oxford Divines may not have forecast, at the time they issued the "Tracts," the full grandeur of the Revolution they had inaugurated; they may not have anticipated the many nooks and departments of inner spiritual life and of outer human need, into which the new movement would eventually roll and break with upheaving effect. But they comprehended, at any rate, its main purport.

That the Oxford Tracts roused violent opposition was of course to be expected. It seemed an easy thing to stamp the new movement down and out of existence. And indeed the heaviest odds were, and have continued to be, against it. But, as that which began to be preached by the Holy Apostles in the year 33 (although the power of the Roman Empire was hurled upon it to crush it), exhibited, nevertheless, a stubborn life and an ever increasing growth, so this, which began to be preached in the year 1833, has exhibited the same phenomenon of life and growth. Why is this? Simply because the movement of 1833 is but a resurrection of the movement of A. D. 33. In the sixteenth century, the thinking world rejected that adulterated presentment of Christianity known as Romanism; because it was tyranny. In the nineteenth century the thinking world has rejected that other adulterated presentment of Christianity known as Protestantism; because it is utter anarchy. Is it not possible that that ancient Catholicity, which is neither Roman nor Protestant, and which once conquered the world in less than four centuries, should, now that it has roused from its long obscurity, regain that world again which Romanism and Protestantism have between them lost? We see what Romanism and Protestantism have done in a thousand years. Is it unreasonable to ask that the third presentment of Christianity, which was once victorious, be tried again for a century or two?

When such an exceptional movement as this Catholic revival takes place, there comes a time at last when its honest and earnest-minded opponents pause in their opposition, and ask "What does it mean?" Such a time as that is dawning now. Already there are some persons, and their number is yearly increasing, who, even though they do not propose to become Catholics, are ready to listen dispassionately to an answer to the question, "What is the object and meaning of this movement?"

At the outset one asks himself, Is there not some single statement that will comprise within its scope that object? If there be such statement it is perhaps this, namely: The main purport of the Catholic movement, is the re-preaching of the doctrine of the Incarnation in its integrity; and then come logically, the practical application of that doctrine to public and private worship, its interior application to the spiritual life of the soul, and its exterior application to the modes in which misery, poverty and sin are to be treated. Of course this practical application strikes against old modes and habits and prejudices with uprooting effect.

Unswerving fidelity to the true doctrine of the Incarnation accounts for every new energy the movement has put forth; for every unexpected angle at which its intense forces have darted out; for every book of devotion it has printed; for every altar candle it has lighted; for every community of Sisters or Brothers it has organized; for every Early Father it has translated; for every reversal it has made from Choral Matins and plain Celebration, to plain Matins and Choral Celebration; for the extemporaneous mode of preaching it has adopted in place of preaching from a manuscript; for every theological book and pamphlet it has written; for every censer it has swung; for every rousing mission it has preached to sinners, and every quiet and holy retreat it has held for earnest souls; for every Altar and Church it has restored and glorified; for every confession it has heard; for every Guild for work among the poor it has organized; for every Early Communion it has celebrated; and every laboring man's club and reading room it has opened; for every Three Hours Agony Service it has held; every bannered and vestmented procession it has thrown out on Good Fridays into the slums of cities; every confraternity for combined prayer it has formed; every point of asceticism it has urged; every public Meditation it has given; every cassock and chasuble it has worn; every convent and school, the corner stone of which it has laid; and for every act of voluntary poverty or self-sacrifice of any kind it has undertaken. Undying fidelity to that truth accounts for the turmoils at S. George's in the East; for Pusey silenced in his pulpit; for Keble banished to the seclusion of a country village, and going to his grave without ecclesiastical preferment or higher collegiate degree; for Bennett hurried away by friends from the mob; for Purchas cut down in the prime of life and sent to his grave; for Mahan crossing an ocean to defend himself before the Trustees of the General Theological Seminary in the matter of hearing confessions; for Mackonochie suspended and silenced again and again; for the laboring men going forth from the "Pooh! pooh!" of the Archbishop of Canterbury out of Lambeth Palace gates, and organizing by thousands in every town of England for the defence of Catholicity; and last and latest, for Arthur Tooth's utterance to the Bishop of Rochester, "I will not obey your civil court; for I will not render unto Cæsar the things that are God's."

The movement has never been understood by its opponents, and they have struggled against it wildly. They have resisted its logical conclusions instead of grappling with its central premise. The issue is between Rationalism and Supernaturalism.

For three hundred years the popular Religions of the day had been subtly undermining the true doctrine of the Incarnation, until that doctrine had virtually disappeared from the belief of Churchmen. It followed from this popular teaching, indirectly, indeed, but surely, that there was, after all, "little reason for the Son of God becoming man, other than that He might have a human body in which to satisfy the requirement of the Jewish Law, that without shedding of blood there is no remission." No sermon was a sermon unless the rays of its thoughts were made to converge at last on the Atonement of Calvary and that alone. We were, indeed, lost without the blessed Atonement; but fatal error came under its holy garments.

First, as a corollary of this preaching of the Atonement only, subjective faith in the Atoning Blood,—*i. e.*, a tearful interior apprehension by the sinner that Christ died for him personally on the Cross, was urged universally, perpetually, and to all practical intents exclusively on the acceptance of man. Without this faith he had nothing; with it he had all. This could not, and did not fail to obscure, to greater or less degree, the necessity of good works. Nightly self-examination as to what, precisely, one's acts and thoughts and words had been each day, sank into logical unimportance and finally into neglect. The general impression that one was a sinner, took the place of knowledge of one's particular sins; acknowledgment and confession that one was a sinner, took the place of acknowledgment and confession of one's sins. Absolution of one's sins became logically unnecessary; care over the soul, sick with definite sins, attacked with definite temptations, and the nursing and training of the sin-sick soul ceased with the fall of the lesser Sacrament of Absolution; carelessness of watch over acts and words and thoughts grew to greater or less extent; until at last we have the wide-spread result in fearful national statistics.

Then again, it was man's spirit alone that could exercise this required interior apprehension and this application to one's self of the Atonement. Hence the spirit came to be all in all in the matter of salvation, and the body nothing, as either an aid or a hindrance, in making one's calling and election sure. It is the old story of an excess of one truth, unmodified and unrestrained by another, resulting in error. A thousand salutary restraints of the body, therefore, disappeared. The eye, the ear, the hand, the tongue were neglected. Fasting fell into desuetude; for the body had little or nothing to do with that "Spiritual" religion which was summed up in merely apprehending Christ as one's Saviour, and so being saved. S. Paul's "I keep my body under and bring it into subjection," "in watchings often, in fastings often," "lest when I have preached to others, I myself should be a castaway," grew to be a dead letter. Christ's "this kind goeth not out but by prayer and fasting," was as though He had never said it.

Furthermore, what was called "spiritual worship" took the place of the worship of the whole creature man in body and soul. Forms, liturgies and the Visible Church disappeared; for matter had been deconsecrated; churches fell into decay and squalor; and the worship of Almighty God was made cold and gloomy to the heart of child and man, and contemptible in the eyes of the world. Families became prayerless. Time was when nobody thought of going to bed at night or rising in the morning without saying his prayers. Now, not merely thousands but millions in England, America and Germany go prayerless to bed, and rise in the morning and enter prayerless upon a new day. With decay of worship came, as a matter of course, decay of godliness, and all its attendant evils; the absence of the poor from God's house, the neglect of the poor, their ignorance and practical heathenism.

Then again, with faith in the Atoning Cross the solitary thing needful, a mere natural memory of the past tragedy on Calvary took the place of the supernatural and perpetually recurring Memorial Sacrifice of the Altar, presented, in a Consecration Prayer addressed to Almighty God (and not in a mere instruction to man) as a Memorial or reminder not to man but rather to God the Father. "Wherefore with these Thy Holy Gifts which we offer unto Thee, we do make here *before Thy Divine Majesty*, the Memorial Thy Son commanded us to make." The five lesser Sacraments fell out entirely from Christianity; and the whole character of Sunday assemblages changed. Instead of presenting to the world a solemn, Sacrificial and Sacramental worship offered to Almighty God, they presented the aspect of a congregation seated before a pulpit from which the all-sufficient Justification by faith in the Atonement was solemnly and impressively urged. As a logical consequence, sermons increased in number, and men began to abolish the only service the Lord had especially commanded; Eucharists sank from daily to weekly, from weekly to monthly, from monthly to quarterly, from quarterly, in some cases to yearly or less seldom and with the Friends they disappeared entirely. Men love Christ, and will always crowd to Him when He comes; but with the Real Presence of Christ banished from the Altar, and with the disappearance of the Altar itself, Sunday assemblages grew thinner except under the electrical power of the popular preacher, always a rare personage. Daily prayer ceased; and churches were closed six days out of the seven. With the fall of prayers, public and private, and of the Sacrament of the Altar, the Sacrament of Baptism fell also. Time was when every child was of course baptised. From a holy and tremendous thing, Baptism, though solemnly commanded by God, fell logically in the estimation of the masses into a mere form by no means of great importance. A comparatively non-churchgoing community became, to a large extent, not only a prayerless community but also one thoughtless of religious subjects and careless of religious truth. And then followed the consequences: worldliness, the hasting to be rich, extravagance, gambling, defalcations, bribery, divorces, infanticide and fœticide; Roman Catholics left mainly to populate the country with their children, through our great Herodian sin.

Again, if a man was saved when he could at last by an interior process apprehend the Saviour as dying on the Cross for him personally, what more was needed? Saved is saved; full is full. The distinction, therefore, between the precepts for all and the counsels for the few who can bear them, disappeared from the public apprehension. Efforts therefore after any higher life by rare souls ceased; and, as a matter of course, Sisterhoods and Brotherhoods, which are built upon that distinction, became an impertinence, and at last an offence. Hence that ethereal phenomenon in the soul, rare sanctity, as distinguished from eminent moral goodness, disappeared. With the disappearance of the skilled religious, as practical agents, as the right and left arms of the Church, and with that training and life of theirs which makes them skilled, abolished, a crude and mercenary, a comparatively ineffective, expensive and malapert treatment of misery, poverty, illness and ignorance followed.

II. But time forbids that we should go on and trace all the steps of disaster and decay leading out from a false view of the Incarnation.

Nay, there were other and great reasons for the Son of God becoming man than that He might merely possess a human body in which to be crucified, and then leave a Bible and a pulpit behind Him. And the object of the Catholic movement, from its first phase in 1833 to its last to-day, is to repreach and to restore, in all its practical applications and consequences, the true doctrine of the Incarnation. Having considered the process of decay, let us now consider some of the steps in the process of reconstruction.

Many excellent people suppose that this great Catholic movement begins and ends in Ritualism. Ritual is not, indeed, utterly unimportant. As the stars and stripes stood, in the late war, as a symbol of the great principles of nationality and union, so that if any one hauled them down he was to be "shot on the spot," so analogously is it with Ritual. But although Ritual is of less importance than other things in the movement, permit me to say a word or two on it first, since it is that part of the movement which is most conspicuous to the world, and has led the world to misunderstand and belittle the great movement itself.

It is to be remembered that the true doctrine of the Incarnation involves many things; more than can now be enumerated. But one of those things is this, namely: the Incarnation,—the Son of God descending and taking to Himself man's nature, with human body and soul subsisting, means not only the reconsecration of the soul, but also the reconsecration both of the body and of all matter to the service and glory of God. That on Mount Tabor the Flesh of the Lord was transfigured we readily remember; but it is an amazing thought that the very earthly garments he wore were also transfigured. As, then, one result of the Incarnation was the reconsecration both of the body and of all matter to the service and glory of God, it was logically inevitable, "that this great Catholic movement should make a place in itself somewhere for external Ritual." And Ritual has been defended by Catholics when it has been attacked, it has been more firmly insisted on when ridiculed, because they cannot permit the capture of any outwork in the unbroken circle of those defences which guard the vital central doctrine of the Incarnation. The old yellow and white wash, which Puritanism applied to church walls, is therefore scraped off; churches are restored; Altars are set up and glorified with lights and embroidery and gold, with spotless linen, the flower, the garnet and the emerald; vestments are worn; congregations *kneel;* and, in general, the public worship of God is made more glorious and grand by song and procession and adoration; for the body of man is reconsecrated in the Incarnation as a creature of God to the glory of its Maker. "Thou shalt worship the Lord thy God;" "Vouchsafe to direct, sanctify and govern" (not only our hearts, but) "our bodies" (also) "in the ways of Thy Laws."

But there is also involved in the repreaching of the Incarnation what is of more importance: *i. e.* the reäppearance and the nurture of that Supernatural and Sacramental phenomenon, the Inner Spiritual Life of the Soul. When this Spiritual life is well developed, we have something higher than mere goodness, and different in quality. We have Sainthood. Sainthood does not pause at eminent morality, but taking it for its starting point goes on to something more ethereal.

What is this Spiritual life? It is the union within each man of the Divine Life with the human. That union began in the God-Man, and is imparted to each of us through Baptism. That is to say, Almighty God, having in the Incarnation imparted the Divine Nature to the Human, so that the two should be one in the Person of Christ, extends the process by which the Divine Nature is incarnated, by planting a germ of that Christ-nature in each other human soul at Baptism; so that Christ becomes "one flesh" not only in an abstract sense with mankind, but concretely with each human being, to whom at first He gives His nature in germ, and then afterwards feeds it with His Body and Blood. Thus His Body natural grows out and becomes His Body mystical, the Church. This germ, entering into the Soul and becoming one with it, becomes its divine and Supernatural life. Without it the soul possesses only its natural and moral life, and is therefore dead supernaturally.

Now this spiritual life is, I say, to be imparted after birth to the soul. It is to be superadded to the moral life which we get from Adam. It is given by God in Baptism. Hence there is involved in the repreaching of the Incarnation a revival also of the Sacrament of Baptism as a tremendous supernatural reality, as an agent through which God works on earth.

This sacramental, supernatural life is afterwards to be strengthened, nurtured, developed; otherwise it will remain in its mere germ state, to all practical intents useless. Hence there is involved in the repreaching of the Incarnation the revival of the other Sacraments, the five lesser as well as the two greater. For, first, this spiritual life must be strengthened; hence more care by Catholics in the matter of Confirmation. It must also be fed with appropriate Spiritual food; hence the Catholic movement calls back the Blessed Sacrament of the Altar from yearly celebrations to monthly, to weekly, to daily.

But you may ask, How happens it that the Sacrament of Absolution is revived, and the rubric in the English Prayer Book concerning confession is obeyed once more, instead of remaining a dead letter? The answer is as follows: It is the distinguishing feature and consummate blessing of the Incarnation, with its necessary Sacramental System, that it brings God into actual contact with man. This contact occurred first in the God-Man; and is extended to us through the Sacraments. It is in the Sacraments that we touch God. It is in Baptism that the Divine germ passes into incorporation with the Soul. It is in Communion that real contact between Christ and the Soul takes place, so that each shall not only touch, but dwell in the other. It is in Confirmation that the Holy Ghost is in contact with the Soul. So, too, there is the contact between God and the Soul in the Sacrament of Absolution. Hence confession in that Sacrament is perceived to be the true, direct and immediate confession to God, which Christianity and Christianity only vouchsafes. While confession in the closet, instead of being the direct, is after all that indirect and distant mode of confession to God, which the heathen and the infidel could always have used, and which the non-christian can use to-day. It is not distinctively Christian. It is the way of natural religion. But nay, think we, Christianity vouchsafes some higher and better and more immediate and holier privilege than Natural Religion or heathenism could boast. It is a layman's question; no one has a right to compel any one to confess; and if a man wishes to confess, no one has a right to deprive him of his right. And the laymen in England and America, in increasing thousands, are rising and demanding their right to confess (as they feel) directly to God in His Sacrament of Absolution; in which He vouchsafes contact with man; and to receive absolution directly from God in that Sacrament through the hands of their Priests. We go to Penance, not in order to confess our sins to a man; but rather do we go to confess our sins in a Holy Sacrament to God.

Again, this Sacramental life must be trained. Merely preaching to it may instruct, and please, but it does not train, assist, guide and discipline it in the use of its faculties. The little child, the apprentice, needs to be trained and helped, not simply to be talked to. The spiritual life is awkward at first. How to resist different kinds of temptations, how to acquire the use of its newly given and germinal faculties, how to overcome different sins and shades and combinations of sins, is not known to it by instinct. The Christian life has been called by great Saints a difficult trade to learn, with labor, in much awkwardness at first, with persistent care and patience. Now the detection of Spiritual diseases and their combinations, and the adjustment to each disease of its various remedies and combination of remedies, are not known to the Soul by instinct; a thousand mistakes have been made in the past eighteen centuries in these respects, and, having been discovered to be mistakes, need not be made again. It is barbarism for each generation, and for each man, ignoring the past, to begin all over again where the previous generation began, in the treatment of his spiritual case. It were like abolishing the medical profession and medical libraries, and each man in his ignorance and unskillfulness treating himself when sick physically. Hence there is further involved in the repreaching of the Incarnation, that revival of the whole science of Ascetic and Moral Theology which the Catholic movement is effecting; a department of theology which treats of the cure of sin and spiritual disease.

Hence, too, there follows a restoration of the clergy from their position as mere preachers and social visitors, to their Apostolic and Catholic position as Priests, as trainers and physicians of the Spiritual life. There follows also a revival of the sharp distinction between clergy and laity, and of the tender relationship of clerical Fatherhood and lay Sonship, with that perfect confidence between confessor and penitent which their mutual silence only could give; a silence as deep as that of the interstellar spaces. The Catholic Church is one continuous, visible, organic Body, the invisible Soul of Which is the God-Man, Christ. If Christ is not in and one with the Catholic Church, as a soul is in and one with its body, then the Church is a dead body. But if Christ is literally on earth in His Body Mystical, the Church, to suppose that He cannot speak the word of pardon to the kneeling, repentant, confessing sinner, is to suppose that Christ is, as to one of the organs of His Body Mystical and Visible, stricken with paralysis.

Involved in all the above is necessarily the revival also of daily self-examination, of counsel and direction, of the strengthening aid of specific penances, each appropriate to its end in the Soul. Thus the Catholic movement centres all its efforts and subordinates all its means, external and internal, upon the inner divine life of the Soul, to rectify and to build it up in true Sanctity, in humility, meekness, charity, patience and purity. All this, too, accounts for the missions which Catholics preach to the careless and the sinner; and for the retreats they hold for clergy, for merchants, for women, for clerks, for the laboring man; that the earnest soul may take account of itself and deepen its spiritual life.

Again, if sins are the sickness and death of the spiritual life, they come through temptation; and temptations reach the soul through the body. The senses are open doors through which they enter. Hence the repreaching of the Incarnation involves a restoration again of the restraint of the body, which is another phenomenon of the movement. The eye, the ear, the tongue, the touch, the taste, must be guarded, restrained and trained; the feet, that they walk not to sin; the hands, that they search not for sin. This involves also the revival of fasting, and indeed of all other points of asceticism which Catholicity urges. Crucify thyself, crucify thyself; "If thou wouldst indeed see clearly," she cries, "pluck out thine eyes and become blind. If thou wouldst hear well, be deaf. If thou wouldst speak well, be dumb. If thou wouldst walk well, cut off thy feet. If thou wouldst love well, hate thyself. If thou wouldst work well, cut off thy hands. If thou wouldst live well, make thyself die. If thou wouldst gain, learn to lose If thou wouldst be rich, become poor. If thou wouldst live in pleasure, afflict thyself. If thou wouldst be sècure, have perpetual fear. If thou wouldst be honored, despise thyself and honor those who despise thee. If thou wouldst be at rest, work."

Again, if it follows from and is involved in the doctrine of the Incarnation that the Holy Sacraments are the medicine and the strengthening food of the Spiritual life, it equally follows that prayer is the very breath of its existence. Catholicity, therefore, unlooses the tongue of prayer once more. The Confraterternity of the Blessed Sacrament and other Confraternities are formed for combined prayer; churches are reopened on week days for Daily Morning and Evening Prayer and for private prayer and meditation. This accounts, too, for the fact that Catholicity has flooded our church bookstores with hundreds of new books of sweetest and most varied devotions; treasuries, litanies, chaplets, crowns, and rosaries of prayer follow each other in quick profusion. This, too, accounts for the further phenomenon of the setting up again of the lost arts of mental prayer, of Meditation, and of Contemplation, of Spiritual Communion, of recollection, and of the application of the senses to spiritual objects. For while by nature the senses, the soul's four faculties of memory, understanding, affections, and will, are ever busying themselves on earthly things and themes, and so taking an earthly hue and fabric, Catholicity teaches not only the four faculties but even the senses also to apply themselves to spiritual objects; to Christ, His words, works, birth, death, and all his other mysteries; in order that the soul, the senses, the whole man indeed, may become, so to speak, steeped and saturated with the things of spirit and of Heaven, and not be left merely taking the hue and fabric of the things of earth and of time. Who ever, in the Georgian Era, heard of such things as Scientific Meditation, Spiritual Communion and the application of the senses to spirit? Verily the last half of the nineteenth century is witnessing a religious revolution, destined to add once more to the Kalendar of the Saints. With the restoration of fasting and prayer follows of course the observance of Fridays, Lent, the Ember days, and indeed of the whole Kalendar. Again are the English and other Saints thought of, and their lives lifted out of forgetfulness. No longer can it be said, our Mother, the Church, sorrowfully buries her illustrious children, and we, their brothers, make haste to cast away all tender mementoes of them, and take pride in obliterating even their names and memories.

Again, if the Holy Sacraments are the medicine and food, and if prayer is the very breath of its existence, it equally follows that practical works, in all the fourteen spiritual and corporal deeds of mercy, are unto the spiritual life its exercise, absolutely necessary to its vigor and health. I know that this suggests at once those other phenomena of the movement, not only the revival of Sisterhoods and Brotherhoods, but also the new-born energy with which the movement has planted its Churches in the purlieus of cities; organized workingmen's guilds, clubs and reading rooms, convalescent homes, *crêches*, indeed the hundred and one new appliances of practical good which have sprung up under the magic wand of—" mere Ritualism and nonsense."

But a word, at least, in passing, on the occult current that has led out from the Incarnation into all this practical energy among the poor and suffering and ignorant. The moment the true doctrine of rhe Incarnation, with its spiritual life and its Sacraments, rises before the mind, that moment there springs up again by necessity from its fallen estate the distinction between precepts and counsels, which are the rules of the spiritual life, and which divide it into its two departments, the Religious life, namely, of the Sister and the Brother, and the secular life of the ordinary Christian who lives in the world. And then, with communities of Religious restored to the Church, something else of the greatest value follows and is restored also. For, by an inevitable process, too long to describe now, a spiritual stamina and sustained power are accumulated in the Sisters and Brothers, and a corresponding new-born practical skill in the exercise of the works of mercy is acquired by them; a stamina and skill which do not confine themselves to the Sisterhoods and Brotherhoods, but which, partly through the instruction and example of the Regulars and partly by a use of the same new spiritual causes that have given this skill and stamina to the Regulars, flow down to some extent and spread through the secular part of the Church also. So that both Regulars and Seculars (or the Trained and the Untrained), rousing with a new energy and hope, go forth hand in hand to the work among the poor, the ignorant and the afflicted, with that aptitude, faculty, sustained power, and self-sacrificing spirit, with that love of God and of man, and with that marvellous effectiveness, which have marked the movement more and more as time advances, and to which the Church had been a stranger for over two centuries. Behold earnest Bishops beginning to be desirous of having Sisters work in their dioceses. Verily there is a change since that time when one of the earliest of our Sisters entered S. Alban's Church, Holborn, covered from bonnet to the skirts of her dress with the spittle of the mob.

Much more might be said. The Sacrificial aspect of the Blessed Eucharist; the charity of prayers due from the living to the dead, and the Christian fine arts have not been forgotten; but this discourse already taxes the patience by its length. Nor is the adoration paid by Catholics to Our Blessed Lord present in His Holy Sacrament forgotten. I may visit a person's library for the purpose of procuring a book; but, though I did not go merely for wishing him the compliments of the day, I should nevertheless be deemed as guilty of a great discourtesy should I not salute him in the customary manner on entering. And so the Catholic feels, that even though he approaches the Lord for the purpose of receiving the inestimable bounty of His Body and Blood, to do so without offering incidentally that solemn, adoring Salutation which is due from the creature to his God, would be, to say the least, not the highest instinct of tenderness, of recollection, and of humility. John Keble has said that it seems to him as impossible for Faith, as it beholds Christ in the Blessed Eucharist, to keep from adoring Him, as it is for a mother to help loving her child when she contemplates it in its cradle.

But enough has been hinted and suggested, I trust, to show you, that, of all the phenomena of this great revival, not one is fortuitous, not one is erratic, but all grow logically and have come irresistibly out of the re-preaching of the Early Church doctrine of the Incarnation; not even excepting the translation into English of the works of the Early Fathers, that every man may read and see for himself that the Catholic revival is nothing other than the re-birth and re-presentation in its integrity of Early Church and Apostolic Catholic Christianity, which has been in some vital respects fearfully contorted by Rome, and in others destroyed by Continentalism since the sixteenth century.

PLAIN PREACHING.

The *Church Times* has had several articles on this subject from which we extract the essence. No doubt there is too much tendency among us to the "Johnsonese Essay," or rather perhaps it is a survival from the pre-Revolutionary period—one of the blessings of XVIIIth Century Christianity. It is said the vocabulary of people of good education consists of about fifteen thousand words, while among the laboring classes it is probably limited to two or three thousand. Most preachers could perhaps get a dim idea of a passage in S. Augustine or S. Chrysostom, but there would be several words they could not make out without a Lexicon. This is the precise case with the hearers of many sermons. Archbishop Whately's comment on a certain preacher he once heard was, "I have been trying forty years to say hard things in easy words, and that man has been trying forty minutes to say easy things in the hardest words he could get." Dr. Newman's book *Loss and Gain* represents a person as asking a number of people what they really meant by the expression "justification by faith," and finding not only that there was no agreement among them, but not even a clear idea or definition of any sort. This shows, too, a frequent lack of any definite *subject* or specific *teaching* in Sermons. It would puzzle some preachers to get up a sufficiently distinctive Title or running Head for their Sermon if it were to be printed. (We are sometimes left to perform that task ourselves.) It is remarkable how many titles might be given to some obscure string of platitudes which so often has to pass for a sermon. As the *Times* candidly remarks, "A sermon ought to be about *something*. It is not like a speech at a wedding-breakfast, where, so long as there is no abject breakdown, it matters very little what the orator says." A congregation should be better *informed*, as well as animated in the path of duty. It appears to us to be one of the characteristics of the new movement in England, that its preachers, like Body, Stanton, Mackonochie, Wilkins, Lowder, &c., have laid aside the old *rhetorical* style, with its Ciceronian periods, and poetical sentimentalism: and come down to plain Saxon directness and earnestness.

II. In a former paper we pointed out the need of correcting two very serious defects which mar the usefulness of most sermons delivered from Anglican pulpits, namely, the use of a tongue not understanded of the people (a far more mischievous practice than that employment of Latin for public worship, which is a controversial common-place against the Roman Church), and the absence of any definite object or intention from the preacher's own mind, seeing that he is, in nine cases out of ten, satisfied, nay, delighted with stringing together a number of more or less pietistic commonplaces, freely interlarded with texts, which teach nothing in doctrine and recommend nothing in conduct, and consequently do not discharge any function of a real sermon.

Now, let us just suppose this method adopted by public teachers in any other department of knowledge, and its foolishness becomes manifest at once. Imagine a lecturer in medicine, from whose instructions his class, by the end of term, had not been able to derive one definite fact, anything by which they could know a fever from a catarrh, the use of sedatives from that of stimulants, the way to treat a tumour or a broken bone, in short, anything of the theory and practice of the profession, having only heard from him windy platitudes about man's liability to disease, and the nobleness of the healing art, with, perhaps a little scolding of the professors of another school of that art than the lecturer's own.

Or take a technologist, with the steam engine for his subject, who should never give one clear fact about valves or pistons, boilers or condensers, pressure or friction, but merely tell his class how many miles of calico can be produced in Lancashire every month, or how much shorter a time it now takes to reach Paris than it did in 1800. Who would treat him, after a lecture or two of this sort, as other than a mere ignorant charlatan? And yet a clergyman who does not teach his congregation plain lessons about faith and duty is a much more blameworthy impostor. We say again, as we have said more than once formerly, that if the English High Church clergy had done their plainest duty by intelligent preaching to their people, it would have been quite impossible for the wild ignorant nonsense which was talked in Parliament during the debates on the Public Worship Regulation Act to have been vented as it was; just as it is true that if the Irish Divinity School had possessed the smallest measure of efficiency, there could not have been that amazing unfamiliarity with the very rudiments of the Christian religion, the very articles of the Apostles' Creed, which the majority of the clergy, not less than of the laity, displayed in the General Synod. We wish that every incumbent and curate who reads these words, and especially those in country parishes, would separately ask two or three average Church parishioners next Monday morning these two questions: "What was my sermon last Sunday about, I don't mean the text, but the stuff?" "What did you get out of it, and take away with you, that you can remember now?" And we are tolerably certain that they will find, for the most part, that they might as well have preached in Chinese.

If they will go a step further, and ask the same number of Dissenters what the sermon at meeting was about, they will generally get a much clearer answer, not because Dissenting ministers are necessarily better preachers than the clergy, nor that the Dissenting hearer is cleverer than his conformist neighbour, but that the circumstances of Dissent are such that the preacher *must* be definite, if he is to keep his flock from being absorbed by the Church, or successfully nibbled at by rival denominations. He is obliged, in short, to give them some reason, good or bad, for stopping with him, and he has to give that in language which may be unrefined and even ungrammatical, but which is at any rate English, and not Johnsonese; besides putting it into a form which is portable enough for his hearers to carry away some of it with them to think over at home. Hence Dissent has a great advantage over the Church, no matter what school the parson belongs to. For if he be High Church, he will be very likely to tumble into one of two pitfalls. A young Ritualistic High Churchman will talk "Church" from the pulpit till his hearers, all but a few sentimental young women and foolish boys, get to hate the very sound of the word, and he will preach up externals instead of practical duties, putting in every now and then a bit of high-flown devotion out of some Roman book intended for nuns, and not for field labourers or factory hands. A safe High Churchman will take signal care to preach wholly colourless sermons, committing him to nothing, and leading his people to exactly the same valuable result, lest he should become a "marked man," as firebrands like Paul of Tarsus, Cyprian, Athanasius, and John Wesley were, to the severe injury of their worldly prospects and their standing in the good society of their time. Low Churchmen, again, seldom teach. They *preach* constantly, that is to say, they practically regard every sermon as if it were the first and original proclamation of the Gospel to a heathen audience, like the famous discourse on Mars' Hill. They resemble a hospitable gentleman calling every passer-by to come in and dine with him, but standing in his own doorway, so that no one can enter, and not having a scrap of meat in his larder to give any guest who did succeed in crossing the threshold. A few exceptions there are, no doubt, to this rule, but it correctly represents the usual practice, save when sermons to the unconverted are changed for Pharisaical thanksgivings that the preacher and his hearers are not even as those Ritualists, and "the Religion of Don't" is proclaimed in the shape of warnings to disbelieve some Catholic doctrine founded on the certain warrant of Holy Scripture. But of plain preaching how to go on in Christian belief and practice, there is most rarely a trace. With Broad Churchmen there is more variety, because there is a school of preachers who follow Dean Stanley and Professor Jowett in endeavouring to conceal, under a rainbow mist of ornate verbiage, the fact that they have themselves no fixed ideas as to belief or morals, and are not even learners, to say nothing of being teachers, in religion; and also the better class of Broad Churchmen, who have got a strong grip of the human side of Christianity, and who, like the Unitarians, do preach a sound morality in ordinary life, yet lack any corresponding hold on the supernatural side, and thus cannot give the highest sanctions to their lessons, nor quicken that enthusiasm in their hearers which is necessary for either conversion from evil living, or comfort and support under trials and sorrows. They can go on easily enough with perfectly respectable and well-to-do congregations, who do not come to be taught, but to be amused and flattered by hearing their own views reflected by the preacher, but are for the most part devoid of the emotional power needed for dealing with uneducated hearers, and also of the precision and incisiveness which alone can bring truth home. Hence, very little teaching is to be had from any of these various schools within the Church, and as the Church is powerful enough to get along somehow without it, few efforts are made to supply the gap. But a sect which was so dealt with by its pastors would go to pieces in a twelvemonth. Each preacher singly would lose his flock, and therewith his means of subsistence under the voluntary system, and the corporate body, unable to show any valid reasons for continuing to exist at all, would disappear as completely as the Zamzummims, and that within a generation or two. Accordingly, even when Nonconformist preachers have nothing else to speak about, they can always fall back on the distinctive doctrines and usages of their own society, and endeavour to awaken and sustain the interest and affection of their hearers for them. No doubt this leads far too often to preaching sectarianism rather than Christianity, but that is not the point now under consideration, which is, whether it be not very effective for its particular end, whether more is not done to keep people Methodists, Baptists, or Independents, than to keep them Churchmen.

And yet, a clergyman who honestly believes that the Church is a better form of religion than the sects ought to make his belief evident in his sermons, not by preaching controversy, which is apt to be wholly mischievous, making those who agree with the sermon think that their own spiritual condition is perfect because they do not hold this or that tenet, and arousing contradictiousness in less docile hearers; but by dwelling on the positive teaching of the Church, of which there is quite enough to mark it off from any competing society.

We recommend again what we have urged before, that clergymen who are conscious of having failed in discharging this duty, should get Mr. Sadler's "Church Doctrine—Bible Truth," read it carefully page by page, and ask themselves, "Have I taught my people this doctrine?" "If I have, did I put it as plainly as it is put here?" And if he cannot conscientiously give himself a satisfactory reply to these queries, let him set about repairing the fault next Sunday. A twelvemonth's preaching of this very moderate and unpartisan book in a couple of thousand parishes would make a great difference in the level of Churchmanship throughout the country.

III. In a preceding paper, we pointed out that lack of definite aim, mainly due to lack of definite knowledge, whether of books or men, is the crying defect of most Anglican preaching, and we illustrated the matter by showing what this kind of defect in a lecture on any scientific study would mean and cause.

Clergymen should remember that the theory of their duty as preachers is this: to give unlearned, busy, or dull people religious information which they either lack the time or the capacity to acquire for themselves; to offer intelligent and cultured hearers a reason for the faith; to keep up a high and noble standard of social, political, and domestic life before all their flock; to warn against public and private forms of evil; to speak words of comfort and encouragement to those who are suffering and depressed; and, in a word, to lift their people once a week out of the rut and mire of petty, mean, selfish, and worldly thoughts, into a clearer, purer, and diviner atmosphere. This definition applies to all Christian preachers of every variety, and is not restricted to the Church, far less to a single school in the Church. But how many sermons each Sunday are there which fulfil any one of these five conditions of homiletical usefulness?

Let us take one single example. How many clergymen who read this paper can say that when the last general election was at hand, or the local canvass was beginning in their own neighbourhood, they preached to their people on the duty of voters to their country and to their own consciences, the duty of honestly trying to learn which was the better candidate, irrespective of his nominal politics, the duty of exercising the trust of the franchise for the public good, and not in consideration of a bribe, the immorality of promising one way and voting the other under the secrecy of the ballot? * * *

Or how many clergymen are there at this moment who are availing themselves of the present agitation to teach their people the Christian doctrine of repentance, confession, and amendment? * * *

No doubt, these are two exceptional cases, but we have chosen them for that very reason, because it would require something more than the average amount of courage and independence to take the highest line about them. But no public teacher is worth his salt who is not prepared to contradict the public when duty calls him to do so. A man who knows himself to be nervous, shy, timid, and lacking in moral courage, has no more right to enter Holy Orders at a time like this than one who is conscious of lacking physical courage should accept a military commission during a war. Courage, then, is an essential element in all really plain preaching which is intended to do good. For if a preacher be not courageous, he will do one of two things, either avoid all the subjects on which people really need and desire teaching, or express himself in such vague and colourless terms as to convey no distinct impression, lest he should commit himself. Courage does not mean the deliberate selection of irritating topics, nor the treatment in a defiant and exasperating fashion of such topics as are chosen, but a steady determination not to keep back any part of the Divine message lest the husbandmen in the vineyard should maltreat the servant intrusted with it. There may often be tact and judgment necessary in the delivery of the message, in the choice of time, place and language, but there can be no excuse for holding it back altogether, or seriously mutilating it, as far too many clergymen, from dread of trouble or unpopularity, are apt to do. No man who is conscious that he believes a number of doctrines which he dare not teach his people, is acting honestly towards God, towards them, or towards himself. He may do wisely, in some instances, by not putting the whole abruptly before them at once, but unless his teaching be progressive, and intended to lead them, within a reasonably short time, into all which he thinks to make up the sum of the Christian religion, he is a fraudulent trustee.

Very often the temperament which prompts this indefensible line of action does not spring exactly from cowardice, but it invariably has self-consciousness of one sort or another at its root. There are commonly three ways in which this undesirable quality displays itself, and injures a preacher's usefulness. The first and commonest of all is when it makes a man preach himself, and not the Gospel; when his aim is to be noted for eloquence, for learning, for humour, for pathos, for quaintness, for originality, for anything except the simple action of a messenger trying to repeat accurately and plainly the message committed to him. Men of this kind are not solicitous to preach unpopular truths which may thin their following, and hurt their self-consciousness or vanity. There is an even lower form than this, the selfish one, which induces men to think of their own pecuniary interests and those of their families before everything else, and to assure themselves that there are safe and undebated topics in abundance for them to preach about all the year round, without ever handling any burning question. These are the people who wish to serve God and Mammon at once, and who wrap Mammon up in the specious disguise of the duty of being conciliatory, of giving offence to no one, and of not exposing one's parishioners to the risk of having King Stork inducted into the living, *vice* King Log, deprived by Lord Penzance. It is worth while reminding men of this sort that the utmost gentleness and charity are quite compatible with firm courage, and will not prevent their possessors from coming into collision with the enemies of the Faith. Mr. Keble was the meekest man in the Church of England, and yet he could not avoid conflict with Bishop Sumner of Winchester, and suffering at his hands; and the man who is likest to him now is at this moment engaged in controversy with the Primate himself.

There is a third form of self-consciousness which is more subtle and mischievous than either of the former, because it masks itself more cleverly as a virtue, that of humility or modesty. Those afflicted with this type of the disease will make larger verbal admissions than the two other classes. They will allow that certain truths ought to be published, certain abuses assailed, certain reforms advocated, but they will add, "Why should *I* do it? it is no business of *mine*." They will argue that their own personal obscurity, their lack of distinction, their inferior hierarchical position, or of their juniority standing, absolves them from all responsibility in the matter; and that it would be officious, conceited, and impertinent for them to interfere, or to offer an opinion unasked—all of them excellent arguments to induce a young and inexperienced man to refrain from thrusting his crude and probably inaccurate notions on his superiors, but not really touching the sort of case here considered. . . This is very much as if a policeman should refuse to stop a street fight or arrest a pickpocket, on the ground that he was off duty, and not on his own beat, so that they had better wait till the regular constable of the turn came up, or the inspector went his rounds. But is not modesty which prompts a silence like this, betraying the truth? It is either sluggish apathy, making the necessary exertion unwelcome, or more usually it is vanity, the dread of being censured as officious, and of meeting a rebuff for one's pains. But the practical result is that he who acts thus is taken as *approving* what he will not confute, and so far *strengthens the hands of error* around him. We are anxious that young and unlearned clergymen should not misconstrue these remarks into counsel to be always aggressive, and to force their opinions as to the deglutition of eggs on their grandmothers. Our censure is intended solely for those who have the necessary knowledge and experience, but who will not use them in defence of the truth, more from morbid self-consciousness than from any other reason, and who sometimes salve over their conscience by professing to think that they would only have provoked greater opposition, and compromised themselves without benefiting their cause. It is, therefore, another essential for plain preaching that the clergyman should discharge his mind so far as possible of all thoughts concerning himself, and should think only of the nature of his message, and the means of bringing it most clearly and effectually before his hearers, in season at any rate, even if he cannot nerve himself to the Apostle's further counsel.

IV. There is an error into which many preachers are apt to fall, and which may seem to have been recommended by some of our preceding remarks on simplicity of style and language. We mean persistently talking down to the level of the youngest, dullest, and most ignorant persons in the congregation, and never rising above mere nursery lessons. This is a mistake for more reasons than one. In the first place, the people find it out very quickly, and are offended and repelled by it. They are shrewd enough to guess in most instances that it implies contempt of their understandings, which is not exactly the way to conciliate their good will and attention, or else they are made contemptuous of their pastor's own understanding, if they begin to fancy that he is preaching his best to them, and can give them no more than he does.

Lieutenant Cameron has told us that there is no use in sending missionaries who are not gentlemen to the Central African negroes. Those savages, low down as they are in the scale of intelligence, at once see through the stamp of men who suit the Bishops of Durham and Ripon and the Archbishop of York, and simply refuse to respect or regard them. And the English peasant, even where he is dullest, as in Dorset, Sussex, Wilts, and Devon, is a very long way above the negro in capacity of brain, so that it will not do to presume too far on his stupidity, for he is shrewd enough within the very narrow area of his ideas, and a sharp Londoner who tried to get the better of him in a bargain would not necessarily profit by the transaction. Baby talk is therefore a mistake, because it disgusts the hearers. But even if it did not disgust them, it is wrong for another reason, namely, that a large part of a preacher's duty is to draw his flock up to a higher plane of thought, to enlarge the area of their ideas, and to make what were mere unmeaning sounds plain facts to their minds. The late Canon Kingsley was not a clear and exact thinker, nor was he a theologian, but his *Village Sermons*, *National Sermons*, and *Sermons for the Times*, preached for the most part in a moorland parish of Hampshire, are admirable examples, as studies of language, as to the way of putting abstract and really difficult notions into plain and simple forms, easily within the grasp of a rural congregation. The diction is as clear as it well can be, the sentences are never crabbed, involved, or wordy, but the ideas are very often such as commonplace parish priests would think hopelessly beyond their hearers' capacity, not improbably, we think, because they themselves have but very muddled notions about them, and have not honestly tried to master them before undertaking to teach them. We are not recommending Kingsley's sermons for direct reproduction, because they are not only so marked with the impress of his own individuality that they would be often unsuitable on that ground alone to almost any other preacher, but are also extremely defective on their doctrinal and practical sides. Nevertheless, they will be found extremely useful for the particular end now in view, that of putting hard things in easy forms. Another collection of discourses which will be found quite as useful, as showing how the poetic and devotional aspects of religion can be brought within the compass of minds reared in prosaic surroundings from the cradle, is the late Dr. Neale's *Sackville College Sermons*, known in their former and shorter issue as *Readings for the Aged*, which were actually delivered, and with signal success, to a small congregation consisting exclusively of old, poor, uneducated rustics, just the stamp of persons to be found in any country almshouse, whose faculties, never bright nor whetted by culture, have been dulled by advancing years and infirmities. This is just the class which is apt to be the despair of country clergymen, who are themselves intelligent enough to appraise aright the mental deficiencies of their flocks, and are not sufficiently self-satisfied to take for granted that if their own teaching will not penetrate, nothing can do so, and that the problem of really Christianizing rustics must, in that case, be abandoned as insoluble. Let them fancy what it was to preach weekly, year after year, to a congregation in which such persons were not mere units, mingled with younger, sharper, better taught hearers, but where they constituted the whole of the audience, and had to be the undivided object of the preacher's instructions. Many would confess that they believed it impossible, but here the thing has been done, and that perfectly. It is true that Canon Kingsley and Dr. Neale were both men of genius, and that the average clergyman cannot be reasonably expected to do what they could. But in their case the genius was exhibited in striking out a new path, and showing how to do what had not been done before, at any rate so well. They were like George Stephenson with the locomotive. And just as it does not require any very startling intellect to build a railway engine now, though it took a first-rate brain to invent the first one, so it is possible to imitate Neale and Kingsley, not so as to equal them, but certainly so as to rise far above the average level of parochial sermons. Another writer for a country congregation who may be consulted with profit is Augustus Hare, in his *Alton Sermons*, for though he was not a genius like the two just named, he was a man of capacity, thought and culture, far above the average, but did not find one whit of it all too much to bring to bear on his rural congregation. There exists another collection, valuable as showing what may be done without any very exceptional gifts, namely, Mr. Walsham How's *Plain Words.* They do not rise for a moment to the level of any of the three already cited, and they are very weak in all distinctively Church teaching, but there is no doubt at all of their being a great deal better and more useful than five-sixths of the sermons one hears, because they one and all say something worth saying, and that in a tongue understanded of the people. There are prosy, pompous, dull, ignorant, vulgar preachers who are past improvement and cure, and from whom nothing can be hoped except the loss of speech; but there is no reason at all why any fairly intelligent clergyman under forty should not be able, by taking pains, to reach Mr. How's standard. Only, if he mean to reach it, he must aim higher, and try to do better; since, if he make that his furthest mark, he will assuredly fall short of it, and not merely fail, like his model, to reach the heights and probe the depths of religious consciousness, but will fall into that very snare of talking downwards, and putting commonplace thoughts into childish words, against which we have already delivered a warning.

RELIGION NOT A HUMAN GROWTH, BUT A DIVINE REVELATION.

A Sermon preached before the Convention of the Diocese of New York, September 26th, 1877.

BY THE REV. WM. W. OLSSEN, D.D.

"Canst thou by searching find out God?"—*Job xi.* 7.
"The world by wisdom knew not God."—1 *Cor. i.* 21.

It has been frequently said that under the existing state of science, history, and philology, the Evidences of Christianity need to be re-written. In one sense this is true. When however it is asserted with an implied contempt for that which is so vague and unsettled; when it is insinuated that Christian truths and principles are under the necessity of adapting themselves, from time to time, to the advance of knowledge, in order to escape the penalty of becoming utterly antiquated and obsolete, a useless incumbrance in the field of intellect, that assertion is calculated to leave a very unjust and erroneous impression upon the mind. The Evidences of Christianty need to be re-written just as often, and for the same reasons, as the proofs upon which we rely for the facts and truths of every other branch of knowledge.

After the time of Copernicus it became necessary to re-write Astronomy. After the invention of logarithms and the differential Calculus, it became necessary to re-write all the theories and the practical applications of the higher mathematics. After the discovery of many manuscripts in recent times, and the more intelligent and accurate criticism of ancient records previously known; after the deciphering of numerous Egyptian hieroglyphics, and of the Persian and Babylonian cuneiform inscriptions, it has become necessary to re-write ancient history. After Niebuhr's discovery in 1816 A. D. of the palimpsest manuscript of the Institutes of Gaius, the theory of the Roman law was reconstructed throughout, so that an eminent German jurist rejects the preceding literature on Roman pleadings with the comprehensive assertion, "*All* books written on this subject before the year 1820 are useless." After the careful comparison and analysis of kindred languages, which philology is conducting, shall have been accomplished, it will be necessary to re-write the science of language; and even at the present moment those researches have proceeded so far that large portions of the grammar of every language, ancient or modern, have been swept away as the accumulated rubbish of unskilfulness or ignorance. But notwithstanding this progress in knowledge, and this necessary remodeling of every theory, and every method of proof, in each department of learning, the great facts upon which the theories were based and for which the proofs were adduced, remain the same as they ever were. The change became necessary only from the previous imperfect, and defective observations, or the fallacious reasonings of men.

The various planets, with their attendant satellites, from the very beginning revolved in ceaseless course around the sun, their centre of attraction, though men for thousands of years were ignorant of the fact. The abstract truths of mathematics were just as much truths before they were demonstrated by a Euclid, a Newton, or a Leibnitz, as afterward. The events of ancient history have not been altered by a Niebuhr, a Champollion, a Rawlinson, or a Layard; but the discoveries and critical acumen of these scholars enable us to make a nearer approach to the events of early times, and have swept away, as fabulous or false, much that had been previously received for history. The connection between the various and distant languages of the earth existed, all the same, before philological analysis had detected it, notwithstanding that men were ignorant of the numerous wonderful and striking analogies.

In like manner spiritual truths have ever been the same, although the imperfection of man's understanding, and of the training of his moral and religious faculties, has caused much misapprehension, and led him to base his conviction of what was really true, upon proofs of such a nature that with the advance of knowledge they were necessarily abandoned. The truths have ever been the same, eternal, unchangeable, necessarily existing; though men, from time to time, in accordance with their increased knowledge and more cultivated mental perceptions, may have been compelled to modify the evidence upon which they rest their belief in divine truth.

Religion is a fact in the world, and like all facts it calls for explanation. It must have a reason for its existence, and that reason capable of being made clear to men. It must be a reason, not spun out of the human imagination, a mere creature of conjecture or prejudice, but based upon and able to explain all religious phenomena, not only as they appear among the lower races of men, but among those of the very highest culture,—a reason which takes account, not of manifest impostures to which the name of religion may have been given, nor of frenzies that are the results of purely physical causes, but of those phenomena which really pertain to the spiritual faculties, and are the exponents of spiritual necessities and aspirations.

To ignore the explanation of these facts, to put religion aside as a matter of little importance in comparison with natural science, or the history of social and intellectual development, is to ignore that which has exercised a most powerful influence throughout the whole world, in giving character to the progress of the human race. The necessity of inquiring into these religious phenomena, in order fully to understand man's nature and to have a just conception of that state of culture to which, in future generations or another world, the human race may attain, is beginning to impress itself upon the minds even of those who regard such phenomena in a merely theoretical point of view, as an inviting field upon which to exercise the keenness of their intellect and the varied resources of their ingenuity.

It requires but a very rapid glance over the religious beliefs and rites of the various tribes of the earth to discover a striking uniformity. They all possess the same general type, however degrading the superstition with which it is overlaid, or revolting and cruel the religious rites prescribed. In all of them we find the recognition of purely spiritual beings, exercising an irresistible power over men; the belief in a state of enmity between spirits and men; and the need of an expiatory sacrifice to bring about a reconciliation. While, however, all religions embrace these three fundamental conceptions, they differ widely in the manner in which those conceptions are embodied in religious worship and belief, ranging from the lowest fetishism of the savage to the highest and most intelligent Christianity.

In like manner the prayer, which accompanies religious sacrifice, varies. Among those in the lowest stage of culture, it consists of the deprecation of the anger and malice of spirits, and supplications for protection and for material benefits. As the moral and intellectual condition of men rises, prayer likewise rises in its character; and becomes an element of moral strength to encourage virtue and to repress vice. Yet the characteristics of the higher and lower phases of prayer frequently intermingle. The lower type retains more or less of a foothold among nations of a higher level; and on the other hand prayer, possessing a moral character, appears in its rudimentary form, and even some of its higher developments, beyond the limits of the Jewish and Christian communities.

So striking is the uniformity in the fundamental conceptions of religion, wherever exhibited, under whatever conditions of culture, that some have advocated the theory of evolution in religious belief, and have maintained that the highest and purest forms of Christianity have arisen, by successive improvements from the earlier and degraded forms of idolatry and fetishism.

A belief in the existence of the human spirit after death has been supposed to give rise to the worship of parents and ancestors, and then of the remote progenitors of one's race. This has developed into polytheism, and in polytheism one of the many deities has come to be regarded as the ruler of the unseen world, and hence the idea of a Supreme Deity has been evolved.

Prayer and sacrifice are made the outgrowth of mere human perceptions and relations. The supplications and gifts presented by the savage to his chief, are thought to reveal the anthropomorphic model and origin of the corresponding spiritual observance. The connection of morals with religion is considered a late accretion, and the doctrine of future rewards and punishments a development from the earlier and simpler belief in the mere continued existence of the spirit after death.

Every religious doctrine or rite has been reduced under one of three categories, according to the reply in each case to the three questions:

1. "*Is it a product of the earlier theology, yet sound enough to maintain a rightful place in the later?*"

2. "*Is it derived from a cruder original, yet so modified as to become a proper representative of more advanced views?*"

3. "*Is it a survival from a lower stage of thought, imposing on the credit of the higher by virtue, not of inherent truth, but of ancestral belief?*"

With such views and principles we need not be surprised at the opinion, entertained by some psychologists, that the full survey of the ethnography of religion countenances the theory of evolution in spiritual truths, for we have a theory of religion precisely parallel to the evolutionists' theory of creation. We have at first the rudest and scarcely perceptible beginning of religious thought, which from age to age develops, until the mind and conscience, aided perhaps by favorable external relations, have worked out the highest and purest form of spiritual faith, and firmly welded this to an equally high and pure system of morality. In every ascending grade we have the "*survival of the fittest,*"—of those doctrines and rites which are best adapted to promote the spiritual interests of men; and as in the structure of animals we frequently discover some merely rudimentary organ, useless in their present advanced state of development, so also, even in the highest forms of religion, it is claimed that we meet with more or less of obsolete or antiquated rites, which in savage life once had a meaning, but are now destitute of all advantages, a mere relic and memento of the past.

The theory of evolution in religion devised to explain, by natural and human causes, the origin and source of religious sentiment and belief, has, like that of evolution in creation, the fatal defect of leaving the fundamental truths and principles, upon which it is built, as much a mystery as ever. Even granting the derivation of higher out of lower forms of religion, the evolutionist fails to tell us whence came the first primitive idea of beings higher than those which the outward eye could see, whence came the idea that prayer could avail to secure a spiritual blessing, and whence the conviction of the expiatory value of sacrifice; just as in natural science, the evolutionist, after eliminating a Creator from the entire organic world, lies still under the necessity of accounting for the existence of matter, motion, and the principle of life. For these an intelligent and almighty Creator is needed, equally as for the production of the very highest organisms.

It is said that the idea of a Supreme Spirit was developed from the consciousness of the spiritual nature in man, that which gives life and vigor to the body of flesh, and is the seat of thought and emotion.

In what way, however, did men acquire the knowledge of an inward spirit, capable of existence after the dissolution of the body? The spirit cannot be seen or felt. It has no natural evidence of existence beyond that which arises from its connection with the body. Even if the ignorant savage were capable of distinguishing between the subtile, invisible, and intangible spirit and the outward bodily instrument, while the ablest psychologists find it difficult to draw a clear line of distinction between emotions that are the result of mere bodily organization and the thoughts and aspirations that proceed from the mind and immortal spirit, yet human evidence of the spirit's existence being invariably connected with the outward actions and experience of the body, it would be impossible to believe otherwise than that the spirit must perish with the body to which it is so intimately united. To the untutored savage even the thought of the continued existence of the spirit, separately from a material body, could not present itself, much less be a fixed and universal belief.

Granting however that men had in some way attained the conception of a Supreme Spirit, and a knowledge of the efficacy of prayer, and the value of sacrifice, they could never have made a single step of progress except through some exterior guidance and instruction. There is not a particle of evidence to show that men have ever, by the existence of their own reason and imagination, elevated the standard of their religious perceptions and observances. There is much to prove the contrary, that in nations and individuals religious belief and practice will remain stationary, or will even retrograde, unless new vigor and new thoughts be introduced from without, unless those nations or individuals come into contact with others of a higher culture, or are guided and instructed by a Divine Spirit. If a higher religious development through the exercise of the unaided human faculties were possible, it ought to be observed in some of those nations who have had a long historic existence while removed from all influence, direct or indirect, proceeding from revelation. We look however in vain for such an instance. The Chinese for thousands of years have remained stationary in one of the lower forms of religious belief. The Brahminical religion through all its long existence has been absolutely fixed in its faith, while in practical life it has greatly deteriorated. Mahometanism though based upon Jewish and Christian truths changes not. It has approached no nearer the higher faith of which it is a degenerate offspring. The religion of the ancient Greeks, notwithstanding the cultivation of their intellect and their immense progress in arts and literature, ever retained its polytheistic anthropomorphic character. Even those who perceived the absurdity of the popular belief, and the degrading character of the customary religious rites, could of themselves devise nothing better, nothing more satisfactory to the inward conscience, more in accordance with that higher culture which had been reached in every other interest and relation. It was not until the purer and nobler teaching of Christianity was brought to them by the unpolished apostles from a foreign and despised nation, that they were able to cast aside their superstition and receive in its place a faith truly sublime, and a worship truly spiritual.

Search the records of every nation or tribe, and of every age, and it will be found that wherever there has been any, even the least, advance in religious knowledge, it has been not an indigenous growth but introduced. The north of Europe was both Christianized and civilized by missionaries from the south. The East-Africans were taught to reject the abominations of idolatry by Mahometans, and Mahomet in turn was indebted to Moses and the Apostles of Christ.

It is an idle subterfuge to say that progress was made in prehistoric times, but that subsequently all religions were stationary except the Jewish and Christian, and those which have benefited directly or indirectly from these two. For it would be a marvellous supposition to imagine that men in the lowest state of barbarism could successfully cope with that most difficult of all conceptions, the idea of spirit unconnected with a visible, tangible body, and having through their own intelligence gained the knowledge of a Supreme Spirit, they should be unable during the lapse of thousands of years to devise a suitable and acceptable worship, though in all other matters they had made great advances in their degree of culture.

It would seem therefore almost superfluous to notice the chief argument by which some have imagined the savage to reach the idea of beings, higher than himself, possessed of a purely spiritual nature. Its weakness however is so easily shown that this would appear to be all that is needed, in addition, to make the whole theory of religious development through man's unaided faculties, collapse into utter nothingness.

The savage is supposed to reason by a process of induction. He observes a gradation in animal life from the weakest and most insignificant to the strongest and most terrible. The human race is placed at the head, because by superior intelligence it can subdue and destroy all others. Man is conceived of as twofold in organization, consisting of body and spirit. By carrying on the series a little farther the savage is supposed to reach the conclusion that there are still higher beings consisting of spirit alone.

Putting aside the very obvious objection to this theory, that inductive philosophy, the attaining of an abstract general idea from multiplied concrete conceptions to which the outward senses and human experience testify, is very far from being within the reach of a savage, but on the contrary constitutes the chief glory of an Aristotle and a Bacon; there is a wide and unbridged chasm between the ideas of body and spirit. The process forms therefore no true induction; but when the limit of the highest bodily organization is reached, there is a bold leap into the vague and shadowy region of pure conjecture. There is a complete change in the subject of thought. The modern theorist has given as the concluding term of a progressive series an entirely disconnected fact, a thought which follows not at all from what precedes, but has been gained from a totally different source. While as far as the savage is concerned, he is and must be incompetent for any true inductive reasoning, and his acquaintance with the crowning fact of spiritual existences must have also been gained from a source exterior to himself. The range of the thoughts of a savage is naturally limited to his material wants, and to the gratification of his bodily appetites and passions. The virtues which he admires are bodily strength, and that cunning which by secret and stealthy approaches suddenly strikes its victim. Hence when he has grown in intelligence and gained sufficient knowledge to form extended comparisons, his ascending scale of excellence is measured by bodily strength, and a crocodile or a bull represents his god. Or, if the comparison be made between animals that hide in secret coverts, and with their poisonous fangs take deadly vengeance upon every intruder, then the serpent becomes the symbol of the power most to be dreaded by men; and it is remarkable how prevalent has been the religious reverence of the serpent in ancient and in modern times, in every quarter of the world, and in every stage of civilization, from the culture of the Greeks of the time of Herodotus to the ignorance and degradation of the Gold-coast negro. Such are the unworthy material conceptions to which alone men unaided can attain as the embodiment of the highest power over the human race.

Yet men everywhere, the highest and the lowest, have the conception of spiritual beings, though it is beyond the power of their intellect to have attained it. It has been impressed upon them from without, a part of their very being and existence, a truth inherited from generation to generation. The perception of this fact is not limited to Christians, and therefore might possibly be attributed to the influence of Christian teaching. Plato appealed to the universal belief in unseen divinities, handed down by tradition, as the ground of all religion and law; and places an impassable chasm between the ideas of spirit and matter. Plato indeed, in his theory of ideas, would make the beginnings of all knowledge exterior to man. He conceives every innate idea to be self-existent and eternal, having been imparted to each man in some previous state of life and known to him in this present world simply by reminiscence.

The remarkable coincidence in the fundamental principles of religion throughout the world,—principles that never could have been devised by the savage, and which even the man of cultured intellect imagines to be within the reach of reason only because he has been familiar with them from his earliest recollection,—points to a single source for religious belief in the whole world. There is a unity in the spiritual nature of men, a common type of spiritual perception, as well as a common intellect and a common form, descending from age to age.

The denial of evolution in religious belief does not however carry with it the denial of development. This term need not imply that men have worked out for themselves so intricate and abstruse a problem as the proper notion and the proper worship of the Supreme Deity. It may justly be applied to that which we see recorded in history, and especially in sacred history. At first the simplest forms of belief seem to have existed upon earth, as a gift from heaven. At subsequent periods from time to time, as men by experience became more fully sensible of their religious needs and more capable of appreciating divine things, higher truths were revealed and the utmost of heavenly promises were fulfilled.

Adam and the antediluvians, as far as appears in the sacred records, knew only the existence of a righteous God, His abhorrence of sin and its certain punishment. They had the promise of a future deliverer. They had special communion and intercourse with God, denoted by the expressive phrase "Walking with God." They observed sacrifices prefiguring the great expiatory sacrifice of the future atonement.

To the Post-diluvian patriarchs God more clearly revealed His goodness, and appointed a special sign and token of the certainty of His Mercy.

To Abraham and his seed He afforded evidence of a personal interest, and not only established a religious rite by which they might realize that they were separately and personally under His superintending care and love, but visibly manifested Himself to them on many important occasions.

To the Mosaic Church God gave a ceremonial law full and minute in its details, that the Jews might be a separate and peculiar people, and that the power of His might and the glory of His name should be known to distant lands.

Finally, when the fulness of time had come, the promised Redeemer was sent, the atonement was made, and life and immortality,—all that it was possible for man to comprehend of the unseen and the eternal—were brought to light through the gospel.

In all this there is an evident progression, a building up and expansion of religious thought, a drawing on of men to higher aspirations, and the enkindling of firmer and clearer hopes, in regard to both the present and the future life. This progression advanced as rapidly as by previous training men were prepared to receive the fuller revelation.

In spiritual knowledge, as in every other department of learning, the human race has been gradually introduced to its highest conceptions. The various branches of intellectual science have been built up from the very humblest beginnings. Even the errors and mistaken views of men have been instrumental in leading them to the truth. The many useful arts have been gradually brought to their present state of efficiency. The creation of the visible world we know, both from the Mosaic record and from the testimony of geology, to have been not a single act but a series in which each successive stage was founded upon a development and expansion of the types of life prevailing in the preceding period. The whole universe, in its outward order and arrangement, in the field of mental intelligence, and in the characteristics of religious perceptions, exhibits such a unity of plan, and method and purpose, such a complete harmony of the spiritual, the mental and the material, such a blending of one with the other, as to prove that man has no more devised the religion which satisfies the longing of his spirit, than he has formed the outward world which satisfies the wants of his body.

As a consequence of this unity and harmony we would naturally look for a like agreement in the nature of the evidence and the method of instruction through which men accept and act upon the truths embraced in those three departments of knowledge.

The facts of natural science, though they have been investigated, compared and arranged, and thus formed into a science, by the intelligence of men, are nevertheless learned by each one through the direct dogmatic teaching of those who have been previously instructed. It would be impossible for any one, without external aid, to build up for himself from the very beginning a complete structure of knowledge even in a single department of natural phenomena. It took the united wisdom and observation of men for thousands of years to learn the fact that the earth is a globe, and that it revolves about the sun; and that the vault of heaven in which the stars appear to be fixed, all at an equal distance from the earth, was an erroneous conception arising from a too implicit reliance upon testimony which the senses appeared to give. That which the greatest philosophers and astronomers of ancient times failed to learn, that which a lifetime is far too short independently to ascertain, becomes the heritage of the child through the instruction of parents and tutors. The child accepts what he is taught,upon the mere authority of others; and afterwards, as his mind develops, he proves and verifies, or perhaps corrects, that which he has received. If each generation were to begin anew, no progress could be made. In every department of natural science, dogmatic instruction in fundamental principles and in the accumulated store of facts, constitutes the very basis upon which all knowledge rests. Without it men would never have risen above the intellectual level of the savage.

In like manner dogmatic teaching lies necessarily at the foundation of all spiritual knowledge. The child needs instruction in religious truths, if he would attain a high degree of religious culture; just as much as in physical truths, to attain a high degree of culture in natural science. He must accept instruction from those who by their own previous training, as well as by their personal observation and experience, are able to give him trustworthy assurance of the truth of that which they teach; and then, as soon as his spiritual faculties develop, he must put to the test all that he has acquired, he must take into consideration in what manner and to what degree it satisfies his spiritual necessities and aspirations and make a careful study of the whole subject of religion.

The outcry against dogma which is frequently heard is most unreasonable. It is surprising that it should ever proceed from the mouth of educated men. There can be no learning of any kind without dogma. The theologian has his dogmas; so also has the natural philosopher, the metaphysician, the psychologist and even the mathematician. These dogmas constitute the first principles, the definitions and axioms, and the whole array of accepted facts and truths. It is no error to teach these things as matters already thoroughly settled upon their proper evidence. But it is an error to turn mere theories, and sometimes not half established theories, into dogmas,—an error quite as common with the natural philosopher as with the theologian.

Religious, and mental and physical phenomena, stand on precisely the same footing as to their origin and development, and the evidence upon which they rest. Not that religion is to be brought down to the level of the human understanding and the observation of the outward senses; but the intellectual perceptions and the material universe are the works and the gifts of God, and equally with religion rest upon facts and principles that cannot be otherwise explained. The same method of argument which is adduced to prove religion a mere growth, a creature of the human reason, a figment of the imagination, would establish on just as firm a basis the idealism of a Berkeley and the bare nominalism of a Roscelin and an Abelard.

In natural science there is a substratum of facts that is beyond the power of the human intellect to explain. The most recent utterances of the scientists admit this. 'Prof. Marsh, in his late address before the "American Association for the Advancement of Science," begins with the confession, that "the primal origin of life is unknown and perhaps may never be known," and ends with a half apology for neglecting a topic which his hearers might have expected him to discuss: "In this long history of ancient life I have said nothing of what life itself really is; and for the best of reasons; because I know nothing. Here at present our ignorance is dense, and yet we need not despair. * * Possibly the great mystery of life may be solved, but whether it be or not, a true faith in science admits no limit to its search for truth." Prof. Allan Thompson, the president of "the British Association for the Advancement of Science" in an address but little more than a month ago states that, "in its *simplest and earliest* form the great general plan of organization comprises a minute mass * * to which the name of protoplasm has been given, exhibiting the vital properties of assimilation, reproduction and irritability." Here is a very complex existence though confessed to be the earliest and simplest. Its material substance is a compound that cannot be artificially formed but is found only in connection with life. The inherent vital properties are totally inexplicable; they can be known only in and through the effects they produce. That which is so complex in its structure cannot be self-existent. It must have been produced by some exterior power having both the will and the ability to give it form and to endow it with vitality.

Again if higher forms of life be developed from the lower, there must be a reason for this progress. As certainly as water does not rise above its level, except by the application of an external power; as certainly as a body at rest does not move, except through the agency of exterior force; so also it is evident that no organized being can give birth to an existence higher than itself, except through some independent controlling influence. Scientists therefore have sought for such a force. They have thought to find it in an inherent law of variation, and a capacity in each living organism to adapt itself, by appropriate self-originating changes, to a variation in outward circumstances and conditions. Natural laws are however simply the orderly arrangement of observed facts. They sum up those facts in a general statement, but they are not the cause of the facts. To assert a law of variability is no more than to say: Men have observed the fact that species do vary; it does not explain the cause of that variation. To attribute these changes to chance, is to confess one's ignorance of anything that can be deemed a cause. Chance variations cannot be reduced to law, for "chance," and "law" are irreconcilable terms. Look at the origin of animal life in what light we may, we cannot get rid of the necessity for some previously existing power of a higher nature to give birth to the germs of living organisms. However minute the gradations in the progressive series of life, we cannot get rid of an outward controlling influence directing that development onward in one definite line of advance.

In like manner the development in religion, of which history gives the evidence, bears along with it, in every part, the tokens of a higher power directing and determining it to one definite end. The first germ, the idea of a spirit, self-existent, indestructible, absolutely independent of matter, is beyond the reach of man's own attainment through any outward experience of the senses or any mental process of induction. It is an idea imparted to each child by those who have already received it. It meets a ready acceptance with all, because it approves itself so fully to the spiritual perceptions, and is held with greater firmness and confidence in proportion as the spiritual faculties are cultivated. Being an imparted idea it has its origin in a source superior and anterior to man, in one who is himself a pure spirit, unlimited by the accidents of matter, or by the conditions of time and space.

Each successive stage of development, whether in natural or revealed religion, is also an advance made by some impulse from without and therefore resolves itself into the spiritual guidance and training of a Supreme Ruler. Natural religion, so called, no more than revealed religion is the production of man's unaided powers. The distinction between these two consists not at all in the source whence they are derived, nor in the nature of the intelligence by which they have been developed, the former human, the latter divine; but natural religion begins with the consciousness of spiritual perceptions implanted in the soul, and reasons up to God; while revealed religion begins with the existence of God, and deduces the spiritual relations and duties of men. It is a distinction similar to that which exists between synthetic geometry and analytics. The former begins with certain definitions and axioms,—a basis assumed to be self-evident,—and from them builds up a complete system of geometric truth.

In analytics we assume the truth of some general statement or law, and from this deduce the various conditions upon which the truth of the original statement depends. A comparison may also be drawn between the fulness and efficiency of these opposite methods of argument, as exhibited both in mathematics and religion.

Just as analytics will establish higher mathematical laws and truths than can be attained by synthetic geometry, and as the former will solve problems utterly beyond the reach of the latter, so revealed religion will, by deduction, establish higher spiritual laws and truths than natural religion can attain to by any process of induction, and solve many moral and religious problems otherwise inexplicbale. Both natural and revealed religion have however a divine origin; both are developed through the divine guidance of a divine Spirit, in the one case exerting an inward influence, in the other case presenting an outward testimony to the truth. This outward testimony was committed to writing either at the time it was given, or at some subsequent period. The permanent records, however, were not made to prove the truth of revelation, but to instruct those who had already accepted it. The Old Testament Scriptures were not given to convert the heathen, or to confute the infidel, but to teach and to warn the Jews. For twenty or thirty years after the ascension of our Lord, not a single religious document, beyond the Old Testament, existed in the Christian Church, and yet during that time the gospel had been widely spread among the heathen. The New Testament Scriptures were written for Christians, to comfort and instruct those who had already become disciples of Christ. S. Luke testifies that he wrote not to one ignorant of the truth, but to the most excellent Theophilus,—the beloved of God,—that he might know the certainty, not of something new and strange, but of those things in which he had been instructed. In like manner the epistles of S. Paul are uniformly addressed to well established Christian communities.

The Christian religion exists not as a matter of mere record, as based upon certain documents that claim to be inspired, so that if the inspiration be denied the religion falls with it. Christianity is a fact. Men cannot get rid of it, if they would. It is here in the world, exerting a most powerful influence over the history and character of civilization. Like all facts it must be accepted, examined, and appropriated for its own specific benefits. The facts of the outward material world are accepted and turned to the account of the pleasure and advantage of the body. The facts of the intellectual world are accepted and turned to the account of mental culture and enjoyment. The facts of Christianity must also be accepted and turned to the account of spiritual training and happiness. The Christian religion looked at simply in its bearing upon human progress, cannot be contemned and rejected, without absolute loss to that which constitutes the highest and most enduring part of man.

Many however, are found to carp at details in Holy Scripture. A number is wrong here or there; a fact stated twice varies a little in repeating; natural phenomena are referred to, in accorance with existing popular views, instead of with scientific precision; there is a doubt as to the exact date of this or that book; some of the prophecies are so minute that they *must* have been written after the events. By raising such difficulties, inspiration is supposed to be confuted, and with it every ground of confidence, every claim to the regard and even serious consideration of men, to be destroyed.

But after all, Christianity exists as a fact. Wipe out the whole Bible from beginning to end, though to the Christian the loss would be exceedingly great, though he would be debarred from attaining that fulness of divine knowledge which is now his heritage, though he would sorely miss that instruction in daily duty which sacred biography imparts, though he would be deprived of the warnings and the glorious predictions of the prophets; yet for the unbeliever the Christian religion would still have a force of proof, absolutely irresistible in what it has accomplished, and in the power and influence it still exerts. It has triumphed in succession over every obstacle, in a manner in which nothing but the truth could triumph —over selfish caste and national prejudice, over intellectual refinement and sensual luxury, over arrogant self-assertion, as well as benumbing ignorance and vice. It is embodied in the civilization of the age, in the social and intellectual progress of men, in the Christian Church which has existed as a firmly established institution throughout the whole civilized world; and it is embodied in the hearts of men, bound up with their earliest remembrances and their latest aspirations and hopes. The evidence of the truth of Christianity is based upon spiritual conceptions universally present, implanted in men and forming part of their very being. It is built up and strengthened by each one's own daily experience, that its teaching meets a necessity of his nature, that he is a higher, a better and a purer being through its influence. It is firmly established by the plain fact that what has been good for him, has been good also for all; for wherever Christianity has made its way, men have been elevated spiritually as well as socially and mentally.

When one has thus learned to know the truth,when he has received Christian instruction in his youth, or been taught in maturer years, when in his own daily life he sees the fruits of a higher wisdom and a higher guidance than his own; then the difficulties which many would find in Holy Scripture, will cease to disturb the mind and soul, and sink into insignificance; or else those difficulties will prove themselves such as are inherent in all spiritual perceptions, the very marks and proofs that men are dealing with that which is beyond the human. Then will the Holy Scriptures become a daily source of consolation, of hope and of joy; of consolation when the lingering strength of sin is felt, and the need of a divine power to remove it; of hope, amid the many cares and disappointments of this life, to keep ever in mind the certainty of the true Christian's attainment of peace and rest,—the fulness of all spiritual desires; of joy, in the consciousness of the divine presence even now, moulding the soul into the likeness of Him who was both God and man, and who, while on earth, Himself taught from, and explained the fulfillment of Holy Scripture.

From the Literary Churchman.

MONS. A. NAMPON'S MANUEL DU MISSIONAIRE.

Manuel du Missionaire, et du Pasteur Ordinaire appelè á cooperer á *l'*œuvre des Missions et des Retraites. Par le P. A. Nampon. Lyon: Girard et Josseraud. Pp. 516.

At the present time when there is so much interest felt, and so much inquiry being made, on the subject of Missions generally, those of our brethren who are not already acquainted with P. Nampon's comprehensive manual may be glad to have it brought before their notice. Almost every detail connected with Mission work—great or small,—is handled in it, and while large allowance must be made for the difference of nationality, custom and training of those for whom the manual was composed, probably no thoughtful Mission or parish priest among ourselves will study it, without finding many valuable suggestions, both for his own private use, and for turning his outward efforts to practical purposes.

The book is methodically arranged, so that it is easy to turn to such particular points as the individual reader may wish to study. The first part treats of Missions in general, their use and importance—facts which, happily, we do not require to prove among ourselves. Next comes an important chapter on the requisite qualifications of the Missionary himself, classed under the heads of Instruction, Edification, Patience, and Self-devotion. He is required not only to teach and preach, to catechise, advise, confess, and direct, he ought to be prepared to meet an almost endless variety of wants and perplexities—spiritual, intellectual and practical; and, to this end, P. Nampon says he should possess a fund of general information, both sacred and secular, so as to be able to give the reasons for his decisions, to satisfy the minds of the doubtful, to recommend books suitable to the various persons who consult him, and to inspire confidence by the solidity and clearness of his advice. To this end, "the Missionary must devote every moment which his duties leave at his own disposal to reading and study; above all the study of Holy Scripture, and then of dogma, moral theology, and the like. He will also find a careful study of Church History and the Lives of the Saints most useful, and the more he knows about general literature, arts and sciences, the greater will be his influence among educated people."—(P. 33.) "Without a foundation of accurate theology, the preacher is apt to go astray or hesitate in teaching dogma; and he who teaches should not only be sound and clear, but he should feel confident in the soundness and accuracy of what he teaches. But, after all, the Missionary's chief science must be the "knowledge of the Lord Jesus Christ."—(P. 34.) As to Edification, the true Missionary should be a living sermon, he should preach by his life as well as with his lips; he must aim at the difficult combination of ardent zeal and a perfectly calm patience, at a self-devotion which can bear insult and humiliation without exasperation, disappointment and failure without discouragement, opposition without bitterness or yielding. No shadow of jealousy of other men's work, or rivalry or depreciation of what another may have done, must cross him. No man more intensely needs the sevenfold gifts of the Holy Spirit, if his work is to succeed.

As regards his own habits of life, all the venerable authorities quoted press earnestly upon the Missionary the importance of keeping up his private devotions, especially self-examination, and if external duties leave him little time for personal devotion, he is urged to make the more diligent use of all "crevices of time"—the little moments of writing, going to and from Church, &c., &c. Method, punctuality, not quitting one thing half done to begin another;—system and combined action among those who conduct the Mission, are all pressed; as also simplicity of life, and the absence of anything approaching to luxury or self-indulgence; if the people have the slightest ground for imagining that their Missionaries are seeking or enjoying the good things of this world, their influence fades away at once.

A most valuable paper on preaching follows: "Do you wish to preach profitably?" the author asks, "If so, first of all, make up your own mind as to the object you are setting before you, and then direct all your powers and all your words to that point. . . . Be sure that your opening, your arguments, your appeals, your conclusion all really tend to it. For want of method and precision, many men wander from their subject, lose their way, and instead of impressing and teaching their hearers, only fill up a given time with discursive, unprofitable words."—(P. 61.)

If to be natural is necessary for any good preaching, above all it is necessary in Mission preaching:—"Better be natural with many imperfections of style, than faultless in style, yet not natural." "Remember that although you are addressing a multitude, you ought to speak to each one among the number as though you were addressing him individually. And if you were dealing with an individual, seeking to convince him of a certain truth, or to induce him to perform a certain duty, would you use long, well-rounded, periods? would you heap up imagery and poetic similes? would you gesticulate artificially, or declaim pompously? Would you not speak in the most natural, most earnestly imploring tone which comes instinctively to you."—(P. 64.) The Missionary differs from the ordinary preacher, as the season of his ministrations differs from ordinary times. It is a season of extraordinary urgency and special graces; and the Missioner's sermon ought to be distinguished by a more marked *élan*, a greater warmth, more lively illustrations, more breadth of light and shade, more incisive application, deeper home thrusts. . . . P. Nampon makes one suggestive remark:—

"If you have any notice to give," he says, "any simple directions as to a ceremony, any suggestions as to going out quietly, taking places or the like—how careful you are to speak clearly, distinctly, so as to be heard and understood by all. How simple, serious, and plain you are. Everybody hears, everybody understands. Well, let your preaching be of the same character—express your meaning in the same clear, natural, direct way. . . Do not let your hearers go away, havingly perfectly understood that such and such services will take place at such and such an hour to-morrow, but not in the least taking in with the same accurate clearness that the besetting sin to which he yields is leading him to hell."—(P. 69.)

Père de Ravignan used to say that the true way of reaching people would be to hold a conversation with the listeners. A barrister pleading his cause has the advantage of being able to address himself pointedly to one person—judge, accused, or jury. Should not the spiritual pleader endeavour to give his arguments as much point and energy as the advocate for some temporal gain? The same great preacher wrote to his pupils training for Mission work:—

> " Soyez sévère parfois, *dur jamais*, entendez le bien. Ah ! l'amour du pècheur, voilá l'essense de L'apotre, ne soyez même sévère que par amour, Consolez, encouragez plutôt, faites-vous des entrailles de miséricorde. Cependant, je vous en supplie au nom de Dieu, n'ayez jamais non plus rien de mou, rien d'effèminé. Pas de sensiblerie ni de sentimentalisme, . . . La clartè est la première condition du discours, car on parle pour se faire comprendre sans ètude. Maintenant c'est ce qui manque, on est nèbuleux, les expressions sont obscures et les idées vagues. On ne fait pas assez descendre sa parole dans la place publique. Nous restons trop dans nos conceptions au lieu de prendre celles de nos auditeurs comme elles sont. *Il faut être êmu pour êmouvoir.* . . . Avant de monter en chaire, pènètrez vous bien de la force incalculable de votre ministère. Le parole est la plus grande puissance du monde. Pendant une heure, trios ou quatre mille âmes vont penser par nous, vivre de nous. . . . Une conversation avec l'auditoire serait le vrai genre. Le natural met tout de suite le prédicateur en rapport avec les auditeurs." (Exercises des Missions.)

Some practical hints of Pére le Jeune's are quoted under the head of "Sermon du Mission," one which often occurs to oneself when a preacher declaims vehemently against those who do not come to Church, &c. " If you attack those who are present, they are certainly not guilty, and if it is against the absent that you fulminate, why, they do not hear you."—(P. 80.) Pére Nampon condescends to such trifling suggestions as that the preacher should not allow himself to appear ruffled or discomposed at any accidental noises or disturbance, should not interrupt himself to rebuke some accidental disorder, should duly warn the Sacristan not to light candles or create any similar interruption which may divert people's attention during the sermon.

Many useful hints as to conferences, meditations, instructions, catechising, hymns, &c., are given. There seems special wisdom in the suggestions that the hymns used in a Mission should, as far as possible, be such as are known and readily taken up, both in words and tune, by the people; that the same hymns should be repeated; and that measures should be taken to lead all to join in them, not merely to listen.

A chapter is devoted to the administration of the Sacrament of Penance, followed by suggestions as to how the Missioners may often make themselves useful to their brethren of the parochial clergy as well as to their flocks—meeting them in private conference, discussing, and advising. S. Vincent Ferrier used to devote part of the evening to the clergy among whom he was working, and S. Vincent de Paul recommended his Missioners to appoint meetings with the local clergy, in which to consider the best means of keeping up the good results of the Mission. P. le Jeune said that he who wins the soul of a priest wins a multitude through him. Conferences, not only concerning their work, spiritual and practical, but concerning their own spiritual needs, given to the clergy, were considered an important part of Mission work by all the earlier promoters thereof.

Among ourselves a renewal of baptismal vows has been found useful in some Missions, and a section on this subject will be found in the Manual (p. 155). A useful chapter on the general plan of a Mission follows, divided into sundry practical heads, such as Preparation for it; the Announcement and Opening of the Mission; its Close, &c.

One of the points most dwelt upon as hindering the success of Missions is the habitual desecration of Sunday in France, a matter occupying so large a part of the thoughts and attention of her clergy for many years past. The "Association for the Sanctification of the Lord's Day" is brought forward as a subject to be pressed in connection with a Mission, and though probably after somewhat a different fashion, we may well do the like (pp. 210 and 372). One important way of utilising and confirming the good impression made by a Mission is the establishment of some permanent good work, some guild or confraternity, parochial library, Sunday classes, or the like, and various interesting suggestions concerning these will be found in the Manual (p. 368.)

A considerable part of the book is devoted to a summary of the special "methods" of various holy men among the first of those who introduced Missions into the Church of God, as direct instruments of visiting the three great enemies of men. Those who are taking part in these works cannot fail to read with the deepest interest the ideas and plans of such men as S. Vincent Ferrier, Segneri, B. Leonard, Père Mannoir, S. Vincent de Paul, the Passionist Fathers, and others. Perhaps one of the most interesting, as also the most detailed, is that of P. Mannoir. There is more originality in his ways than any of the others, and he superintended every circumstance in the most minute way himself. We are even told how, bell in hand, the good Father always went himself at four A. M. to wake his brother Missioners, returning in a quarter of an hour to see if "ces messieurs ne s'étaient laissès vaincre au sommeil, et si l'on ètait en ètat de faire la prière" (p. 287). Mannoir used often to introduce a procession, which reminds one of Ober Ammergau and the Passion Play, and which impressed both those who took part and those who witnessed most deeply. He considered that a Mission was the best preparation for Retreats:—

> "Il calcula que les Missions et la Retraite s'aideraient mutuellement; que la Retraite achèverait des conversions que les Missions ne font souvent que commencer; qu'en Mission on engagerait des personnes de toutes sortes d'états à faire la Retraite et que la Retraite rendrait toutes ces personnes, chacune á sa maniére, utiles aux Missions. . . . D'ailleurs, dans les Missions on est obligé de ne parler de réforme qu'en général, d'oú il suit que le plan de réform tracé pour un état convient fort peu on ne convient pas du tout pour un autre; mais dans la Retraite on peut donner les exercises à chaque état séparèment." (P. 298.)

Accordingly, P. Mannoir used to bring large numbers of persons, as many as a thousand in the course of a year, to the "Maison de Retraite" at Quimper, and he also opened "parochial retreats," as they are now called, for persons who could not easily leave home, and who yet amid their daily duties can find time for a certain withdrawal into the silence and devotion of retreat.

Space does not allow of multiplying quotations, but enough has perhaps been said to induce some of our clergy to read this most valuable little book, and gather for themselves the special points which meet their own wants and those of their people.

Miscellanea.

From the Church Times.

COMPREHENSIVENESS AND ULTRAMONTANISM.

One mark of a true Church will be a sufficient variety and freedom of expression to admit of different aspects of the same truth being set forth with equal clearness, and provision being made in this wise for the needs and capacities of various orders of minds. There is not, at this moment, any contradiction of schools within the Church of England more precise and explicit than the contradiction between St. Paul and St. James in their language on Justification, which, had it been manifested first in our own day, would have assuredly led to a demand from the lovers of uniformity, that one or other of the Apostles should be expelled from the Church as a depraver of the truth. This passion for strict uniformity is now, as it always has been, the distinguishing mark, above all others, of the sectarian temper. It has been the aim of almost every fresh religious society to invent new barriers, which should prove more effectual than older ones had done, so as to insure the most rigid orthodoxy and the strictest rule of conduct on the part of every individual member; and it would be unfair to deny that a large measure of success has often, for a generation or two, attended such efforts, but the plan has invariably broken down so soon as the increase of numbers, and the decay of the first fervour, made it impossible to enforce an exclusive discipline; and the only practical result has been to narrow and carnalize the notions of a Church and religion, and gradually to diminish the area of belief to the one special tenet on which each society lays most stress. The Church, on the contrary, is revealed to us in the Gospels as a field wherein wheat and tares must be mingled till the harvest; as a net containing good fishes and bad, not to be separated till the boats reach the shore; while the great Apostle of the Gentiles tells his Corinthian disciples that: "There must be also heresies among you, that they which are approved may be made manifest." If, therefore, it were possible to set up on earth a religious society, so perfectly orthodox and entirely harmonious that no breath of false doctrine could enter it, the one thing of which we might be perfectly certain is that such a society would not be the Catholic Chuch, which is quite as much a hospital for curing spiritual disease, as a pleasaunce for the healthy to enjoy themselves in, and which must, therefore, constantly have within its pale, and even amongst its teachers, those who are spiritually halt, maimed, blind, and otherwise diseased.

Another circumstance is too important to be passed over without mention. It is, that the Church of England, while teaching with full authority, the authority of the whole undivided Church, such fundamental doctrines of the faith as have been settled by the Ecumenical Councils, has most wisely and modestly not attempted to legislate on questions which the Church Catholic has left open, we cannot doubt providentially. Broadly speaking, the great differences of opinion which at present are discernible in the Church of England have regard to three questions—the inspiration of Scripture, the nature of the Holy Eucharist, and the character of the Christian ministry. And it is observable that although we can tell with quite sufficient accuracy what was the teaching of the earliest and purest ages on all these subjects, and, consequently, which school within the Anglican communion is most in harmony with Primitive Christendom, it is yet not in our power to do what the whole Church has refused to do, namely, brand with the title of heretic those whose tenets on these heads are of more modern origin.

It is very easy to see, for example, how the Catholic doctrine of the Holy Eucharist may be so harshly overstated that, if the devout Evangelical view did not coëxist as a permissible alternative, many persons might be drawn into actual disbelief and repudiation of the Sacrament; and we might have a profanity resembling that of those Latin priests at the time of the Reformation, of whom it is alleged that they substituted for the words of Institution the formula, "Bread thou art, and bread thou wilt remain."

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Another matter which deserves notice is that whatever decay of discipline may weaken the Church of England in one direction, at any rate heterodox teaching is unable to protect itself by any kind of monopoly. No clergyman of her communion is obliged to teach anything false himself, or even to refrain from attacking it when taught by others. It is fully in his power to assail heresy of all kinds in the clearest fashion, and to appeal to his own Church's constant reference to the standards of ancient Christendom, in proof that he is truly speaking her mind.

The converse of all this is true of the Roman Church since it abandoned its once œcumenical character for the sake of more perfect political drill, and began to assume the tokens and peculiarities of a sect, the largest and most imposing of sects no doubt, but under recent influences, not more Catholic in temper than the latest offshoot of the Baptists or the Independents.

In the first place, all the old variety of schools has been either crushed out or silenced. In the next place, just as Wesleyanism is reducible to the one doctrine of sensible conversion, and Lutheranism to Solifidianism, so in the Roman Church of to-day the doctrine of Papal Infallibility has been the Aaron's rod which has swallowed up all other dogmas; whereas, even were it as true as it is known to be false, it should at best be only one in a large cycle of tenets. In the next place, though the discipline of the Roman Church is as efficient as that of England is inefficient, it is not practically brought to bear at all on any heresies, save those in the Protestant direction. Heresy which does not prove inconsistent with devotion to the Blessed Virgin and the Pope, is allowed to have its way perfectly unchecked; a salient example of which was given within a very recent period in this city, by Cardinal Manning himself, propounding from the pulpit of his Pro-Cathedral a heresy on the person of Christ which has been condemned by two general Councils, a multitude of Popes, and every authoritative text-book of divinity in his Church.

Yet more, the Roman Catholic clergyman's difficulties do not cease with the mere toleration of heresies by his communion, for he is obliged to recite offices containing statements which he knows to be false, such as the translation of the holy House of Loreto, the baptism of Constantine the Great by Pope Silvester, and the office of St. Philomena, in the Breviary, besides such permitted devotions as are licensed in honour of impostures like those of Lourdes and La Salette.

Nor is even this the worst, because it might be evaded by a little management. The Roman priest differs from the Anglican in this important particular, that if anything which he is well-assured is a dangerous heresy, be popular and fashionable, and therefore not only condoned but encouraged by authority, he is compelled, if not actually to promote it himself, at least to bury his criticisms in the strictest silence, on pain of ruin to his character and his professional prospects, and being forced, like so many French priests at this very time, to exchange the altar and the pulpit for the cabman's box or the commissionaire's badge.

The difference, then between the Church of England and the Church of Rome at this moment is, that both of them permit false teaching within their pale; the one passively, unwillingly, and largely through State coercion, but permits everyone of her priests to proclaim the full truth if he will; while the other does not employ her unrivalled discipline to protect either faith or morals, but does use it to force her clergy partly into complicity, and partly into passiveness, in respect of opinions and practices which need a very charitable interpretation before we can call them pious, and which no explanation at all can clear from the charge of heresy.

From John Bull.

EVOLUTION.

The Bishop of Exeter compares the modern distribution of scientific research to the division of labour in the manufacture of a pin. A workman, who does nothing else, will turn out pins' heads faster and better than one who makes a whole pin. So a student of Science may best attain to excellence, in a particular branch, by confining his researches to a single investigation. But as pins' heads are absolutely useless without the shaft and the point, so a particular scientific conclusion is of no practical application till completed and checked by traversing the entire circle. The pin's head is faultless; but till others supply the shaft and point, we have nothing to pin one thing to another. The illustration may obviously be carried a step further. Men of real science are not apt to mistake a pin's head for a pin; but they very often fall into the analogous delusion of using their pins for *needlework*. Physical Science is itself but one department of human knowledge. Man is a religious as well as an intellectual being. If Science supply the minor premiss in the problems of life, Revelation must give the major. Theologians have drawn wrong conclusions from neglecting Science; but they are neither so irrational, nor so immoral, as the dogmas of modern Science in contempt of Revelation.

At the recent meeting of the British Association at Plymouth the President turned out a pin's head which has scared the *Guardian* as if a ghost had crossed its path. Our contemporary usually plays the part of a weather-cock better than that of an anemometer. It is quick to discern which way the wind blows, but impotent to ascertain the force of the current. Dr. Allen Thompson has declared for "Evolution;" and the *Guardian*, with bated breath and stammering lips, whispers there is still a chance for Creation. Our contemporary may dismiss his fears. There are Evolutions *and* Evolutions, and Dr. Allen Thompson leaves the question just where he found it. His peculiar department is the study of *embryos*. He finds no difference, in the earlier stages, between the embryo of one animal and another. Grant them to be absolutely identical, and what then? Simply that the material substance of man and beast is the same; a fact which no one is likely to question who has ever digested a slice of mutton. Dr. Thompson's Evolution is the production of various forms from a common material substance, call it "protoplasm" if you like. There is no difference in the embryo of a horse and a rabbit; and he might have added there is none in the dust to which both eventually return. But that does not make a score of white rabbits equal to a white horse. No one holds the Evolution of crown-pieces from sixpences because both are of silver. The Evolution of one species from another is a wholly different doctrine from the Evolution of all species from a common material substance. As regards the human *body*, Dr. Thompson repeats in other words the dictum of Holy Scripture, "Dust thou art, and unto dust shalt thou return." He merely takes up the dust in the advanced stage of an embryo. Of the *soul*—the real man—he is advisedly silent.

Now, this is really the whole *crux* of the problem. The *differentia* of man and beast, or of one animal and another, is not in the material substance but in the *life* which animates and gives form to the substance. What then has Dr. Thompson to say on the origin of life? Simply to re-echo the maxim of all Science, *omne vivum e vivo.* He expressly waives the origin of life; all he knows is that no living form ever proceeds from any thing but a living form. But it is obvious he might have completed the formula, if he had chosen, by the words "*of the same species.*" This was always intended in the "*vivum*," and no one is entitled to remove the limitation till he has found one species actually proceeding from another. Till this has been done the Darwinian Evolution is not Science, but the dream of some scientific men.

Dr. Thompson's researches are confined to the matter of the embryo, to the stage in which it is as yet without individual life. He does not pretend to know what *quickens* it, save that it cannot be its own spontaneous action. As all life comes from life, the life of the embryo must come from the life of the parent, or from some living source extraneous to both. In the old language, it is either by *traducianism* or special inspiration: modern Science has nothing whatever to elucidate this problem. Further, Dr. Thompson does not suggest that the embryo once quickened is ever of a different species from the parent. A rabbit is never born of a horse, or a horse of a rabbit. Or, to revert to our second illustration, a coin once struck never varies from the die. It is exactly this quickening, or the entrance of individual life into the embryonic matter, which *differentiates* the species, and prescribes the form of the animal. And of this Dr. Thompson's minute researches leave him utterly ignorant. He shows us the lifeless embryo undergoing in all cases the same changes, up to the moment of quickening; from that moment it begins to vary, in accordance with the law of the parental life, till it is born, without an exception, of the same species with the parent.

If this is Evolution there is certainly no occasion to be frightened at it. It is simply a scientific corroboration of the words of Revelation: "Let the earth bring forth the living creature after its kind, cattle, and creeping thing, and beast of the earth after its kind; and it was so." When Science discovers a living thing producing another *not* after its kind, it will be time enough to talk of reconsidering the meaning of the Bible.

The words we have just cited plainly ascribe the origin of life to the act of God, the living Creator. They reveal both a material substance common to all, and a specific life descending through the several creatures "after their kind." In the case of man alone this gift is made in words which imply, along with the common matter and a similar animal life, the further boon of a *spirit* "in the image of God." If it could be shown, or even made probable, that one animal species ever "evolved" from another, it might be inferred that man is only the highest "evolution" and the immortal spirit a delusion. This is the doctrine of Evolution properly so-called, and Christians should be on their guard against accepting, in any other sense, a term which is meant to be—and unquestionably is—equivalent to atheism. Dr. Allen Thompson, as we have shown, is wholly innocent of this meaning. His learned disquisition is no more concerned with Evolution proper—the Darwinian doctrine—than if he had treated of the formation of crystals in a salt mine. Still it is a grave fault to connect an innocuous and very probable thesis with a name of such evil omen as to set the *Guardian*, and perhaps other good people, tumbling head over heels into a perfectly gratuitous apology. When Mr. Pongo learns to think and talk like Dr. Thompson, or even becomes the father of a child that can do a Rule-of-Three sum, we may perhaps accept him for the missing link between a man and a monkey. Even then we might ask how a given monkey obtained the power of speech and thought, hitherto denied to his race. The quickening of a rational soul, in a brute beast, would still have to be ascribed to something more scientfic than spontaneous Evolution.

From John Bull.

DR. ELAM'S "WINDS OF DOCTRINE."

Winds of Doctrine. Being an Examination of the Modern Theories of Automatism and Evolution. By Charles Elam, M. D.—London: Smith, Elder and Co.

In this extremely well-reasoned little book Dr. Elam challenges, not the science, but the logic of his distinguished opponents. It is surprising how often these are confounded. The inductive process combines two operations as distinct as the premises and the conclusion of a syllogism. It belongs to Science to state the premises; but to draw the conclusion is the province of Logic. A logician absolutely ignorant of physical science, accepting the premises on the judgment of science, will often reason to the conclusion *better* than professors heated with their own theories.

It is important to insist on this distinction, because it is the want of it which constitutes the chief danger of scientific unbelief. When Mr. Tyndal or Mr. Huxley declares that man is an automaton, and the world gives evidence against a Creator and a creation, people fancy that because they are men of "science" these are "scientific truths." The fact, as Dr. Elam says, is that they are the "unverified conjectures of these gentlemen's imaginations." They have not a shadow of evidence in support of either; and when they talk of their doctrine having become more and more established by the progress of science, they mean that they and their friends have continued to assert it, as Dr. Elam complains with "wearisome monotony," without once adducing a single scrap of scientific evidence that comes within a mile of proving it. The evidence is really much stronger for "Spiritualism," and it never surprises us to find the Automatists and Evolutionists among the spirit-rappers; contradictory as the theories essentially are.

One of the favourite arguments of the "scientific infidel" is to deny the faith of the believer. "You say that you believe in God, but you do not; you only think that you believe in Him, for it is impossible to believe in an unthinkable Creator." Again, "You think you picked up the stone of your own will, but you did not; it was a change in your brain, which you did not know of, that made you stoop and pick up the stone, and you thought it was your own will."

In this way Dr. Elam remarks, all appeal to the consciousness of mankind is taken away, though the common sense and consciousness of the race are the only ultimate tests of all knowledge. He treats the wildest propositions with a humorous courtesy. So little logical are his opponents, that they cannot state their case with exactness, nor hold to it without wavering. Mr. Huxley's definition, that "man is a conscious automaton endowed with free will," is nonsense, unless by "automaton" he means *being* or *agent*, and then it is a truism. What he does mean appears in the question, "Does human nature possess any volitional or truly anthropomorphical element [it is a great thing to have 'a long word'], or is it only the cunningest of all nature's clocks?" But "clocks," whether in nature or art, need somebody to make and wind them up, which to unscientific minds is no bad proof that man is not a clock. It is curious how often our men of science speak in figures of speech, and how invariably the metaphor breaks down under their application. It is no better with the Evolutionist. According to Mr. Tyndal, chemical and mechanical force are substantially the same; they are only distinguished by being quite different. Force and matter are the origin of all things; but which is first, or whether both are eternal, seems at present in doubt; there are indications that hereafter matter will be found "a phenomenon of force." In other words, force is the author of matter, which is uncommonly like creation;

and then by reading "God" for "force" the Evolutionist may get round the circle to the point he started from. At present he is at the Antipodes, with his head where his feet should be. Mr. Herbert Spencer naively writes—"Belief in a special creation is not countenanced by a single fact. No one ever saw a special creation, no one ever found proof of an indirect kind that a special creation had taken place." As if, says Dr. Elam, any one ever saw an evolution, or found proof of an ape giving birth to a man! Most people think the world we live in a pretty direct proof of special creation. Looking to the evidence, from the beginning of human observation, that species produce their like, age after age, and refuse to mate with their unlike, we seem to have no very indirect proof that God "made them male and female after their kind." Mr. Spencer, like poor Topsy, "spects they growed" out of something, which neither he nor any human being ever saw —a thing as fabulous as the Roc or the Phœnix—and then pathetically complains that creation is not countenanced by a single fact!

So far as we have seen, the Evolutionists make no attempt, or but a feeble one, to *account* for evolution. Mr. Huxley holds it a conclusive proof that the horse is decended from the bear, that fossils have been found resembling each in structure, and which, when strung on the thread of his imagination, present a "pedigree" in which no single individual is within reach of another, and no marriage or birth is recorded, or believed to have taken place. Suppose, however, his pedigree, duly attested in Nature's College of Arms;—grant the horse to be the descendant of the bear, does that *prove*—Mr. Huxley says it does—that *all* living creatures are descended from a common ancestry—an ascidian or a dab of proto-plasm? And if it does, who or what initiates and directs the multiform evolutions out of the common stock? "Natural selection" is a pretty theory for pheasants and peafowl, Nature's beaux and belles; but the bulk of the animal creation indulges in no ogling or courting; and far the greater part are swallowed for food, without a chance of a "struggle for existence." Then there is the "demand and supply" theory—that elephants get their trunks by pushing out their noses, for thousands of generations, in quest of necessaries; and camelopards acquire their long necks by continuously stretching after the young shoots on the top of tall trees. The difficulty here is how the individuals managed to live while the species was being evolved? Why the short-nosed or short-necked ancestor was not starved, before he could transmit his acquired half-inch to an offspring, with that amount of start to improve upon? And then again, if life is the same (as we are assured) in animals, vegetables, and even stones, whence came the impulse in each and all the *automata* to develop into the vast variety of forms and functions, that now go steadily on in the grooves of ages without a symptom of further departure? What set the evolution at work? what directed the process? and what stopped it? And *when was it all done*? Why, as the story-books say, "once upon a time it came to pass." And this is Science!

Dr Elam's book brings the thing into a nutshell. It is thoroughly worth reading, and very readable to boot.

THE BISHOP OF LICHFIELD ON RITUAL PROSECUTIONS.

Christ Church, Wolverhampton.—A long correspondence between three "aggrieved parishioners" and the Bishop of Lichfield is published in the local paper. The usual charges as to the eastward position, the mixed chalice, lights, and coloured stoles, are made, and the memorialists conclude with an appeal to the Bishop to authoritatively interfere in the matter. Dr. Selwyn makes the following reply: "My dear Friends,—I have carefully considered the memorial which you have addressed to me on the subject of the services at Christ Church, Wolverhampton, the tone of which leads me to hope that you will be glad to receive a friendly and impartial statement of the case. You are well aware that there are a large number of churches in which deviations from the law are justified on the plea of custom. In such cases a new incumbent will act wisely and charitably if he abstains from making alterations in the customary order of the services until he has the confidence of his parishioners, and has had time to explain to them the reasons for the changes which he wishes to introduce. This rule of prudence does not apply to one section of the Church, but to all alike. To act otherwise would be to risk the alienation of many of the best and most earnest members of his congregation. Knowing, as I do, the mind of the present vicar of Christ Church, on the questions to which your memorial refers, I am certain that in adopting the ritual which he found in use he has not been influenced by any spirit of disobedience to the law, nor by any exaggerated belief in the necessity or value of the practices referred to, but simply by a tender consideration of the feelings of a large number of communicants, who have been taught to consider those practices of primary importance. My own wish is well known to be —that all clergymen in all sections of the Church should bring their service into strict conformity with the rubrics in the Book of Common Prayer, resorting to the Bishop of the diocese for the resolution of all doubts, and, in all decided cases, acquiescing in the judgments of the Final Court of Appeal. But I must use my own discretion as to the time and circumstances in which I should exercise any 'authoritative interference' to bring about this exact compliance with the law of the Church. I remain, yours very faithfully, G. A. LICHFIELD."

THE BISHOP OF OXFORD ON THE HOLY CROSS SOCIETY.

A local branch of the Society of the Holy Cross in his diocese having presented an address to the Bishop of Oxford, his lordship has replied as follows: "My dear ——: It is unnecessary, I hope, for me to assure you that your address has received my most careful attention. I thought it right to protest against the general conspiracy made against the members of the Society of the Holy Cross, because I was sure that such of them as I number among my own brethren and friends are incapable of playing a treacherous or dishonorable part. It is right, however, to consider how far in the eyes of strangers there may appear to be ground for such a charge. From their point of view, and according to their light, it is not unnatural to judge that the use of phrases unknown to our English writers, and familiar to Roman theology, indicates a leaning to Roman doctrine, or at least an undue regard for Roman authority. If they, moreover, infer a dishonest intention to serve the interests of Rome, and a want of loyalty to the Church of England in the members of a society which deliberately employs such language—though the inference may be unjust—is there not something to be said in excuse for the mistake? Our daily experience of the intolerant and implacable animus of the Church of Rome towards our Communion ought to convince us that an attitude of manly, though charitable, independence alone befits true members of our branch of the Catholic Church. To dally with Roman usages and forms, or to extenuate the real difference of principles between the Roman Church and our own, must surely seem exceedingly unwise even to those who do not think it—as I do—undutiful and wrong. What I have now said will supply an answer to that part of your address which refers to the language employed in the statutes of your society. As to the general objects of the society itself, as set forth in the paper originally issued, I have no desire to use any words but those of hearty commendation and thankfulness. To bring the ministers of Christ, whether bishops, priests, or deacons, into closer union with their Lord, and to deepen their spiritual life, is amongst the highest purposes which a Christian society can entertain. The later account of the society, contained in the preface to its revised statutes, seems to me to be by no means an improvement on the original declaration However this may be, we have to deal at present with a strong and general feeling of disapprobation aroused by a book[1] which is the property of the society, and was compiled for its use. The bishops are of opinion that any system of Confession, of which such a book is a fair exponent, has no justification or authority from the Church of England. Their opinion does not relate exclusively to the comparatively few pages on which public attention has been fixed. As to these, there may have been some hypocrisy—there has certainly been some extravagance—in the present outcry. Bearing in mind various recent revelations (as they are called) of the existing state of social morality; noticing the popular taste in art, in literature, and in amusements; and observing generally the moral condition even of 'respectable' society, I find it hard to believe in the absolute sincerity of a popular demand for vengeance on clergymen who have spoken too plainly, but with the purest intentions, about sins against the seventh commandment. All this, however, does not dispose of the fact that this book implies, and appears to commend, a system of Confession—morally and virtually compulsory confession—which neither Holy Scripture nor the Catholic Church for one thousand years, nor our own Church of England ever authorised. If your society cannot repudiate this system the Church will repudiate your society. My sincere respect and affection for many of you lead me to be quite plain spoken in this matter. I trust that you will rightly judge my motives in so speaking, and not the less believe me to be, as ever, your friend and brother in Christ, J. F. OXON."

THE BISHOP OF EXETER (TEMPLE) ON RITUAL PROSECUTIONS.

The Bishop proposes to have a Parochial Mission in the "Three Towns" in November. The Mayor of Plymouth wrote the Bishop suggesting that a more necessary work than the Mission was the purification of the Church from Ritualistic "heresies" and "traitorous shepherds." In his reply to the Mayor the Bishop says:

"It is proposed in November to make an effort to stir up the Christian people, and especially the Church people in the Three Towns to greater seriousness and devoutness in their religious life. It is proposed to endeavour to rouse the careless, to awake the slumbering, and if possible to teach some of the irreligious and profane. . . . I know of no large town in which it is possible for the ministers of the Gospel not to feel overpowered by the magnitude of the task before them; by the numbers who profess religion without really feeling it, and the still greater numbers who profess no religion at all. And if we feel that our ministry, in spite of all that we can do, still falls so short of what, as it seems to us, we ought to do, is it strange that we should have recourse to extraordinary efforts, when ordinary efforts have failed? . . .

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[1] "Priest in Absolution."

"It is quite true, Mr. Mayor, that there are at this moment some very serious evils in the Church of England which require very careful dealing. There are men who set themselves above the law, and will not submit to authority. There are men who desire to carry the Church of England back to what it was before the Reformation. And many of them are good and conscientious men, whose faith in their own principles and sacrifice of everything else to their own convictions, make them in one sense the more dangerous. And, indeed, I am very far from underrating the importance of making a firm stand against any such retrogression as these men advocate.

"But I cannot think that it would be wise or right to stop other most excellent work in order to give our whole minds to dealing even with such dangers as these. Nay, I believe that such dangers would be greatly increased if we were to adopt that course. For I am sure that nothing could be a greater mistake than if we gave occasion to say that our religious life and keeping has no positive substance, but consists of nothing but protests and negations, and that we make it the chief thing, not to believe the truths of the Gospel, but to disbelieve the errors of other men.

"And in this diocese assuredly the number of those who advocate extreme doctrines or extreme practices is not so large as to justify us in turning aside from far more important work to deal with their errors.

"It should never be forgotten that the position assumed by such men is in reality based on an exaggeration of the Protestant principle of private judgment, and that in the end that principle is sure to assert itself and to bring with it its necessary consequences. It may be necessary in some cases to have recourse to law where law has been persistently disregarded. But, as a general rule, toleration is the true Protestant weapon. For toleration is essentially Protestant, and if claimed in the opposite interest it inevitably saps the strength of the party that so claims it; nor will an ultra Protestant demand for liberty tend at last to undo that Reformation to which, more than anything else, our present liberty is due.

"Controversy is sometimes necessary, but very, very rarely; and never should it interfere with more important work. If we could but draw our people nearer to God many matters that now trouble us would cease to be felt. Some would be seen to be in reality indifferent. Some would be borne as the mistakes of good men, and would lose their power to do mischief by being so treated. Some would be quietly dropped. And all of us, of whatever party, would certainly be drawn closer together, and would begin to feel how deep, after all, is that Christian unity which binds us in one, and how superficial are many of our differences.

"I cannot but hope, Mr. Mayor, that these considerations will occur to many minds in the Three Towns, and that instead of interfering with what we propose by taking this opportunity to plunge into controversy, even in defence of what they think important, they will rather be disposed to put aside all controversy, at least for the present, at the call of a more important duty still—the duty of kindling men's souls with devotion, and pressing the Gospel home to men's hearts. I am, Mr. Mayor, with the deepest respect for your office, yours faithfully,
F. EXON."

The Mayor of Plymouth briefly replied to the Bishop, remarking that if there had existed in his mind the slightest desire for controversy on such a subject, there was ample room for it in many parts of his lordship's letter, and expressing regret at the small hope held out of any assistance in the direction of restoring the purity of our Church.

Correspondence.

PRAYER FOR THE FAITHFUL DEPARTED, NATURAL, CHURCHLY, AND SCRIPTURAL.

By Rev. F. S. JEWELL, Ph. D.

Our conversation had covered a variety of topics mooted in the Church· Suddenly my friend paused. After a moment's silence, he asked abruptly, "What do you think about praying for the departed?" He then went on to explain why he asked the question. He had just lost a brilliant and beloved sister. His had been the painful office of watching by her bedside to the last, and of breaking the sad news to an elder brother, who, unable to endure the sight of her sufferings, had immured himself in his room, and awaited in growing grief and gloom the dread announcement of the fatal issue. When, at length, that announcement had been made, and the sad circumstances had been recounted, his brother turned to him, and amidst almost uncontrollable emotion, said: "There is one thought which distresses me beyond measure. I have been in the habit of praying for every member of the family in turn; and the thought that I should soon have one less to pray for, that I must soon seal up my heart's best desires for the dearest one of all, has been haunting me; and I can not endure it; I cannot endure it," he exclaimed in broken accents, and with streaming tears. "Can you tell whether I may not yet pray for her, just as I always have done?" he asked, when he had regained control of his feelings.

"Now," said my friend, who was himself deeply moved by the sad recital, "What could I say to him? What would *you* have said to him?"

"I should have answered him," I replied, "in the words of Thekla to Max Piccolomini,

'Follow thou
Thy heart's first feeling!'

It was no carnal, unhallowed, or superstitious feeling which moved you both to follow the dear departed with the old spiritual love and companionship. It was the inner, deeper, holier voice of a Christian instinct,—an instinct born of our knowledge of that other and immortal life, and of the all-embracing and deathless love of the communion of the saints. There was for that instinct and love, no path through the darkness and separation of the grave, but believing prayer. And as prayer is but the uttered longing of the heart, and you could not but desire rest and felicity for the dear departed, why should you not still give it humble and holy voice in prayer? It was but the native outworking of the Christian life and love within you, that you should follow her with your prayers,—with your pleadings of the Mystical Sacrifice. It was your most natural and unquestioned privilege."

"It would be most sweet and comforting," said my friend, "to know that. But I had somehow supposed that the Church discountenanced the use of prayers for the departed."

"A church, merely protestant, might; but not the Church Catholic," I replied. "The Church protests against the Roman doctrine of Purgatory, and, by inference, objects to prayers for those who have died impenitent and unabsolved, and who consequently cannot be embraced in our intercessions for the 'whole state of Christ's Church Militant.' To pray for the deliverance of sinful souls from purgatorial discipline, is one thing. To pray for those who, departing this life in the communion of the Church, and in the faith of God's covenanted mercies, are awaiting their final consummation in blessedness, that their souls may rest in light and peace, and that 'we, together with them,' may be raised to the life eternal, and be perfected in ever-increasing joy and felicity, is wholly another thing. This the Catholic Church cannot forbid, without stultifying herself."

"But is it not," he asked, "a very common notion that at death, the final state of both the righteous and the wicked is irrevocably fixed; and that, therefore, our prayers for either must be wholly unavailing?"

"Yes," I replied, "because it is an equally common, but wholly mistaken notion, that both enter at once upon that state, in the very hour and article of death. To this, the Church doctrine of an Intermediate State is flatly opposed. According to that doctrine the final state of neither can be judicially fixed, or actually entered upon, before the Resurrection and the General Judgment. Now if the actual finality is thus held in abeyance, where is the inconsistency of pleading for the Faithful Departed, that they may rest in light and peace, until the Great Day of our Lord's coming; that they may attain to the blessedness of the First Resurrection, and may enjoy increasing felicity and glory throughout eternity."

"But are they not already, if they have departed this life in the faith and fear of God, truly assured of all that," he asked.

"May I not ask in turn," I replied, "whether, so far as the divine purpose is concerned, they were not as truly assured of all that, 'from the foundation of the world;' and if so, whether they must not have been, equally with that, assured of all the grace which, working in them from the hour of their baptism, was to bring them to the final consummation of their blessedness? If a simple certainty in the eternal counsel of God is to estop prayer in the former case, why not in the latter, as well? The truth is, this assumed certainty of both saving grace and future glory, is as yet wholly within the unrevealed purposes of God, and is consequently for *us*, simply a matter of faith and hope, under the promises of God. But whatever we yet hope for under promise, we may continue to seek through prayer. Never, until the promises are all fulfilled, can the office of intercession be ended.

"This practically covers another objection which some urge, namely, that a right offering of prayer involves the faithful use of means, which, in the case of the Departed, is, as they assume, beyond our power. But the objection is clearly invalid. Prayer is itself always a primary means, and is oftentimes vital, because no other means are within reach. For example, your brother may be at sea, on some distant and dangerous voyage. By no earthly means can you reach him, to further the end of your prayers in his behalf. Yet, you do not on that account, intermit your prayers. You rather pray the more frequently and importunately. Why not, on this ground alone, follow the dear Faithful Departed, who have launched upon the broader and more untried ocean of the great unknown, with intercessions all the more tender and importunate, as they have not only gone the more unapproachably beyond your finite reach, but are also beyond all power to do aught further for themselves, unless it be,—as from Rev. vi. 10 appears probable,—through this same broad and blessed office of 'all prayer?'"

"Do you think," asked my friend eagerly, "that they are permitted to pray for the blessings we seek for them?"

"Why not?" said I. "Did not the Rich Man pray for his own relief as well as for the warning of his brethren?"

"But his prayer was of no avail," was the quick response.

"True," I continued, "because his brethren were already hardened against all admonition, and he himself, by his own final impenitence, had placed the impassable gulf between his own ruin and the desired relief. The case of the Faithful Departed is world-wide from this. That the opposite is true of them, would seem certain from the sublime revelations of the heavenly worship, given us by S. John the Divine. Where we see the Angel offering 'much incense' on the Golden Altar 'with the prayers of *all* saints,' and are actually permitted to hear the petitions of those who have already suffered for the Faith, and are awaiting the coming of the Lord, can we doubt the presence and use of a certain mystical prayerfulness in the reposing souls of the Faithful Departed? Evidently, in the heavenly economy, the use and efficacy of prayer are not grounded upon the continuance of the present life, but upon the saintly relations of the Faithful to each other, and to the Great Sacrifice, throughout the ages,—in other words, upon the enduring and all-embracing 'Communion of the Saints.' Why, then, should not our hearts' deep yearning, still struggling upward from amidst the toil and tumult of the present conflict, be permitted to mingle before the Throne, with the holy motions of the souls of the Faithful Departed, as quickened into heavenly dreams and visions, by the steady inflowing of our Lord's immediate presence, purity and power? And why not, in this mingling of the two great currents of holy desire, flowing towards the Supreme Fountain of answer and blessing,—the one yet visible, devious and disturbed; the other unseen, but straight, tranquil and deep-toned in the twilight of overhanging eternity,—should not ours go out for them, as theirs must go out for us?"

"There is the balm and blessedness of foretasted heaven in the thought," exclaimed my friend, with deep and solemn fervor. "But," he added after a thoughtful pause, "I suppose we shall, after all, have to come down to the cold prosaic questions, 'Is it churchly? Is it scriptural?'"

"Well," I continued, "what if we must? We have the solid foundation of saintly intercession, irrespective of the bounds of time, still standing clear and undisturbed. Beyond all historic doubt, the practice of offering prayers for the Faithful Departed, was current in the Jewish Church, in the time of our Lord,—as indeed it has ever been since,—and yet amidst all His sharp condemnation of the sins of the times, we meet with no shadow of a rebuke for this practice. What more natural, than that among other accepted inheritances of the Jewish Church, it should have been devoutly continued by the Holy Apostles, as a thing only the more fit and holy, as it was now lifted into the sweeter light of the Gospel, and made to rest the more serenely and happily, on the enduring virtue of the Great Sacrifice, and the ever-living intercession of the ascended Lord? Besides, do we not know that the practice was distinctly recognized by the primitive Fathers, in all the early Liturgies, and in sundry of their writings? And is it not an unquestioned fact, that it has ever been observed by the different branches of the Holy Church throughout the ages, remaining undisturbed until the irruption of that fierce Puritan protest, which, in so many other directions, savagely uptore the faith and order of the Kingdom? But, further, notwithstanding the subversive influences of that painful period, we find that our own Anglican mother has not been left without post-reformation witnesses of high authority, for the practice as both Churchly and

Scriptural. Even in our own Prayer Book, we find that, while, from the destructive force of the anti-catholic tempest, through which the Church has had to pass, no *formal* recognition or specific office is to be looked for, yet such fair traces of the ancient faith and practice remain, as may serve for our comfort and guidance in its restoration. For example, in the All Saints' Day Collect, how clearly is there set forth the continuous and undivided unity of *all* the Saints in the one communion and fellowship of the mystical Body of Christ! A like clear recognition of the same unbroken unity, and fellowship, with a distinct reference to the office of intercession for the Faithful Departed, is found both in the title and the whole tenor of the Prayer for the 'Whole State of Christ's Church Militant,'—in the former the more marked, from the happy omission of the misqualifying clause—'here in earth'—retained in the English Prayer Book; and in the latter, in the petition that 'we *with them*, may be partakers of Thy eternal and everlasting kingdom.' There is here so distinct a prayer for them as well as ourselves, that the only wonder is, that the Protestant axe of denudation was not brought down mercilessly upon the whole closing portion of this now so nearly perfect, and so actually sublime a prayer. Still stronger is the testimony of the Collect in the Burial Office. For how can any unprejudiced Churchman,—especially as having in mind the connection of the rubric for bringing the corpse into the church, with the implied celebration of the Holy Eucharist according to the ancient and yet uncountermanded use,—thoughtfully repeat the touching words, 'And we beseech Thee, that we, *with all those who are departed in the true faith and fear of Thy Holy Name*, may have our perfect consummation and bliss, both in body and soul, in Thy eternal and everlasting glory,' without at once accepting the Faithful Departed as having a tender and rightful place in both our recollection and intercession?"

"But, is not that," my friend interrupted, "the very ground on which the enemies of the Church, denounce our Prayer Book as giving countenance to unscriptural and Popish notions?"

"Very possibly," I replied. "Prejudice and passion can easily build falsely on the fairest foundations. But suppose that we consult the teaching of Holy Scripture on the point in question. It must be premised, however, that that teaching is not to be looked for in the form so universally demanded by sectarians,—that of *express command.* Praying for the Faithful Departed, being an established practice in the Jewish Church in the time of our Lord and His Apostles, and being accepted by them and transferred to the primitive Church, as a native inheritance, could no more appear under an express mandatory form as a positive institution, than could Infant Baptism, or the admission of woman to the Holy Eucharist.

"We do, nevertheless, find Scripture evidence that is none the less valid for being indirect. Our Lord, for example, promises blessings which can not be conferred until after the death of the recipient. He says to the penitent thief, 'This day shalt thou be with me in Paradise,'—a promise that could only be fulfilled after death. Again, He says in the sixth of S. John, 'Whoso eateth my flesh and drinketh my blood, hath eternal life, and I will raise him up at the last day,'—a promise to be fulfilled only at the Resurrection. Surely, for whatever it was proper for our Lord to promise to give after the close of this life, it is our privilege to pray, even though the proposed recipient may have departed this life. Why should the prayer be intermitted, before the promise is fulfilled? So, too, we find S. Paul (2 Tim. i. 18), praying thus for Onesiphorus: 'The Lord grant that he may find mercy of the Lord in that day.' Now, if Onesiphorus was at this time among the departed,—of which there is good proof,—we have an apostolic example, not only for praying for blessings that were to be granted only in the future state, but praying for their bestowment even after the proposed recipient had passed into the ranks of the Faithful Departed. What forbids us to imitate so high and blessed an example? Further than this, unless we are grievously to cut short the language of the holy Apostle, when he enjoined 'praying *always* with *all* prayer and supplication in the Spirit, and watching thereunto with *all* perseverance and supplication for *all* saints;' (Eph. vi. 18) we have more than an example,—we have the very spirit and substance of a precept; for the *always* admits no narrow limitation in time, and the *all* spreads its expansive force over saints departed, as well as saints still in the present state. Beyond this, there is deep significance in the words of Heb. vii. 25,—'Wherefore He is able to save them unto the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them.' This special mention of our Lord's unending life, necessarily involves the continuance of His intercession, for the saints, until the end of time. But if the ever-blessed Lord intercedes thus for the Faithful Departed, why should not we? What is set forth by S. John the Divine, in Rev. vi. 16, and viii. 3, 4, relative to the prayers of the Faithful Departed themselves, and the prayers of '*all* Saints' as offered with much incense on the Golden Altar, has already been noticed. Finally, we appeal to one other passage of Holy Scripture, which appears in part in the Burial Office: 'Blessed are the dead which die in the Lord from henceforth, Yea saith the Spirit, that they may rest from their labors, and their works do follow them.' They rest from their *labors*, but it would seem, not from their *prayers*. For how do their works follow them, save as pleaded in their behalf, by those who yet remain in the House of Prayer and before the Altar? Surely we need go no farther. Not alone for the present but also for the absent; not only for the living, but also for those yet unborn, and those departed this life, who are to be, or are, or have been of the Faith, may we pray; following those especially who have departed from us, across the River, into the Great Unknown, with all the tenderness and strength of the holy Catholic Faith, and in the sweet and lasting Communion of the Saints, mingling our intercessions with those of all saints, and beholding both alike accepted by the rejoicing Angel, and offered with much incense on the Golden Altar before the Throne.

LETTER FROM SWITZERLAND.

BY DR. VAN RENSSELAER.

Hotel des Bergues,
Geneva, Switzerland, Oct. 4, 1877.

My Dear Doctor:—I resume my pleasant task as correspondent of the Eclectic, in the somewhat vague hope that this epistle will reach you in time for the November number. If not, you and your readers will kindly take the will for the deed.

I reached here in time to enter on my duties as Rector of Emmanuel Church on the seventeenth Sunday after Trinity. I found that the place had been ably and faithfully supplied since May by the Rev. Leighton Parks, in succession to the Rev. Arthur Mason. Mr. Parks is an alumnus of the General Theological Seminary of last year, and I can testify that he has "purchased to himself a good degree" by the zeal, fidelity and ability with which he has administered this charge, and the condition in which he has left it. It will be a pleasant spot in his memory, to be recalled amid other scenes and labours in his own land; as it is pleasant to record the regard which is shown for him by the many friends he has left behind him.

It has occurred to me that your readers would like to hear something of the efforts which we are making to establish our Church here, and the success which has attended them. I have found an almost entire ignorance on the subject among both our friends at home, and our countrymen on their travels. The truth is that our Church people have altogether too modest an opinion of their Church and its "reserved force," so to speak; and the fact that there is an excellent English church here, with a good congregation, seems to have so engrossed their thoughts that they have been diffident in crediting that another, of our branch of the Church Catholic, could exist alongside of it. But the founders of Emmanuel Church were not troubled with any such diffidence. They saw sufficient reasons, and they were satisfied of the call, for the establishment of a church in communion with the Protestant Episcopal Church, in this historic place, where so many of them are domiciled, and whither so many more resort. It is pleasant to record the entire good will and harmony which exist between the English and American clergy and congregations here; and the substantial aid which the latter has received from our English brethren. So far from any jealousy having been caused by our enterprise, it seems only to have excited and increased their friendly efforts to aid us. And for this we are greatly indebted to the truly fraternal and kindly character and course of their excellent chaplain, the Rev. William Jephson, M. A.

A history of the organization and progress will not be uninteresting. It was formally organized Aug. 25th, 1873, at a meeting presided over by the Bishop of Albany, who happened to be visiting Geneva. The Rev. W. C. Langdon was the first rector, the congregation then, as now, worshipping in various halls, or in places of worship which the Genevese kindly placed at their disposal. Mr. Langdon was succeeded by the Rev. Dr. McVickar, then of Nice, after whose resignation the Rev. Thaddeus A. Snively took provisional charge, "and did most excellent service." The Rev. Arthur Mason then became rector till May, 1877, when he was obliged to return to the United States, to the great regret of his parishioners and his many friends whom he left behind. Mr. Parks then took temporary charge, and has just relinquished it to return home. Of course there have been great difficulties to contend against, which have been bravely and generously met by the people. Mr. George Collins and Dr. Jules Marcelin were the first wardens, and it is to them mainly that the origin and continued existence of the Church are said to be due.

At length it was resolved, under the rectorship of Mr. Mason, to begin a church. It seemed a bold and hazardous venture for so small a congregation. But Mr. Henry I. Barbey presented a valuable lot and made a handsome subscription, and with the help of other liberal gifts the building committee felt strong enough to commence a church to cost $10,000, finishing only the nave for the present. The plan is cruciform, and the dimensions are as follows: Total length of exterior, 115.8 ft.; total length of interior, 111.8 ft.; total length of transepts, exterior, 59 ft. total length of transepts, interior, 55 ft.; height to eaves, 18 ft.; height to ridge, 36 ft.; height to interior ridge, 30.10 ft.; width of exterior, 33.6 ft.; width of interior, 29.6 ft. The architect is Mr. F. Gindroz of Geneva.

The congregation is of necessity more or less changeable, but there are many American Churchmen residing permanently in Geneva, and there are about 150 attendants of the services and 35 communicants. To make my statement complete, I must mention a peculiarity of the organization required by the Swiss laws, which do not allow the existence of religious corporations, as such. Accordingly to enable the congregation to acquire and hold land and build a church, it was necessary for them to appear before M. M. Pierre, Adolphe Gampert and F. Cherbulliez, "notaries at Geneva," and form the "Societe civile de la Chapelle d'Emmanuel à Genève;" in other words, "a Joint Stock Company for the purpose of acquiring a plot of land in the city of Geneva, of building thereon a chapel, and of possessing and using the same for religious worship according to the forms of the Protestant Episcopal Church of the United States of America." The Capital Stock is $20,000, divided into one hundred shares; but this may be increased at a general meeting of the shareholders. The Directors, or "Council of Administration," are five in number, holding office for five years, who manage all the business, but cannot "sell or mortgage the Company's freehold without the authorization of the General Meeting," at which three-fifths of the shareholders must be present or represented. To remove all apprehensions from the minds of "cheerful givers," whose bounty is just now much needed, but who might be unduly sensitive at the commercial appearance of the "joint stock" arrangement, it is expressly provided that, "although gifts and bequests become the property of the Company, they can in no case be distributed amongst the shareholders, in the shape of dividends." So that offerings may be made with confidence, as they will be received with thankfulness.

In addition to this purely "civil" body, there is the regular ecclesiastical organization of Wardens and Vestrymen, embracing actually, though not necessarily, the members of the "Council of Administration." This double organization is of course a necessity under the peculiar laws of Switzerland, but it remains to be seen how it will work in practice. The identity of the constituency is the protection against possible collisions. But one has reason to be satisfied with the wiser and simpler form of religious corporations to which we are accustomed at home, which places the slightest possible barriers to their increase and development.

Emmanuel Church, therefore, is constituted as follows: *Wardens*—Dr. Jules Marcelin, Mr. Henry I. Barbey. *Vestrymen*—Dr. J. Savage Delavan, *Clerk;* Messrs. James T. Bates, Peter Naylor, James Eglinton Montgomery. *Council of Administration*—The Rector, *President;* Messrs. Barbey, Bates, Dr. Delavan, *Secretary*, Dr. Marcelin.

The corner-stone of the church was laid July 27th, by the ex-President of the United States, in the presence of the Cantonal and Municipal authorities, and a great concourse of Genevese and foreign visitors. The following account appeared in the *American Register*, published in Paris:

> The President was escorted to the church, where, on the foundation, a platform had been erected, appropriately decorated, and furnished with seats for the procession, as also for the choir. As they ascended the platform the fine old hymn was sung, "The Church's one foundation is Jesus Christ the Lord." The Lord's Prayer was then repeated, followed by an eloquent address, most appropriate to the occasion, from the Rev. Leighton Parks, the minister in charge. A second hymn was then sung, after which General Grant, escorted by the clergy and officers of the Church, descended from the platform; the stone was placed in position, and the ex-President, striking it thrice with the gavel, pronounced the names of the Holy Trinity. On the return to the platform the glorious *Te Deum* of Jackson was rendered with fine effect. Remarks were made expressive of cordial good-will towards the church, General Grant, and America, by M. Carteret, President of the Canton, M. Levrier, President of the Consistory, and by Pastor Jacquet.

The church is to be ready for services by Advent Sunday, and it will be a day of rejoicing to a large part of the American colony here.

I am not yet prepared to give you an account of religious matters in this little republic, but expect to be able to do it before long. I believe that the relations of the clergy to the people are quite peculiar. I have been told that the ministers have no duties except to preach; but that can not be quite true. The Roman Catholics feel the strong hand of the liberal majority here, which compels them to share their churches with the Old Catholics. Their bishop, Mermillod, is in "exile" at Ferney, seven miles away—no unpleasant place to stay in, if one must needs be exiled, with its beautiful situation and magnificent scenery. It is certain that a large amount of infidelity and immorality abounds, and that Calvinism, in its development at its birth-place, has shown its impotence in resisting and overcoming them. The intemperance of the people proves that it is a mistake to suppose that wine producing countries are free from that dreadful vice. The general neglect of the Lord's day as a day of religious rest, has called forth a remonstrance from the International Association for the better observance of the day, which is posted up in every hotel and boarding house. Yet the people seem generally quiet, orderly, industrious, and abundantly polite. There is a strong religious and moral influence at work to resist the evil. The kindness and good will of many of the Genevese towards the Church are marked and efficient. The country is well governed, the roads, even through the wildest passes, are marvels of engineering and construction; and this city, in particular, is unsurpassed in neatness and order. in the perfection of its pavements and bridges, as it is in the beauty of its situation and the grandeur of its views.

Before this reaches you, or is published, the two great Church meetings of 1877—the General Convention and the Church Congress—will have left their record for the future. The meeting of the latter next week at Croydon is anticipated, I observe, with some anxiety. It will certainly be the largest that has met in England. It is useless to speculate on what will have been decided before you get these lines. But why should we who believe that the presence of Christ is promised to His Church to the end of the world, and that the Holy Ghost is given to guide His people, doubt it when they are assembled together to take counsel on the common interests of the Body? Do not our unbelief and distrust provoke the very difficulties which we apprehend? Faith that "all things work together for good" when He is present and presiding, is surely the only condition of realizing the diviner blessings which we seek. M. V. R.

Church Work.

FREE AND OPEN CHURCHES.

The vital question of Free Churches is, God be praised! receiving more and more attention among us. But, to our shame be it said, we in a land boasting its freedom and free Religious institutions have shut out not only the poor and the outcast, but the masses, the people at large, from the parish church; and left to our enslaved and oppressed Mother in England the glory of first throwing wide open her churches to all, high and low, rich and poor. Our politicians have opened the ballot-box to all, even when warned that it would be, as the event has proven, the opening of the flood-gates of evil. Our political economists have opened the Public Schools to all, and fearlessly imposed a school-tax in the face of opposition; nor do they recede from their ground even in the face of the immoral and infidel results of their unchristian system, and the alarm of Christian people. But Churchmen, with God on their side, have yet feared what man might do unto them; and because pride and selfishness have profaned His sanctuary with the Pew, and hedged themselves about with exclusiveness, we have not yet, as a Church, been bold for Christ and His free Gospel, and sought everywhere to make all men realize that a consecrated building is their Father's House and their refuge—not a proprietary chapel, or the property of a Club. This lesson the Church has yet to learn—that the Pew-door must in every Church be wrenched from its hinges, and pew rents be forever abjured; that offertories, tithes and endowments are the true source of revenue in God's Kingdom Militant; and that she will never accomplish her mission to this People, until every vestige and memory of this accursed system of the Pew and the Club are swept out of her borders.

The Eleventh Annual Report (1876–7) *of the London Free and Open Church Association* is full of facts of great interest and value. The Association was founded A. D. 1866. It is therefore *eleven years old.* Earl Nelson is President. The Archbishop of Dublin and seventeen Bishops, including our Bishop of Tennessee, are its Patrons. (One cannot forbear asking why *all* the Archbishops and Bishops of the British Isles are not by this time in the list?) The Vice Presidents number 244, among whom are found men of all schools and ranks, Clergy and Laity. There is an Executive Council of nineteen members, with Chairman, Vice Chairman, Treasurer, Auditors, Secretary and Bankers; and there are 135 Local Secretaries. There has been a steady increase from the start, both of subscribers and the amount of annual subscriptions. From 217 members the first year, the number has swelled now to 1,300; and from £257 at first, the yearly income has risen to £1,034. The increased circulation of the publications of the Association has rendered necessary the printing of over 180,000 copies during the past year.

Regarding the *general progress of the movement*, the Report states that "a striking advance has been made in the principles which the Association advocates"—and that "it would appear that the progress is more rapid in the country than in London." This is extraordinary, considering the greater rapidity of important movements usual in great cities. The Report also tells of daily accumulating proofs from all parts of the country, showing a widespread latent feeling against pews and pew-rents, not only among the Clergy, but measurably among the Laity.

In *Scotland*, also, the movement is progressing. Under the auspices of the Association an independent Society has been formed, adapted to the circumstances of the Scottish Church. The PRIMUS has accepted the Presidency of it, and four others of the Scottish Bishops have given it their patronage.

Of the movement among ourselves the Report thus speaks: "It is with no little satisfaction that the Council put on record the rapid progress of the Free Church Association in America—an organization in the formation of which they had the opportunity of giving some assistance. The most cordial relations subsist between the two Associations, and at the ordinary meeting held on the 15th of July last, the Council voted a small donation to the funds of the Free Church Association at Philadelphia, 'as a mark of good will and interest in its work.'"

The Free and Open Church Advocate is a monthly pamphlet issued by the Association, full of interesting letters and facts bearing on the work; and reports of meetings and addresses; with occasional discussions of topics connected with the Free Church movement. It is intended also to have the objects of the Association publicly treated of at the approaching Church Congress at Croydon. The *animus* of the Association is seen in the wise words which close this Report: "The Council make no appeal to party spirit, but simply ask all who desire that the influence of the Church of England may be widened, to give us first their prayers that our work may prosper, and then their money that we may have means of working." Further important statistics of the Report are reserved for the next issue of the ECLECTIC. †

THL SISTERS OF S. MARY.

"*S. Mary's School*, a Boarding and Day School for Young Ladies," is the title of the third of those admirable institutions founded by the Sisters. Their School at East 46th Street, New York, and that situated at Peekskill, N. Y., were noticed in our October issue. That which now comes under review is in Memphis, Tennessee, and like its sisters in New York, enjoys the patronage of the Bishop of the Diocese. In his Convention Address in May 1875, he gives it this hearty and unqualified endorsement:

> I must not omit mention of the School for girls, under the direction of the Sisters of S. Mary, of the Diocese of New York, now thoroughly established in the city of Memphis. Beginning less than two years ago with four pupils, this school now numbers about one hundred; while the thorough drill, the systematic training, the gentle, loving, Christian spirit which animates all departments of the work. and which is felt and realized even by visitors to the school—still more by the children —combine to make it very attractive to Christian parents. I cordially commend it to the patronage and confidence of the Church people throughout the Diocese. In my judgment, there is no better school anywhere.

The quick growth of an institution as novel in the Diocese of Tennessee as in most others, is something remarkable. The Sisters must have a wonderfully winning way, besides being admirable teachers; and Memphis must offer a kindly soil for the rooting of Church institutions of the highest character. The *curriculum* of this School, as indicated in the Circular, is very thorough, and reaches a very high grade. "The general plan and the course of study, are the same adopted and so successfully pursued by the Sisters in their New York Schools." A "Special Department" is considerately provided for such pupils as may, through sickness, have lost time, or for those requiring particular instruction in certain branches. "By this system the general progress of the class is not retarded, while careful and individual teaching is given when most needed."

A sort of "Kindergarten" School is connected with the institution, for very small children.

S. Mary's Free Hospital for Children, 407 West 34th Street, is also conducted by the Sisters. Its Seventh Annual Report exhibits its prosperous condition. The Bishop of New York is President. There is an Advisory Committee, a Treasurer, Consulting and Attending Physicians and Surgeons. Of our City Churches, twenty-two are interested in it; among them Trinity and three of her Chapels, Calvary, Grace and S. Ann's Churches. Others, in Troy, Peekskill, Cohoes, Poughkeepsie, and other towns in the State of New York, aid in its support.

The truly Christlike work thus carried on by the Sisters of S. Mary, is meeting its due recognition. A leaf is inserted in the bulky Report stating that since the Report went to press, the valuable property occupied by the Hospital, has been secured to it by purchase. The Sisters accordingly begin to realize the object of their laudable ambition, and already talk of a grand institution for sick children, with every appliance devised by skill and experience.

The Medical Staff report one hundred and fourteen patients admitted in 1876. Of these eight only have died. This fact clearly tells of good nursing and skilful physicians. †

Literary Notes.

THE ANGEL OF THE CHURCH

TO THOSE WHO COMPLAIN OF THE LENGTH OF PRAYERS.

But Faith is cold, and willful men are strong,
And the blithe world, with bells and harness proud,
Rides tinkling by, so musical and loud,
It drowns the Eternal Word, the Angelic Song;
And one by one the weary listless throng
Steals out of Church, and leaves the choir unseen
Of winged Guards to weep, where prayer had been,
That souls immortal find that hour too long.
Most fatal token of a falling age!
Wit ever busy, Learning ever new,
Unsleeping Fancy, Eloquence untired;—
Prayer only dull! The Saints' and Martyrs' page
A tedious scroll; the scorned and faithful few
Left to bewail such beauty undesired.

JOHN KEBLE (*Lyra Apostolica*).

" *That we should earnestly contend for the faith that was once for all delivered unto the saints.*"—EP. JUDE, 3.

One only Way to life;
One Faith, delivered once for all;
One holy Band, endowed with Heaven's high call;
One earnest, endless Strife;—
This in the Church, th' Eternal framed of old.
Smooth open ways, good store:
A creed for every clime and age,
By Mammon's touch now moulded o'er and o'er;
No cross, no war to wage;
This is the Church our earth-dimmed eyes behold.
But ways must have an end,
Creeds undergo the trial flame,
Not with th' impure the saints for ever blend,
Heaven's glory with our shame:—
Think on that hour, and choose 'twixt soft and bold.

JOHN KEBLE (*Lyra Apostolica*).

Live Questions in Psychology and Metaphysics. By Prof. W. D. Wilson. New York: D. Appleton & Co. Ithaca: Andrus, McChain & Co.

These are six Lectures selected from those delivered at Cornell University, of which we published a summary in our last. It is perhaps the most incisive and formidable onslaught upon the materialist philosophers that has been made in this country. The analysis of the difference between *sensation* and *perception*, and the chapters on the "Test of Truth" and "Insight," must modify many received doctrines, and as we believe, disclose a new path of inquiry by which the camp of unbelief may be entirely outflanked. We should advise the clergy to possess themselves of these Lectures. (Price 75 cents.)

—*Blackwood* for October has the conclusion of *Pauline:* The Irony of Life: The Helena of Euripides: Part IV. of *Mine is Thine:* American Diplomacy in the East (very severe on Eugene Schuyler): The Khedive's Egypt and our Route to India: The New Army Warrant; Translations from Heine: The Storm in the East, No. V.

Blackwood stands *first* among the Monthlies. [Reprinted with the four *Quarterlies*, by the Leonard Scott Pub. Co., 41 Barclay Street, New York, at $4 each, or $15 for the whole.]

What Marriages are Lawful? An Enquiry addressed to members of the Protestant Episcopal Church. By W. F. Brand, rector of S. Mary's, Harford Co., Md. New York: T. Whittaker.

This very clever tract of sixty-six pages is an attempt to settle the true meaning of those words in the Marriage Service, "otherwise than as God's Word doth allow," which clergy often say with a very hazy idea of their sense. The writer decides in favor of the *Tables* of forbidden degrees set forth in the Canons of 1603, and often bound up with English Bibles and Prayer Books, as what is obligatory upon our Church by the confession of our House of Bishops in 1808, and what has ever formed part of the law of the Historical Church since the fifth century, and as what is binding *per se* as the Word of God. It were greatly to be wished that General Convention would authorise some official or judicial declaration on this subject. We suppose there is not much danger that any Bishop would ever be brought to trial for marrying his deceased wife's sister. The difficulty is, that many of these prohibitions rest only on *parity of reasoning*, and many others on a *theoretical* principle of *affinity* which somewhat resembles the Roman doctrine of transubstantiation. It is not merely in dogmas of theology, but matters such as these that science comes in conflict with religion. It would seem that "parity of reasoning" has little to do where evidently Divine procedure has been simply *arbitrary*, establishing a *malum prohibitum* instead of a *malum in se*, for it is not to be thought a *malum in se* would ever be authorized, or incest allowed to secure a brother's family. For our own part we have ever regarded Levit. xviii. 18 as simply a command against *polygamy;* and so David was a sinner. We have never seen the historical law of the Church, however, better put and vindicated than Mr. Brand has here done it.

Mediæval, Papal and Ritual Principles, Stated and Contrasted. By J. H. Hobart, D.D. New York: T. Whittaker. Pp. 162.

Mr. Whittaker has gotten out this book in handsome style, and we hope the laity will very generally read it, for it is both much beyond what they are accustomed to, even if short of what a thorough discussion of such subjects must lead to. At any rate, it will let them see that the subjects of controversy are not mere questions of taste, or of aping a foreign or heretical Communion, but questions that enter most deeply into individual faith and piety. It is not free from the somewhat confused argument and distinctions without difference almost inevitably entailed upon one who seeks a *via media* as such, but there are principles admitted which would vastly improve and advance the unsacramental and unchurchly school among us if followed. And we confess we should like our friends of all shades to give good heed to what Dr. Hobart has here said on the Ritual question. If we see even the rear ranks hastening forward to be nearer to us, why should we be anxious to run away from them? It is rather a token, it seems to us, that Catholic charity should deny itself, and for the love of brethren, prefer the common ground, to the isolation of unnecessary extremes.

The American Church Review for October, 1877. New York: 7 Cooper Union.

Contents.—1. Influence of Christianity on Roman Law: from the French of Raymond Troplong, by Prof. Z. Hazard Potter of Cornell University. 2. Genuineness of 1 John, v. 7, by Dr. Cornwall of New York. 3. A Policy for the Church in the Nation, by Dr. Adams. 4. History of the Church in Bohemia and Moravia, by John Anketell. 5. Friedrich Heinrich Ranke, by Rev. Dr. Helm of Sing Sing. 9. The Work and Office of a Bishop, by the Editor. 7. Book Notices.

The critical article by Dr. Cornwall is exceedingly creditable. It ought to get the attention of the English Revision Company. We have always believed the evidence for the disputed passage was sufficient for its retention, but we do not believe any one has before drawn such an argument from the peculiar manner in which Vigilius quotes the eighth verse. The Doctor well shows the value of Latin versions, too generally disparaged. Western Christendom has after all been the chief guard of the faith and the Scriptures while the East was torn with Arianism and its outcome, Islam.

The article by Dr. Adams is one of his long, rich and fascinating talks, full of faith and enthusiasm, and those who know him will hear his very voice as they read. His heart is still as young as the land of promise in which he lives, or as the hearts of the young men that come under his forming hands. He is unquestionably right in his indefatigable efforts to have the Church rightly "placed" in this land, with the primitive system of Sees and Provinces, and Churches supported by the Offertory. The General Convention had a vast deal of talk about reaching the masses. What astonished us was the seeming ignorance or unwillingness to speak of the legitimate effects of the pew system. Dr. Adams is not afraid to say here: "God only knows what an amount of intrigue and meanness and small base wickedness on the one hand, and on the other what misery and despondency and decay of faith in God and man among the clergy and their families, this wretched system of pew renting has occasioned." And its meanest feature is that in a city where there is also a free church, all the money and respectability there is in the place must be roped into the pewed church, leaving the poor to struggle with their own burdens. It is this among other things that makes the common Christianity a scoff to working men.

Dr. Boggs' article on the office and work of a Bishop came just in time for the Convention. It will be generally accepted without criticism. One thing that hinders the due powers of a Bishop is the lack of the provincial synod, with the mutual amenability as well as moral support that would meet the objection of mere "personal government." "The age of *personal government*," said Dr. Jackson in the Convention of 1874, "is past." And we agree with him.

—The work of Dr. McDonald of Princeton, edited by Dean Howson, on the *Life and Writings of S. John*, is shown by the *Church Times* to be far inferior to that of Professor Lias on the same subject, in regard of scholarship and exegesis.

—The Jesuit Capel is ridiculing our Revision of the Authorized Version, as proving that for two hundred years Protestants have had a false standard of Bible truth. The *Church Times* says on this:

This will sound very ridiculous to scholars who know the facts about the Latin Vulgate, which, though notoriously incorrect as a translation in thousands of places, is made the final standard of Scriptural reference throughout the Roman Church, to the absolute exclusion of the inspired originals. But that is not all. There is a serious question as to what *text* of the Vulgate is, after all, the standard and "authentic" one. This was not settled by the Council of Trent, but an edition in preparation under the direction of Pius IV., Pius V. and Gregory XIII., was finally issued by Sixtus V. in 1590, with a Bull declaring it to be *the* "authentic Vulgate," and ordering it to be used throughout the Roman Church under the usual spiritual penalties for questioning its correctness. But it so swarms with blunders, that Gregory XIV. suppressed it in 1591, the *very next year*, and Clement VIII. issued *another* authentic Vulgate in 1592, differing from that of Sixtus V. in many hundred places. And one of the rarest curiosities in libraries is the suppressed Vulgate of 1590, with little printed slips pasted all over its acknowledged blunders, to make it agree with the edition of 1592. How beautifully this illustrates the practical value of an infallible Pope to take care of the Bible!

—The *Nineteenth Century* for October has a nice article on Archbishop Trench's poems, by F. W. H. Myers.

—The *Contemporary* for October has articles by the Bishop of Salisbury on Providence; by Dr. Tuke on legislation for the Insane; by Mr. Proctor on the recent discovery of oxygen in the sun by Dr. Draper; by Mr. Jones on our Lord's trial before Pilate; and by Baring Gould on Greek Christian Romances of the Saints.

—The *Christian Apologist* has an article by Prebendary Row blaming unwise theologians for much of the prevalent scepticism; also one on the Talmud, one on the Jesuits in England under Elizabeth, and a liberal one on the Working Classes and political power.

—The *Times* publishes an excellent sermon by the Bishop of Fredericton at Montreal, Sept. 12, which was an earnest "Plea for Toleration." He draws a powerful contrast between the laxity and dryness of former days, and the present revival in the Church.

UNDER THE CATSKILLS IN JULY.

A VISITATION DRIVE.

MORNING.

Fast fleeting, fleecy cloud, whose veil of mist
Floateth, where'er the wooing West winds list!
Thy soft moist lips the Catskills' crest have kissed
All the long morning: until cloud and crest,
By the sweet breath of summer bound and blest,
Of two are one, its head on thy white breast:
'Till lifted up, in bridal ecstasy,
The mountain melts and merges into sky.

AFTERNOON.

O coy, cool cloud, whose silver fringes sweep
The sky's blue depth, and run with laughing leap
Down the green groves and gorges of the hill:
'Till settling down as weary of thy play,
Upon the mountain's breast thou liest still,
A baby, in strong arms, to sleep away
Thy very self; and, when thy lips have kissed
The breast that holds thee, die in wreaths of mist.

NIGHT.

I look again—the mountain stands alone,
In long, sharp outline, separate and clear.
The night wind rose, and rolled the cloud away.
Rain fell. It was the sad cloud's parting tear.
It thundered. 'Twas the widowed mountain's groan.
And so there passed before me, in that day,
Bridal, and Birth, and Burial, the three
That round the circle of Life's mystery.

Wm. Croswell Doane.

Summaries.

FOREIGN.

The Church Congress at Croydon began with services Oct. 7 in the beautiful parish church (celebrations at 8, 9.30 and 11) fully choral, the Bishop of Oxford preaching, and several other Bishops being present. In afternoon choral Litany, two hymns and sermon by Bishop of Argyll on Amos iii. 3.

Tuesday, Oct. 9, at the opening service Prof. Lightfoot preached from Ezek. I. 4, and Archbishop Tait made the inaugural address, which was very fair, dwelling on the advantage of these Congresses, and the duty of toleration and forbearance among the great schools (leaving out the "Bashi-Bazouks" that skirmish on the flanks). He spoke in a strain of optimism, and chose as his types of the three great schools of thought, Andrewes, Arnold and Butler.

The first discussion Tuesday P. M. was Mohammedanism, on which able papers were read by Bishop Steere of Zanzibar, Sir W. Muir, and speeches made by Prof. Monier Williams, Prof E. H. Palmer and Rev. *Jani Alli*, a Persian Convert. One difficulty is, no Mahometan has a civil right to change his religion, and is legally liable to assassination if he does. Where is the ground for reasoning with such a religion or such a race?

In the evening the subject was *Scepticism*, on which papers were read by Rev. C. Pritchard and Rev. H. Wace, and one for Dr. Elam. Speeches were made by Dr. Hannah, Dr. Irons, Preb. Row, and Archdeacon Reichel.

The Sectional meeting in the evening, was on the Church's relation to Trades Unions and Labor. Papers were read by Rev. J. Oakley, Rev. V. H. Stanton, and Mr. Kettle. The delusion was set aside that unions and working men are against religion. They claim to be religious and carrying out religious principles. Mr. Arch, their great leader, was an old local Wesleyan preacher. The Church must recognize and help to *realize* the personality of operatives, as something besides cogs in a wheel, and seek to protect them against the unlimited power of the purse and the despotism of a labor system too highly organized.

Wednesday Morning, Canon Garbett read a paper on the best means of "united action and mutual toleration in different schools of Thought," and was followed by Canon Carter, who was much cheered, and by Canon Farrar, whose style was elegant. This debate was continued by Lord Middleton, Beresford Hope, the Bishop of Winchester, Bishop Perry, Earl Nelson, Canon Ryle, the Bishop of Oxford, and Rev. Mr. Maclagan.

A sectional meeting was held in the afternoon on Charity organization, but in the Congress Hall the subject was "Intemperance," on which able papers were read by Canon Duckworth, Dr. Carpenter and Canon Butler.

In the evening, "Public Amusements" was the subject, Canon Money reading a very impressive paper, which was followed by remarks from Mr. Hall, M. P., Rev. F. Goe and Rev. J. W. Horsley—a most important discussion.

Thursday A. M. Canon Gregory read a paper on the "Readjustments desirable in the relations of Church and State," and was followed by Canon Ryle, who advocated a reformed Convocation, and Dr. A. T. Lee, Mr. Raikes, M. P., Earl Nelson, Mr. Lovell, Sydney Gedge, Dean Howson, the Bishops of Grahamstown and Carlisle, and Canon How spoke.

Thursday afternoon, papers were read on the Education question and the Act of 1870, by Mr. Talbot, M. P., Grantham, M. P., Rev. J. Nunn, and Heygate, M. P.

Thursday evening the subject was "Personal Religion and Christian Discipline," papers being read by Canon Barry, Gen. Wilbraham, Rev. J. Richardson and Canon Walsham How. In the sectional meetings this afternoon and evening, papers were read by Archdeacon Hessey on the observance of the Lord's Day, and by G. Venables, rector of Yarmouth, on Church Finance and clerical incomes—very full and exhaustive.

On Friday Rev. G. H. Curteis read a paper on the "Church and Dissent," of decidedly uncompromising tone, and the discussion was carried on by Mr. Harwood, a paper of T. P. Garnier, the Dean of Bangor, Canon Ashwell, Canon Ryle, Beresford Hope, and others.

Friday P. M. *the* paper was by the Bishop of Lincoln, on the "Study of Prophecy, its object and importance." His remarks on the Apocalypse were of great interest.

In the afternoon and evening, papers were read by the Bishop of Guildford and by Lord Hatherley, on the "Permanent Diaconate," and by Dr. Butler of Harrow, on "the Church's duty toward the Children of the Middle and Upper Classes."

Beresford Hope made the closing speech, giving the palm to this of all the Congresses, and the Archbishop expressed himself glad to have "full and free expression of opinion as the means of arriving at truth."

A large number of Bishops attended this Congress.

—The lay memorial to the clergy of the Holy Cross Society, expressing sympathy for them under the odium brought upon them by the outcry about "Priest in Absolution, has reached five thousand signatures.

—The Rev. H. B. Bousefield is to be the first Bishop of the Transvaal, S. Africa, lately annexed. He is the eighth of the Province.

—The Bishop of Oxford has quashed the proceedings against Canon Carter on finding that the Church Association had guaranteed the complainants against the costs.

—The diocese of Barbadoes is to be divided, the Windward islands being set off to a new Bishop. Dr. Mitchinson remains Bishop of Barbadoes.

—Archdeacon Denison, like some of the Evangelicals, thinks Church Congresses a failure, and declined to attend at Croydon.

—Hardly a Cathedral is left in England that has not been now "restored" at immense cost, and crowded services held in them for the people, especially on Sunday evenings. English Cathedrals, forty years ago, were a mere name and disgrace as to the use made of them.

—It appears that many of the Evangelical leaders concluded to remain away from the Church Congress at Croydon. Bishop Alford presided at a meeting which passed among others the following extraordinary resolution:

> Experience proves, as is plainly stated by the *Church Times* of August 3, that Church Congresses have largely helped "to level up the Evangelical school" to the Ritualistic ideal; and it is evident that the tendency of all such unscriptural fusions is to obliterate the lines of demarcation, and to lower the high tone of Evangelical religion.

Per contra, Lord Coleridge, at a meeting for the S. P. C. K. said:

> I cannot but feel that the questions at issue are really questions upon written, authentic, and binding documents; and until certain passages in those documents can either be taken from them or

can be explained in a sense very different from the sense in which they seem to stand in the Prayer Book, it is vain for us to use hard language of those who, although we may differ from them, stand upon the law which is equally binding upon us and upon them.

—The new nave of Bristol Cathedral, costing £40,000, was to be opened Nov. 23d, and Bishops Ellicott and Hervey engaged to preach.

—The Rev. W. J. Knox-Little has been holding a series of special services for the working classes in Manchester Cathedral.

—A rousing meeting for the Free and Open Church Association was lately held at Bradford, a stronghold of pewdom. Earl Wharncliffe presided, and Earl Nelson, Mr. Inglis, Thos. Hughes, Dean Cowrie and others made speeches to 3,000 people, mostly workmen.

—The *John Bull* says that the Society of the Holy Cross will hereafter admit none but beneficed clergy to membership.

—Rev. T. Valpy French, head of the College at Lahore, is appointed first Bishop of the new Indian See of Lahore.

—The Old Catholic Congress was held this year at Mayence, with about one hundred delegates.

—The Bishop of Rochester has refused to license Rev. Malcolm McColl, of S. Augustine's, Bermondsey, as curate of S. James', Hatcham. Mr. Tooth has removed his orphanage to Croydon, but will not resign Hatcham till the decision in his appeal from Lord Penzance, in the Common Law Court of Queen's Bench. The Bishop has since appointed as curate a Mr. Stobart, incumbent of Swyze, and so a pluralist. The Hatcham people claim this is a distinct violation of law; but it is difficult to find clergy willing to take the place.

—Trinity Chapel, Brighton, where F. W. Robertson preached, is now served by Rev. R. D. Cocking, a moderate High Churchman, who has weekly and Saints Day celebrations.

—Rev. Mr. Randall of Clifton was requested to hold a *Retreat* at Blackrock near Dublin, and did so, whereupon a clerical "indignation meeting" was held, and persons closely examined who attended it. Nothing very serious was discovered.

—Mr. Tooth has received a legacy of £10,000 for his orphanage at Croydon. He will have a proprietary chapel there.

—The General Secretary of the Church of England Working Men's Society has written a very powerful reply to the Bishop of Bath and Wells, reviewing the decisions of the Privy Council on Ritual questions.

—The Bishop of Manchester, at the opening of the great Town Hall in his city, costing £800,000, spoke of the absence of the Queen, regretting it "for her own sake."

"It may not," he observed, "be necessary to-day to appeal to the sentiment of loyalty in this country, but it may be necessary to make that appeal to-morrow, and if the day ever comes when it will be necessary to appeal to the people, and rally them round the throne, methinks the Queen of England will regret the day when she did not show her gracious presence amongst us.

Bishop Fraser is an intrepid talker.

HOME.

The able Address of Dr. Ewer in this number deals with great principles, and shows that the revival movement is not a mere question of æsthetics. From the attitude of mere Protestant negation and dissent, there is an advance all along the line to a better realization of the truth that the Church is the mystical Body of Christ on earth, the Habitation of God through the Spirit: and to the dreary unbelief of the day which denies all supernaturalism, is opposed the great historical Fact of the *Incarnation*, which is still evidently set forth among us, even to the eyes of them that see and to the ears of them that hear, through a visible and audible *Worship*, by those Divine ordinances of His own institution which show forever that "the Son of Man hath power *on earth* to forgive sins."

This discourse was delivered by request in an Evangelical Church in Rhode Island, showing that brethren of every school are at least not unwilling to hear what the sect that is everywhere spoken against have to say in their own defence. The great question after all is, "What think ye *of Christ?*" and surely nothing can bear more closely upon that great issue.

The Sermon of Dr. Olssen, before the New York Convention, is also a profound study upon the development theory in religion as proposed by science, which will well repay a careful perusal.

—The Choir Union Festival at Boston during the General Convention, under the direction of the Rev. C. L. Hutchins, the new Secretary, was one of the most satisfactory and successful we ever attended. Almost every kind of choir was represented, with the boy choir of the Advent to the front.

—A friendly Bishop gives us a hint that we must not make our Magazine "like a jug, with the handle all on one side." We admire the symmetry of the classic *amphora*, but the "jug" is more convenient to carry. If we must use these metaphors, we do not wish to be a mere *tub* to the whale of popular opinion, albeit the tub usually has *two* handles. But the truth is, if our handle seems to be too much on one side, it is really the *other* side from that which seems to monopolise all the "handles" in these days. We make bold to say that the theological views even of the standard moderate English press, get very little justice done them in our current newspaper literature. What seems moderate enough in the Mother Church, would be regarded as very "extreme" among us, such is still the atmosphere of Puritanism about us: and this is true both of doctrine and ritual. Some of our readers, of by no means "advanced" sentiments, have thanked us for this very feature, that we give that *other side* which is nowhere else to be found in our own periodical press: and this they wish, if for no other than the purposes of information. However, we acknowledge to our good friends that there is danger of getting into a rut, and we shall try to avoid that.

—The Journal of the Diocese of Central Pennsylvania for 1877, has a valuable Report on the Cathedral System, by a Committee of which the Rev. J. Milton Peck, Rev. Dr. Hopkins and Prof. Coppee were members. The Bishop's Address also has some excellent observations on the subject, besides a section on what few addresses take note of, "Clergymen in the Decline of Life."

—We find that our correspondent from Western New York "put the case" rather too strong in regard to the application of moneys belonging to the Episcopate Fund. It was merely a question of using temporarily some uninvested money, to be replaced by income already due and paid, but not yet in hand. The delegation at Boston from Western New York was one of sound conservative character. In fact, very little was heard of "party lines" in the late Convention, and there was little that admitted of raising the old party issues. Indeed, the spirit of the time was seen in the willingness of the "American Church Missionary Society" to become an auxiliary of the Board, a result for which the late beloved Bishop Armitage labored so earnestly.

—Bishop Whipple, in the *Minnesota Missionary*, states that he has already received eight new students for Seabury Hall, Faribault.

—Racine College has a freshman class of 23.

—In 1874, the new diocese of Fond du Lac started with 26 clergy, 21 parishes, and 13 missions. The following dioceses were nearly on the same footing: Alabama, clergy 28, parishes 41; Delaware, 24 to 31; Easton 28 to 33; Florida, 13 to 19; Kansas, 24 to 30 parishes and 11 missions; Maine, 27 to 30; Nebraska, 25 for 37; New Hampshire, 22 for 23; Tennessee, 32 for 35 parishes and missions.

The new dioceses of Illinois will stand: Chicago, clergy 48, parishes 42, missions 16. Springfield, clergy 20, parishes 20, missions 16. Quincy, clergy 19, parishes 23, missions 7.

—The *Diocese* informs us that the time for the proposed Church Conference for the West, has been fixed for the last week in September, 1878. This will be a Church Congress which will be representatively American, not local, and will, we doubt not, have something to say that will be listened to with respect by the whole American Church. The Chairman of the Executive Committee of Arrangements is the Rev Dr. Locke of Chicago, and the Secretary is Canon Knowles. Gratitude is due to Bishop McLaren for bringing about this movement so long talked of and hoped for at the West.

—The Canon proposed by Dr. Egar in Wisconsin, to reconcile the Cathedral with the interests of city parishes and the Diocese, together with his able article on that subject, we must reserve for consideration in our next number. We propose also to give the Report adopted in Central Pennsylvania which is about as practical as anything we have seen.

—Some of our monthly Diocesan papers contain interesting accounts of "Harvest Home Services." The custom will doubtless extend rapidly among us. Our "Thanksgiving Day" is really put too late, its original intention being to supersede Christmas. As it usually falls, however, it just closes the Ecclesiastical year. Bishop Welles of Wisconsin appointed Sept. 1st as the Day for the Harvest Home Festival at All Saints Cathedral, Milwaukee, at which the business men turned out very generally in acknowledgment of the wonderful crops of this year. A correspondent suggests that these services *held in the woods* would be a better substitute for the common S. S. picnics and camp meetings.

—We are glad to see that "*Our Dioceses*," the official paper of Michigan and Western Michigan, has become a *weekly* journal under the editorial management of the Rev. J. T. Webster at Detroit, who shows himself a most capable and efficient editor. It is serving the purpose so long followed by the old "Gospel Messenger," and we believe there is no better sign in the Church than the fact that the laity are beginning to be reached by so many Church papers in different dioceses. We may hope for an active and aggressive Church spirit, when Episcopalians generally become supporters and readers of their own Church literature. The Michigan organ, which is a handsomely printed paper of twelve pages, is furnished at the low price of $1.00. Country clergy, who are generally *missionaries*, can usually take one of these Diocesan papers with the ECLECTIC, for $3 00 in all.

RELIGIOUS TRAMPS.—The Chicago *Interior* (a Presbyterian paper), says:

The papers have had lately to deal with the religious, temperance, and reformer tramp The number of people who "run" some machine of a pious or moral sort for a living, whose capital is self-conceit, and whose income is derived from mixing their brass with the credulity of the public, has greatly increased since 1873.

The *Northwestern Christian Advocate* recently said of the religious section of these vagabonds: This army of so-called evangelists, lilliputian Moodys, who, with limp Bible, travel around the country, indorsed by no church, not always even by a self-constituted "State Central Committee," and, what is vastly worse, not often members of any church organization, need to be carefully watched. Certainly those who, like some of the prominent evangelists of the day, whom it were easy to mention, have cut loose from all church organizations, should be "cut" by all lovers of good order and permanent usefulness.

The *Canada Christirn Advocate* adds: Portions of this Province have been grievously imposed upon the past two or three years by characters similar to, or perhaps worse than, those alluded to in the paragraph here quoted. Some of these, counterfeiting Sankey and Moody, have hailed from the United States, and others are of Canadian production. They tramp about from place to place, making great pretensions to and professions of holiness, seeking for churches in which to "run holiness meetings," as they term their services The church once obtained, they "go in for union meetings." They are professedly non-sectarian, but in fact they are the very worst kind of sectarians and decidedly censorious. They are Baptists, or Methodists, or any thing else that is best calculated to suit the times.

Our American Briton goes on to say that the character of many of these men is absolutely bad. They seduce silly women and even steal. They usually "operate" as far from home as possible. In short, the evangelist tramp has become a nuisance, and it is time to compel him to enter upon some honest employment.

It does not surprise us to see that the denominations which have made these vagabonds possible are beginning to find that they must reap the whirlwind. Fanaticism always produces charlatanry and ends in immorality, and the conservative portion of the bodies which have accepted the revival system are candid enough to confess and denounce it. These "tramps" have one trait in common, not noted above. They all hate and abuse "the Episcopals," as having no "vital piety," as unconverted, as semi-papists, as Pharisees and formalists. We have in mind several cases in Illinois, during the past year, where these men vilified the Church, and heaped personal slander on our clergy. The calumnies of such people are more acceptable than their praise would be.—*The Diocese.*

The Religious Feeling: A Study for Faith. By Newman Smyth. New York: Scribner, Armstrong & Co., 1877. 12mo. 170 pages.

Here is a little volume sent us by the publishers which we can heartily recommend to the careful study of every clergyman in the land, and to every reader who watches the courses of religious and scientific thought in our age. The writer is utterly unknown to us except by name, but such clearness, vigour and beauty of thought and style are rarely combined in the treatment of the deep and burning questions of our day. We know of no book we should be more glad to place in the hands of one whose faith was in any degree disturbed by the bold speculations of Huxley, Tyndal or Darwin. The book is the more real because it is the record of such an experience, and comes from a man of competent learning and thorough acquaintance with the subject of which he treats. The spirit is calm and courteous in the highest degree, and the writer is abundantly able to throw light on some of the most difficult questions in philosophy. Nothing could be finer than the way in which he turns the arguments and analogies of the "Evolutionists" against themselves—where they strive to efface the moral and spiritual character of man and make of him, as Leroux used to say, "a digestive tube open at both ends."

He shows us, in the spirit of the highest philosophy, that conscience and the moral nature could not be evolved from any social instincts, or from mere matter which contains no "promise or potency" of it—that everything must bring forth only *after its kind*, and that whatever *is evolved* must first have been *involved*. He "makes no direct issue with 'Darwinism' *upon its own ground*, and considered as a *possible* natural history of the world and man's origin, or as *a working theory* of natural science." "But," he says, "when a doctrine of evolution becomes an all-devouring moral and metaphysical doctrine—is advanced in short as scientific theology, claiming lordship over conscience and the religious sentiment; then there are certain logical laws, certain natural principles, certain maxims of common sense by which men who may not be scientific, but who are reasonable beings, will rigorously examine its claims."

We should be glad to make long extracts from these pages for our thoughtful readers, but we can do them no better service than urge them to read carefully the book itself. It is fresh and in parts eloquent, and its appearance is opportune. T.

—The *Iowa Churchman* for October, has an article on the Prayer Book that every layman should cut out and paste into his copy. That "Presbyterian minister" was quite right who said that "Episcopalians need not *brag* so much of their Prayer Book, when most of it after all is only taken from the Bible."

—The proceedings of the General Convention will be already known to our readers from the weekly press. We hope to have an editorial in our next on its character and what it has accomplished. The speech of Dr. DeKoven on the Constitutional Commission is the truest exposition of our organic condition and needs ever made in this country.

—Three new dioceses, the permissive use of the English Lectionary, the new Lectionary for Lent, the endorsement of the *principle* of shortened services by both Houses (though not *concurrently*)—these things alone mark a great stride by the late General Convention. Its influence upon Boston itself will be very positive, as well as upon the Church at large, and it will be known specially for the absence of party spirit, and a general desire to promote the practical work of the Church. We hope the Secretary will furnish an official abstract soon of the actual legislation accomplished, in which, we believe, a new Canon on Divorce is included.

THE CHURCH ECLECTIC.

VOL. V. DECEMBER, 1877. No. 9.

THE GENERAL CONVENTION.

BY REV. DR. HOPKINS.

The General Convention of 1877 has been more harmonious than any other during this generation. The flurry of suspicion and denunciation, which was so painful a feature of its proceedings in 1871, and especially in 1874, had disappeared utterly, so far as the tone of the Debates was concerned; and only here and there was there the slightest trace of it perceptible.

Let us review a little. In 1868 the attempt was made to put down what are commonly known as ritualistic usages: and it failed. In 1871 the attempt was renewed, and failed again; followed by a failure to get a snap judgment against "Eucharistic Adoration." In 1874 the attempt was made a third time, especially against Eucharistic Adoration; and failed again, securing only a Canon which is so flagrantly unconstitutional that no Bishop has ever dared to attempt to put it in use. In 1877, with the Church of the Advent in the same city of Boston offering the Daily Sacrifice with lights and vestments, by the hands of priests who are "Cowley fathers," though Bishop after Bishop preached and celebrated at the Altar of that Church, there was not the slightest attempt to legislate against any of the ritualistic practices which had stirred up the wrath of Protestants for the nine years previous; and there is nothing unhandsome even in the Pastoral Letter itself!

Only in one point was there even room for a suspicion of the existence of the old feeling, and that was in the attempted legislation against sisterhoods and brotherhoods. This was done carefully, under cover of a professed friendliness to the whole movement, which—so it was said—was becoming so powerful for good that it needed the regulation of law to increase its efficiency. But the blind was too thin. It was torn to shreds in the Lower House in a brilliant series of brief speeches: and the proposed legislation is in the hands of a joint committee for three years: where it will do no harm. That is the last kick of the fanatical protestant mule. Hereafter—on that ritualistic battleground—we shall have peace. The Victory is won.

The House of Bishops have begun a very healthful innovation, by publishing in the *Daily Churchman* an abstract of the daily proceedings of their House. By and by, perhaps, they may become primitive enough, and sensible enough, to open their doors.

The leading features of the session all concern actual work, the rendering the Church more pliable and fit for the task she has to do. The debate on Mr. Welsh's resolutions brought this forward very vividly. And further proof is found in the amendment of the Table of Lessons, and authorizing the use of the new English Table; as well as in the determined effort to get a shortened form of service for Daily Morning and Evening Prayer; an effort blocked for the present by the disagreement of the two Houses as to the best means of accomplishing a result upon which both Houses are agreed. Success will surely come in time.

The admission of *three* new Dioceses is a decided advance; and the attempt of Dr. Harwood to show that the erection of new Dioceses did *not* help Church growth was so thoroughly riddled by more reliable statistics, that all friends of small Dioceses were disposed to thank him for bringing so happy an exposure upon himself.

The election of a healthy man as missionary Bishop of Arizona, and the consecration, at last, of Dr. Schereschewski as missionary Bishop, promise to add—with the three new sees—*five* Bishops to our American Episcopate: a very fair gain.

The Provincial idea was long and earnestly debated in the Upper House; and it is there, with great unanimity, understood that "we *must* have Provinces." But it is left to a Committee to elaborate a scheme for consideration in 1880. Meanwhile, Illinois and Wisconsin are working out the problem *practically;* and, we trust, to a wise and efficient issue.

The great question of the change of name which—to judge from the newspapers—would be the great question of the session, was—after a very slight talk, shelved, with that delightful unanimity which means nothing, except that the movement is not yet advanced enough for a serious conflict of opinions and votes. It will last through a great many General Conventions before it is settled.

The report of a committee, demonstrating, very conclusively, that mere joint resolutions are *not law*, is of great value. It puts an end to the nonsense so long talked and written about the *illegality* of singing other Hymns besides those in the Hymnal. We are exactly as free here, on that subject, as they are in England.

On the subject of Marriage and Divorce we can congratulate the Church, not only that something has been done to remedy our shameful neglect in setting God's law before the eyes of our people, but specially as to the spirit in which it has been done. The ringing *Aye*, which went up as sharply as a shot from a gun, when the question was finally put, showed that the heart and conscience of the Church were alive. The question of publishing the Table of Forbidden Degrees will probably be settled in 1880.

The revolution that has been made in regard to the Board of Missions is one of the most striking features of the session. The Board had five hundred and eighty-one members, of whom a very small proportion attended. The policy was feeble, and wabbling. It had no constituency, being really appointed by a joint committee of the two Houses of General Convention. An attempt, made by the Bishop of Albany, to secure a real constituency, was defeated, by a majority of three; and that sealed the fate of the Board. It is simply wiped out. The General Convention resolves itself into a Board of Missions for the election of thirty Managers (fifteen clergymen and fifteen laymen) besides the Bishops: and these Managers are a body small enough to mark out and adhere to a distinct and steady policy. The initiative in designating stations and nominating missionaries is reserved to the several Bishops. The plan, we believe, will be far more effective than the one which has been superseded.

There is no more significant incident connected with the session than the voluntary action of the "American Church Missionary Society," in ceasing its opposition, and expressing its willingness to be an *Auxiliary* of the Board, so that our whole Missionary Work shall be carried on with a *Unity* heretofore unknown. Representative men of that Society will be found among the new Board of Managers just elected.

No small part of the success of the General Convention of 1877 is due to the new President of the Lower House, Dr. Burgess, who is by far the most efficient and universally popular President that House has known, within the memory of living men.

On the whole, all sound Churchmen may well "thank God and take courage."

The above is but a sketchy and hurried account of the Convention—designed for the last number, but not reaching us quite in time. It embraces however, everything of importance, and at this late hour will be more acceptable as a salient summary of the merits of the recent session, than a longer and more elaborate article.

There was indeed a most gratifying significance in the general tone and temper of this assembly, which seemed directed chiefly to the question how to make the Church more effective in the practical work of leavening the life of her people and of the nation. We never heard speeches more full of Christian unction and earnestness than those made upon Mr. Welsh's resolutions, which looked to a revival of Church work such as is generally associated with parochial *Missions.* In this we shall simply be forced to take a leaf out of the book of the so called Catholic school in England. In the form of Mother's Meetings, Adult Bible Classes, Guilds for various purposes, Sisterhoods and Deaconesses' work, the movement has already taken root in this country, and only needs to be encouraged.

But we confess we got just a little tired of hearing the changes rung on what seemed to be the universally admitted "failure of the Episcopal

Church to reach *the masses.*" And it was not reassuring to see the secular press echoing the cry in every direction with great gusto. To them doubtless it was an admission that "Protestant Episcopalianism" is not suited to the genius of the American people. We are disposed to deny this matter of general consent. Out of the great Metropolitan cities (and in many instances within them) there are plenty of clergy whose congregations are composed largely of working men, even in the restricted sense of the term. A larger proportion of our Churches are now *free*, than of almost any other religious body. However it may have been once, (and the traditions of a *State* Church had much to do with the general impression,) it is no longer the Episcopal Church that monopolizes the rich, the mighty and the noble, or what are called the favored classes: but if in any place you find a poor working man, who is content with his obscure lot, who is a devout worshipper, without seeking to be conspicuous in religious professions and exercises, who in short, studies to be quiet and to do his own business in that state of life to which it has pleased God to call him, in nine cases out of ten you find an Episcopalian. It is simply false that the Church does not reach the *working people.* In fact they are almost the only ones whom many of our hard-working clergy *can* reach.

But of course there are working people *and* working people, just as there are rich *and* rich. The Church does not reach *all* the working people nor *all* the rich. The indictment must be not against the Church but against our popular Christianity as such. In the State of New York, according to the last census, there is sufficient church accommodation for the whole population, while half, or nearly half the people are strangers to any form of public worship. Of course the churches on the average, are only half full. The pew system, under which the preacher contracts to preach to pews, whether the people occupy them or not, becomes thus an excellent illustration in its practical working, of the old fable of the Dog in the Manger.

Of our blessed Lord we read that "the common people heard Him gladly." They certainly were not so impressed by Scribes and Pharisees: they had as little to do with these as possible. It is well worth the while of the leading religionists of this age to consider the reasons why.

Two points out of many are enough to indicate here. A Christianity that has thrust aside the Sacramental Presence of Christ in His Church, from which none were to be shut out, and substituted for it the enjoyment of the professional gifts of an individual orator for whom buildings must be erected on the principles of a joint stock company, from which all must be excluded who cannot help pay the salary and perhaps the interest on the unpaid stock, is not a Christianity that looks enough like that of the New Testament to fascinate the masses. It favors too much the natural pride of the human heart, and does all that can be done to create distinctions in the House of God and in society built not on individual piety or merits of any kind, but simply on filthy lucre. This falls in with and contributes to the *second* great charge which the people have against the practical Christianity which is presented to their notice.

This is the obvious fact that the chief passport to respectability even in so-called Christian society is not piety, not uprightness and purity, not self-denial for Christ's sake and the good of men, not Christian integrity, and heroism and martyrdom, not distinguished service in the cause of religion at all, but simply *money*, and that without any perceptible regard to the ways or means by which the money was acquired. We have heard it said among working men themselves, that if the men whose fortunes were made by fraud, embezzlement, breach of trust, dishonest bankruptcy, to say nothing of more open crime, were treated in the same manner as a clergyman would be against whom there is a reasonable suspicion of immorality, we should hear little of such an Epidemic of Scoundrelism in high places as the country has been witnessing. How can it be wondered at that there should be such a greed for money, and hasting to be rich, as seems to take possession of our young men entering upon the business of the world? It seems now as if the mercenary motive were to be found everywhere, even in the highest and most spiritual relations of society, ecclesiastical office, matrimonial arrangements, and every grade of trusteeship and charitable work. The community is full of adventurers who work and labor for all kinds of moral reform, chiefly for the profitable penny they turn thereby.

The Pharisees were *covetous;* and covetousness is more compatible than any other vice with high pretensions to spirituality. So far forth as our popular Christianity has divorced doctrine from good morals, the Epistles from the Gospels, the notion of piety from common honesty, it presents only the Pharisaic aspect to the working man's mind.

When then the complaint is made that our common Christianity fails to reach the masses, it compels the inquiry how far this "common Christianity" has departed from the New Testament and the Primitive Church, in which Christians "loved one another," not victimized one another. Working men are very practical. They find more sympathy and social equality in some forms of religion than others: but when they are confronted in daily life with the character and business transactions of many who lead and control in our religious corporations, when they see the absence of discipline, the rivalry of churches and all that such rivalry leads to and implies, the ways and means by which money is raised, the worship of wealth though reeking in vice, the strifes of party spirit, the persecution or neglect of good and faithful servants, in one word the mere *worldliness* of the Church, they are somewhat to be excused if they say this Christianity wears but an unlovely appearance and furnishes his best "card" to the hypocrite. They do not make the proper distinctions doubtless—they judge too sweepingly—they hardly recognize their own proof of the badness of human nature and its need of regeneration and conversion. But shall we be able to deny that the Church *does* need this purification: and that the most powerful missionary preaching we can have in our day would be the revival of a *pure and honest* Christianity in the Church itself?

The Church has borne its witness at length against the crying sin of unscriptural Divorce and anti-Christian laws of Divorce. Here is a good starting point. Let the clergy not fear to become too pointed against all other immoralities—the immoralities of business and trade, of fashionable society in its dealings with the poor as well as its own class, and against the all-prevailing sin of selfishness everywhere.

We believe much remains to be done in perfecting the *organization* of the Church, before it will make its due impression upon the world without. We fear that General Convention can never really give us a complete system of Discipline. It must practically be left to local and Provincial Jurisdictions. To get our full working power we must have the system of Provinces, and the mutual coöperation of ecclesiastical authorities in the several sections of our country, without leaving everything to the feeble efforts of isolated dioceses, or waiting for the concerted action of the whole Church.

The plan for a Constitutional Commission for the adjustment of this and other matters, and the substitutes by Dr. DeKoven and Mr. Burgwin for a similar purpose, failed, as we are convinced, chiefly on account of the sudden prejudice or *scare* produced by the proposition for a *change of name.* This prejudice foolishly overrode every discussion of the merits. We believe the project for a Constitutional Commission originated with the Bishop of Western New York, long before a change of name was agitated. At any rate we have thought best to put on record for preservation the admirable speech of Dr. DeKoven, as the best analysis of our present organization, and the particulars wherein it needs emendation or improvement to bring it up to the requirements of the present age of growth and development. We extract it from the *Daily Churchman's Report.*

THE CONSTITUTIONAL COMMISSION.

SPEECH OF DR. DEKOVEN.

(*Debate in General Convention, October* 16, 1877.)

The PRESIDENT. The question before the House is, will the House pass the resolution offered by the Committee namely—

Resolved, That it is inexpedient to constitute any Commission to revise and amend the Constitution of the Church.

Is the House prepared for the question?

The Rev. Dr. DEKOVEN of Wisconsin. Mr. President and Gentlemen of the Convention: I feel a great deal of diffidence in speaking upon this subject this morning, because of the great array of authority which is presented in the names of those who have signed the report which has just been read to this Convention. Indeed, I think that some of the reasons that are presented in that report cannot be answered. I have learned to believe, from careful consideration and from the arguments that I have heard here, that it is undesirable to appoint a Constitutional Commission, who, in the general idea of a commission, would have the power to consider the whole subject of the Constitution, and therefore might be a very radical and revolutionary commission. Therefore I have prepared a resolution which I beg leave to present as a substitute for the resolution appended to the report of the Committee. I have drawn it in such a way that I believe it will cover the difficulties that are presented by the report, or at least that it will not be open to the graver objections which are there apparent.

The resolution was read, as follows:

Resolved, the House of Bishops concurring, That a Committee be appointed to consist of three Bishops, three Presbyters and three Laymen, to consider and report to the next General Convention, what amendment may be necessary in the Constitution to remove apparent ambiguities, as well as to provide for the proportionate representation of Clergy and Laity, the adaptation of Provinces to our peculiar American States, system, and the setting forth our true relation to the Anglican communion as well as to the whole Catholic Church.

The Rev. Dr. DeKOVEN of Wisconsin. I move this resolution as a substitute for the resolution of the Committee, and if it is seconded, I shall be able, I suppose, to speak upon it.

The motion was seconded.

The PRESIDENT. The question before the House will be upon the substitute offered by the Clerical Deputy from Wisconsin, which has just been read.

The Rev. Dr. DeKOVEN of Wisconsin. Mr. President, and gentlemen of the Convention: One often hears an analogy drawn between the Constitution of the Church in this country and the Constitution of the United States. I think the differences between the Constitution of our Church and the Constitution of the two Houses of Congress, and of our Government in general, though often brought out in the way of analogy, are not perhaps as clearly understood as they ought to be.

The Upper House of Congress, or the Senate, as every one knows, represents the States; the Lower House represents the people. The Upper House of the General Convention does not represent the Dioceses, but represents the Order of Bishops; the Lower House, or the House of Deputies, in this Convention, does not represent the people, but in our common notion, represents the Dioceses, instead of the orders, Clerical and Lay, in those Dioceses. We also have no Supreme Court. We also have no Executive.

Now, the first point to which I shall call your attention this morning is, that in the Constitution of our Church, there seems an ambiguity. Let me first say, however, that in regard to the two Houses of this General Convention, we have simply followed the idea that each State should have an equal vote, which prevailed in this country during the Revolutionary War, which was found by the civil government not to be practicable, and which was abolished on the adoption of our national Constitution, when the House of Representatives was made to represent the people. I say, sir, that in the Constitution of this Church there seems an ambiguity. Having had my attention called to it, and my thoughts directed to it, I have been interested in listening to the speeches upon the various constitutional amendments, to find how the speakers ranged themselves, now on this side and now on that side of the Constitution. You will all remember that the Lay Delegate from the Diocese of Illinois stated that this House only derived its powers by delegation from the House of Bishops. It will be remembered that it was stated by the Lay Deputy from the Diocese of Louisiana that this House, or rather this General Convention, has not simply legislative powers, but judicial powers. If I understood aright, the Clerical Deputy from the Diocese of Pennsylvania, who always speaks clearly and logically upon any subject, seemed also to maintain the idea that the General Convention was the sovereign authority of this Church.

On the other hand, as I listened to the Lay Deputy from Virginia, who always speaks clearly and distinctly upon constitutional questions, I seemed to find in what he said, another theory, that he was jealous of constitutional amendments because of the provisions of the Ninth Article of the Constitution, and held the idea which has been entertained in this Church for a generation; namely, that this General Convention is not a sovereign power, but the sovereign power lies in the Dioceses of which it is composed, and that no amendment to the Constitution ought to be adopted unless it has received a full approbation of a majority of those Dioceses. I have thought that the jealousy of constitutional amendments which the Deputy from Virginia always evinces, was due to the fact that our way of passing constitutional amendments—approving them in one Convention and sending them down, for information simply, to the Dioceses, and then bringing them back here and passing upon them finally—seemed to overthrow the idea of Diocesan independence. I beg leave to say, Mr. President, that this ambiguity in the Constitution runs through the explanations thereof which are to be found in the works of the two great constitutional lawyers whom this Church has had. The first, a distinguished clergyman, the Rev. Dr. Hawks, whose work, as a commentator upon the Constitution, I hold in my hand, maintained that the Dioceses were, after all, the supreme arbiter; while the Hon. Murray Hoffman, who now, at an advanced age, still continues in this world, maintained the opposite theory, namely, that this Convention is a sovereign, absolute, ecclesiastical body, for maintaining and carrying on ecclesiastical government. And in that very admirable commentary upon our Constitution and Canons by the Rev. Dr. Francis Vinton, now at rest, the same idea is presented with great clearness and ability. With your permission, Mr. President, I shall read from the two eminent authorities whom I have mentioned, in one instance a selection from Dr. Hawks' work, and the other from the work of Murray Hoffman, in order to simply show that there exists between these two great constitutional lawyers, an irreconcilable difference.

The passage from Dr. Hawks is to be found on page 45 of his book, in his commentary upon the Ninth Article of the Constitution, and is as follows:

> Delegates from Dioceses may or may not be instructed by their respective Conventions how to vote. That is a totally distinct subject. We think that Dioceses, as such, have a perfect right to do as they please with reference to the expression of an opinion on a proposed change that has been made known to them. If they see fit, in such case, to instruct their Delegates, they may do so (though we do not think it judicious);—if to communicate their opinion of the proposed alteration, approbatory or condemnatory, to be transmitted to the General Convention by their Secretary, they may do so;—if by entire silence, to leave their acquiescence to be presumed, as in such case it should be, they may do so; but as Dioceses, it is the right of each, if it pleases, to make known, in some mode, to the General Convention what the Diocesan Convention thinks of any proposed alteration either of the Constitution or Book of Common Prayer; and if a majority of such Diocesan Conventions should make known that they disapprove, we do not think that it was designed, under this Article, to permit the General Convention to make the alteration.

On the other hand, Murray Hoffman (I cannot read his long and elaborate process of reasoning upon the subject), says, in speaking of the Convention of 1789, and giving all other Conventions the same power:

> That Convention, under the powers given to its delegates, strengthened by the ratifications of the Dioceses (even if strictly needless), was constituted and approved as a body of supreme absolute power to establish an ecclesiastical government for the whole Church of the United States. It seems useless to advert to the few limitations upon this power.

This is to be found on page 109 of Murray Hoffman's Commentary upon the Law of the Church; and from pages 173 to 178 will be found an elaboration of the argument that the sovereign power resides in this Convention.

Now, it seems to me, Mr. President, first of all, and my first point is, that, in the opinion of the two greatest lawyers of this Church, there is a fatal ambiguity in the Constitution of this Church, the self-same ambiguity which, under the State, deluged this land with blood. I say that this ambiguity exists, and is to be found there. Now, I want to show where and how the ambiguity is to be found. I shall mention a striking instance of it which occurs in every Diocesan Convention, and is to be seen in this General Convention. A Diocesan Convention meets and is presided over by its Bishop. The Clergy and Laity take their places and there is presented a remarkable anomaly. A little parish consisting perhaps of twenty communicants, not half a dozen of them men, scarcely able to support its Rector, and eking out a scanty subsistence, aided possibly by contributions from the Missionary Board, is represented by its Clergyman and its Laity in the Diocesan Convention. The great parish of the Diocese, with perhaps five hundred communicants, with large gifts to charity, with organized works of mercy, with everything which makes up strength and power, sits in the same Diocesan Convention, and its representation is exactly the same. Here, to-day, in this General Convention, we have the great Diocese of New York and the little Diocese of Nebraska. I take them because they represent the extremes. In the statistics in the last Church Almanac I find the figures in regard to these Dioceses. I cannot, of course, be responsible for their exact correctness. I only state them as I find them. The number of communicants in the Diocese of Nebraska is stated to be between ten and eleven hundred. The number of communicants in the Diocese of New York is stated at nearly thirty thousand. And yet on this floor the Deputies of the Diocese of Nebraska have exactly the same vote as those from the Diocese of New York. I will take another instance which is not so striking. The Diocese of Kansas has between eleven and twelve hundred communicants. The Diocese of Connecticut has nearly eighteen thousand communicants, and yet on this floor they represent two different areas, not only in extent of territory, but in number of communicants, and their representation is exactly the same.

Mr. President, the common notion that prevails is, that the organic unit of this Church is the Diocese, and that the individual unit is the parish. Permit me to assert here that the organic unit is not the Diocese, but the Province, and that the individual unit, so to speak, is not the parish, but the individual Laymen, Clergymen and Bishops, who make up the threefold order of the Church of God.

The time of the speaker here expired.

The Rev. Dr. FULTON of Wisconsin. I had intended to speak on the subject, but I yield my place to my colleague.

The House having by unanimous vote extended the time,—

The PRESIDENT. Then Dr. DeKoven will proceed.

The Rev. Dr. DEKOVEN of Wisconsin. Only one argument is needed in support of the view that the province is the organic unit. It is this: the organic unit should be reproductive. The solitary Bishop (and for this reason, if for no other, his successor ought never to be appointed until after he is dead) ought never to perpetuate his succession. It needs at least three Bishops to make it possible in any real way, to perpetuate his succession. Therefore the province, which includes the representations of Laity, Clergy, and the three or more Bishops of the Province, makes the organic unit. And for another reason the College of Bishops, sitting in its unity and in its diversity, is at once a protest against the more congregational notion of Diocesan independency, and against the other theory of Papalism, which centres authority not in the Apostolic College, but in the single Pope. I therefore assert that the Province is the organic unity, and that the individual, in his threefold capacity, as Layman, Presbyter and Bishop, is the individual unity. And here is the fault of the Constitution of this Church: that running all through it is the uncertatiny whether Dioceses or orders are represented here. When I listened to the report read this morning upon something relating to that very subject, I could not help thinking, when it was said we voted by Dioceses and orders, that we never, in fact do so, we never in any true sense, vote by orders in this Convention. All that we do is to give to each Diocese two votes—the one Clerical and the other Lay; because the Clergy and Laity, by our process of representation, do not represent their orders, but represent their Dioceses. And yet, while I say that that is our common notion, I apprehend it will be found that in the Constitution very great ambiguity prevails with regard to this point.

And now, Mr. President, I come to something which is infinitely more important than anything I have yet said. I want to speak, as a Clergyman, in behalf of the Laity of this Church. I assert that on this floor there is no true representation of the Laity of this Church. I think that I can show this by reference to a matter which is known to every one. What is a Layman in the Protestant Episcopal Church? Whom does the law of the land make a Layman for the purpose of voting? Anybody who attends with more or less regularity a particular church, and contributes with more or less liberality to its support. He need not be baptized. He need not be confirmed. He need not be a communicant. He may even be Jew, Turk, or infidel, if you please, provided he has the money qualification which makes up the franchise of the Church.

There runs all through this Church what I may call a simoniacal taint, because holy baptism, or membership of the Church, is not made the foundation of its franchise, but money is. I know that there are two great limitations to this evil, and I must mention those (because my desire is not to overstate or put the case at its worst); those limitations are, that to some of the offices of our Church, and notably to the General Convention, a communicant must be elected. That is the first limitation. Another limitation is, that not every Layman, and perhaps not a majority of Laymen, may be represented in this Convention. And yet those two limitations have been the salt which has saved us,—nothing else. But, underneath it all, lies this money qualification. The parish elects its vestry, and in many cases its vestry need not be communicants. The vestry and the parish elect the Lay Delegates to the Diocesan Convention, and in many cases they need not be communicants. The Diocesan Convention elects the Lay Members of the Standing Committees; and they need not be communicants. And, Mr. President, until the year 1856, there was no law that any Lay Member of the General Convention should be a communicant; and it is an actual fact that when, in 1856, the amendment to the Constitution was passed, besides the non-communicants who rose and left the House, an unbaptized man arose and left it also. I therefore say that the Lay Members of this body do not thoroughly and entirely (though they be communicants) represent the faithful Laity. Nor are they elected by the Laity. That statement applies also to the Clergy. I do not sit here to-day as the representative of my order. I sit here to-day as the representative of more Laymen than Clergymen. For, in the Diocese of

Wisconsin, it is the law that the Clergy and Laity should vote on one ballot; and as every parish has four Laymen to one Clergyman (even taking in those Clergymen who have no parochial cures) the vote is something like four to one. The Clergy have to make up by influence what they lack in numbers. This is not the case in all the Dioceses. I always feel mortified, as, representing my order, when I sit down by the Clerical Deputy of the Diocese of New York, who is elected by the Clerical order, and where the Lay Deputy is elected by the Lay order; and yet he, himself, does not represent the Lay order, for he must also be elected by the Clergy as well. The point of my remark is this: That orders, not Dioceses, ought to be represented. Let me state it better than that: The *orders*, Clerical and Lay, *in* the Dioceses, need to be represented in this Convention, rather than simply the Dioceses themselves.

There are some other points that I would like to speak of. I believe that the difficulty which lies at the foundation of the integrity of the Lay orders is the secret of weakened hands and feeble hearts, and irresolute purposes on the part of the Clergy. "Like people, like priest," is an over-true proverb. As you go through the length and breadth of this land, and witness the sorrow, the trials—the degradation, I had almost said—of the parochial Clergy, you are quite well aware that, underneath all, lies some grave difficulty that ought to be remedied. I would have you consider, for a moment, the position of the Bishop. That which constitutes the government of the Diocese, according to our law, is a threefold thing—the Diocesan Convention, the Standing Committee, and the Bishop. The Diocesan Convention has in it just these evils that I have spoken of, and which prevent it from being a true Diocesan Synod. The Standing Committee may have among its Laity, people who are not communicants, who are possibly even unbaptized; and though they be a council of advice to the Bishop, the Bishop has not the slightest voice in their nomination. Thus you have the marvellous spectacle of a Bishop, sitting at the head of his Diocesan Synod, but bound by laws which that Synod makes, and in the making of which, as a Bishop, he has had no voice whatsoever, either of assent or of dissent. Substitute for the Diocesan Synod the Provincial Synod, or for a single Bishop the College of Bishops, and remit your legislation from the Diocesan Synod to the Provincial Synod, and you will have a right relation established between all the parts of the body. I will also say that you will have a body capable of governing and capable of growth.

There are two other points in this resolution. The first is the judicial system of the Church. Are the members of this Convention aware that, until the year 1841, a Bishop of this Church might have been tried, not by his peers, but by a mixed court, consisting of Bishops, Clergy and Laity? Are they aware, until the year 1848, it was a provision of this Constitution that every Diocese should and must (the word "shall" being used) make up its own judicial system? The word, in 1848, was changed from "shall" to "may," and now the Dioceses have a permission, which they do not fail to exercise, and which produces an utter want of uniformity in every Diocese in this country with regard to judicial matters; so that the law as it is in Wisconsin may not be the law of Ohio, and the law of Ohio may not be the law of Virginia. So that a man may be deposed in one Diocese for that which it is perfectly lawful for him to hold or do in another. Of course I know that these judicial systems are subject to the Constitution and to the Canons of the General Convention; but still there is this lack of uniformity. In 1856 and in 1859 Mr. Murray Hoffman presented to this Convention a series of Canons with regard to the trial of Clergymen, providing for a uniform system throughout the Dioceses. It was rejected, and since then nothing has been done, nor, so far as I am aware, has anything been proposed.

Let me say one thing more, and that is in regard to the last clause of my resolution, which refers to the relationship of this Church with the Anglican Communion and to the Holy Catholic Church. Pray do not let anybody get uneasy for fear that what I may say may seem to refer to what has been mentioned on this floor—a change of name. I hope that we may call ourselves "Protestant Episcopal" just so long as it actually represents our condition. Let us be *true*, whatever else we are. It may be in accordance with our state of mind to give a name to our Church which represents one feature in our manifold organization, and which represents one feature alone. It may suit our present condition to describe ourselves by that process whereby, in the course of its history, the Anglican Church washed its face! That may suit our present condition; but I believe that the day will come when this Church will demand not that an accident of its condition, not that a part of its organization should represent it to the world; but that its immortal lineage, which dates back to the time of our Saviour's sending the Holy Ghost upon His Church, shall truly represent it; and that we only have a right to exist, as we are a true member or branch of the Holy Catholic Church, protesting against Roman error, and holding with all our hearts, in the words of the Lambeth Conference, to that truth, and to that faith which alone can be preserved in its purity and in its integrity, as it is "taught in the Holy Scriptures, summed up in the creeds held by the primitive Church, and affirmed by the undisputed General Councils."

The PRESIDENT. The time of Dr. DeKoven was extended by the House for fifteen minutes, which have now more than expired.

Mr. JAMES PARKER of New Jersey. I move that Dr. DeKoven have permission to proceed. If necessary I will claim the floor and give my time to him.

The motion extending the time of the speaker was unanimously agreed to.

The Rev. Dr. DEKOVEN of Wisconsin. I would like, Mr. President, to relieve the tedium of my remarks by a slight jest, and lest any one should not recognize it as such, I beg leave to announce it beforehand. It is this: I have listened with very great interest, though somewhat wearily, to the debates in the Board of Missions. I was exceedingly interested by finding that a proposition had come before that House for the union of another missionary society—the "American Church Missionary Society"—with "the Board of Domestic and Foreign Missions of the Protestant Episcopal Church in the United States." You have the whole name there. The society that wished to be affiliated and which, from its name, I suppose must have been a Ritualistic society, calls itself "the *American Church* Missionary Society." [Laughter.] Now, I am quite prepared, if I am on the Board of Missions, to vote for the affiliation of those two societies, and I think that the American Church Missionary Society ought to absorb the Domestic and Foreign Board of Missions (if I do not get it quite right please excuse me) of the Protestant Episcopal Church of the United States. [Laughter and applause.]

The PRESIDENT. The Deputies will please remember that applause is not desirable.

The Rev. Dr. DEKOVEN. And now, Mr. President, there are certain remarks which I desire to make in conclusion. We have heard a great deal said about the conservatism of this body. We have been told over and over again that that conservatism rests with the Laity. I have heard somebody on this floor—I do not remember who it was— assert that the Clergy were revolutionary. The difficulty is, not that the Laity are conservative; it is that in their heart of hearts they know that they do not represent the faithful Laity; I say they are paralyzed. They call it conservatism. I call it stupor. In the next place, there is another thing to which I wish to call the attention of the House. The other day there came up a resolution on this floor which has been alluded to by the Lay Deputy from Pennsylvania (who always leads us in practical work), that we should have a nomination of the Board of Missions. And there was some discussion as to how it should be done, and finally the President casts a ballot for the whole House—which nominated the Committee to nominate the Board of Missions. That Committee has not yet reported. That act, Mr. President, seems to me to be one of those suicidal acts which a Convention oftentimes commits, and does not know that it is suicidal. Is there any work under heaven which belongs to this great National Council like that of the spreading of the Gospel in this land? Yet what do we do when we make this nomination? We, the Clerical and Lay Deputies, abdicate our duties to a Board that does not formally and fairly represent us; and this Board, after discussions equally wearying as those to which the Lay Deputy has alluded, abdicates its duties to two committees; and then these two committees abdicate their duties to their admirable Secretaries. I say, Mr. President, if this House were constituted as it ought to be constituted, if it were a true Provincial Synod, as it ought to be, or a great National Council representing Provincial Synods, it would never thus abdicate its work.

As I look abroad upon this Church of ours in this, our day, and see the work that lies before it, I am moved to the very depths of my being as I speak to you this morning. I am aware how little statistics accurately represent anything, and yet let me say that if, for the next ninety years, this Church of ours should increase as it has increased during the last ninety years, instead of having forty-five Bishops she would then have 1,200 Bishops; instead of having a body of about 3,500 Clergymen she would have 42,500 Clergymen. I am aware that statistics are more or less uncertain. It may not increase as it has done, or we may even increase more rapidly.

There is another thought which moves me, and it is the thought of the work which this Church has to do, and which divides itself into two great parts; that which looks down to us, and that which reaches above us; that which seeks to spread this Church in influence, and to mould the devotions of the people in this land; and that which helps this Church to lift up towards God, to educate this land in the spiritual life, and influence its loftiest thought; and in both cases the impulse of this Church is felt in this work.

When I hear people speak of this great Church—of this mighty Church, or, as somebody called it, this Continental Church, my heart responds to their adjectives. But from the depths of my soul I lift up entreating prayers to Almighty God that it may be what those adjectives express. We were told by two earnest Lay Deputies on this floor, who spoke of matters of practical work, that we are not reaching the masses in this country. Who does not know it? Let me say, sir, that we are not reaching its educated thought. And here I must say something which the Lay Deputy from Pennsylvania may not like as well as he does that which I have said of him before; I cannot believe that to the height and depth of this question mere resolutions or pastoral letters can possibly reach. It lies down deeper. It lies underneath the very foundation. It is to be found in our imperfect organization. Perfectly organized, there is no need of sermons, no need of consultation. You might as well go forth in the springtime and exhort the trees and the flowers to put forth their beauty as to exhort a living Church to send its Gospel to the masses. If it lives, it must do so. And thus you will reach the educated thought of this land. In the year 1865, the most admirable report which I ever read on the subject of Christian education was presented to this House, signed by those whose names were a tower of strength in the great cause. It was circulated over this land by hundreds and thousands of copies. And yet I hold to-day that the only subject which this Church has neglected—though, according to its theories, it is bound to it by every tie of honor and of obligation—is the mighty subject of Christian education. To mould the thought of this land, to bring religion to bear upon science, to uphold the ancient creeds, to proclaim the truth that never dies, to train the mind according to that immortal law which governs us, body, soul, and spirit—this ought to be the work of this Church.

I must say in this connection, that I cannot but deprecate what is to be found in our mother country, and possibly to some degree here,—that the thought which seems to be gaining force with the Laity, is the tampering with the ancient doctrines, the word of ridicule uttered against some portions of the Old Testament, the denial of the plenitude of its inspiration, the lifting up on some sort—alas! that I should say it!—of cruel hands against the very uplifted cross, in the denial of the verity of the blessed Atonement! This is not the way in which the educated thought of this land can ever be reached!

This Church, if duly organized, if rightfully constituted, if, proclaiming on the one side its allegiance to the Catholic Church, and, on the other, proclaiming its protest against Papal error; if having a uniform organization—first on the Diocesan Synod, second, on the Provincial Synod, and third, on the great National Council, with the Laymen representing the faithful Laity, with the Presbyters representing their own order, with the Bishop sitting in his College of Bishops, responsible on the one side to the constituted order of his Diocese, and responsible on the other to the Apostolic College; you have a power and a vigor which will make this Church to be all that our hopes desire for it, all that our rhetoric clothes it with—great, mighty, powerful, going forth, in the strength of the Word of God, conquering and to conquer.

From the Church Times.

PLAIN PREACHING.—No. V.

The examples we gave in the preceeding paper will have shown such of our clerical readers as have taken the trouble to follow our counsel what accessible types of plain preaching exist to serve them as studies. But they may require to have pointed out to them what there is in common between four preachers so unlike as Kingsley, Neale, Hare, and How to warrant their being grouped together in the same class. The likelihood is that four out of every five who might take the pains to read them, would be struck by their differences far more than by their resemblance, and would, in truth, fail to detect any resemblance whatever. Yet they must have some qualities in common, or they could not alike solve the problem of easy preaching. On closer examination, it will be seen that the first and most important point of contact is that in each sermon each of the four preachers has got a *definite subject*. They are not going in for a flood of more or less pious talk about things in general, but intend to teach their hearers about some one special matter, a peculiarity they share with a far greater genius and preacher than any of them, Dr. Newman himself, all whose sermons are gradually sharpened to a single point, which he drives into his hearers' minds, and leaves sticking in their memories.

Contrariwise, the great fault of inferior preachers, especially of the Evangelical school, is entire vagueness of range. They are like uneducated people trying to write a letter, and scrawling at random, so as to get only a few blotted words into a large sheet of paper, probably leaving out or blundering the one thing for the sake of which the letter is to be written. For they try to get something about the whole Christian scheme, as they see it, into every sermon, and end much as people do who try to put a quart of nuts into a pint paper bag, and so burst the bag, spilling the nuts all over the shop.

The next point of likeness is *short sentences*. It is possible to make sentences too short, so as to be jerky and disconnected, but a far commoner fault is to make them very long, and therefore puzzling to untrained hearers with short memories for things which do not directly and personally interest them. It is better to run the former risk, until practice shows how to avoid both.

The third, and a far more important one, is *clearness in each sentence.* A sentence may be very short, and yet very obscure and confusing. Even in a book this is a great evil, though a reader can go over the passage again and compare it with the context till he sees exactly what it means; but in a sermon, if the hearers do not catch the force of what is said at the instant when it is spoken, it is in all probability lost to them for ever, so that more pains are needed by the preacher than by the author to avoid obscurity. And one very good rule for escaping it is for the preacher never to attempt to explain anything of which he is conscious that he has not got a very clear notion himself. If, for instance, he is not clear as to the difference between justification and sanctification—and we may remark, in passing that we have never found more than two Evangelicals who were—he will only puzzle his hearers by putting his own puzzledom into words, but he can surely preach on the evils of bad temper, a kind of teaching, to say the least, quite as much needed by ordinary congregations. Let him simplify what he has to say, as he would do if it were a verbal message he had to send by a little child or an unusually stupid labourer, and which it was important that the messenger should understand and repeat correctly. Or here is another admirable practice. Let him train himself in writing telegraphic messages, so as to get *everything* he wants to say into twenty words, and that so plainly that there is no likelihood of the receiver making any mistake as to their meaning. The directness and pithiness of a good telegraphic message is the most forcible of contrasts to a wordy, vague, and maundering letter, and something of the sort should be found in a really plain sermon.

Fourthly, the preachers named are more or less alike in this, that they use the *same kind of words* for the pulpit that they do for common life. We are not here referring to the subject discussed in an earlier paper, that of using easy native English words rather than hard Latin or Greek imported ones, though that too must be kept in mind, but to their avoidance of an extremely usual and mischievous fault, that of adopting a style, manner, and diction in sermons as far removed as possible from the way the preacher would express himself if he were talking on any other topic of interest or importance, such as politics, agriculture, commerce, the war in the East, the Madras Famine, and so forth.

It has often been remarked how Pope, in the *Rape of the Lock*, uses all kinds of paraphrases and synonyms to avoid using the word "scissors" and how Thompson in the *Seasons* does the like to escape from speaking directly of Musidora's "stocking," as he describes her disrobing for her bath. And that because the affected taste of their day thought these words beneath the dignity of verse, and therefore to be avoided by poets at all hazards. Now on the contrary, if Mr. Tennyson's poems—whose chief literary merit is the artistic use of the right word, that is, their style, for their matter is rarely of the highest order—be searched, it will be seen that he has no such dread of being thought lacking in good taste, but uses words of the class just named whenever he wants them.

Some of this common-sense is much needed by many preachers, who think that by using a highly artificial style, quite removed from that of ordinary conversation, or even of ordinary books and news papers, they somehow show respect for the dignity of religion, and impress reverence on their hearers. The practical result is that the stupid majority of the congregation does not know what the parson is talking about; and the thinking minority comes to the conclusion that if he be so very unlike his weekday self on Sundays, and talks in such an entirely different fashion, then what he is saying is only for Sundays and the inside of church, and has nothing whatever to do with the week days and business or domestic hours. The very plainest talk in the whole Bible, without any exception whatever, the commonest and most familiar images, are to be found in our Lord's sermons and parables to the multitudes, and, therefore, the common people heard him gladly. If He had talked like a high learned Rabbi, they would never have troubled themselves to follow Him into the wilderness to hear more. There is no form of the mistake we are censuring more frequent than that of using little patches of archaic Biblical diction and technical theological words, which have as completely ceased to have any special meaning to the ordinary hearer as his own Christian name. For just as he has not the slightest notion that "George" once meant "tiller of the ground," "Thomas" a "twin," or "Phillip" a "horsy" man, so there are many terms which are familiar to his ears as Sunday and sermon words, all right, safe, and good, no doubt, but which do not convey the very dimmest idea to his mind, nor, if the truth were known, often enough to the preacher himself who uses them. A word can lose its force by long custom, and when it has done so, it is as bad as a foreign one for teaching purposes, and ought to be translated. There is nothing like giving an example, and we recommend our rural divines to try the experiment of asking their churchwardens, say, or the principal farmers of their parish, what they think is meant by "Atonement," and guess by their answer what the less instructed parishoners know about it.

In the fifth place, another mark common to all good plain preaching is that it is *practical.* A great deal of preaching, by no means bad of its kind is like music. Now one most noticeable peculiarity of even the best of music, except when it is used to mark time and inspirit steps in dancing or marching, is that it merely stirs the emotions for the time, and does not lead on to anything. When it ceases, its influence is ended, and neither operas nor even oratorios have much power in guiding the lives of their audiences. Nor is singing hymns in church any test of the spiritual advance of the congregation, and one of Mr. Spurgeon's keenest pulpit pictures is that of a man singing lustily, "Were the whole realm of nature mine, That were an offering far too small. Love so amazing, so divine, Demands my life, my soul, my all," while all the time he is fumbling in his pocket for a threepenny bit to put into the collection, and feeling the edge lest he should give fourpence by mistake.

Much preaching, we repeat, is as unreal as this hymn-singing. It aims only at working on the emotions, at saying pious things in a mannered way, at more or less eloquence, but not at teaching people what to do, and how to do it. To take two extremely plain topics, there are hundreds of thousands of regular church-goers in England who do not know how to read their Bibles profitably, nor how to say their private prayers helpfully, and who have never heard a word from the pulpit to guide them in either one or the other duty. It is not wise to make sermons too exclusively didactic and schoolmaster-like, but there ought to be at least one piece of practical advice, some maxim of conduct, pithily worded, as short, sharp, and telling as a proverb, for the people to take home with them. It is as certain as that night follows day that they will, one and all of them, forget the main bulk of the sermon—though they might remember it to the preacher's disadvantage if he reproduced it too soon—and so there ought to be at least some one thing standing out to strike their attention, and that not a grand display of fireworks which they could not possibly remember in detail, but something with a hook in it, which will not lose its hold till it has had at any rate the chance of working on their conscience, even if they neglect it at the last.

THE CHURCH OF ENGLAND WORKING MEN'S SOCIETY.

Some of our American Church papers have published Bishop Hervey's severe letter upon the Resolutions recently passed by this Society in regard to the operations of the P. W. R. Act, Lord Penzance, and the Privy Council. None of them have printed the Reply put forth by the Secretary of the Society, Mr. C. Powell.

We give, by request, a portion of it which is the most material, the rest of it consisting of facts and arguments that have been often repeated in our pages:

If a Court of Presbyterian Judges, desirous of making episcopacy unlawful, were to declare that the word Bishop in the Prayer Book meant only an overseer of the poor, and proceeded thereupon to deprive your lordship of your peerage, your palace, and your income, you would probably think that something had been done towards repealing the Prayer Book, under pretence of interpreting it.

Lastly, your lordship charges us with a gross libel upon English Judges, and you tell us that the "integrity of the Judicial Bench has been unimpeached and unimpeachable for at least two centuries; all classes of Englishmen feel their lives and their properties, their rights and liberties to be safe under the law as administered by the Judges of the land." When your lordship made that statement, you must either have forgotten the facts of English History yourself or have too hastily assumed that because we are working men we know nothing about it ourselves.

It is true that no one suspects English Judges of taking bribes, and thereby selling justice; but there is no lack of cases of their having failed in their duty from other motives. The seven Bishops who were sent to the Tower for refusing obedience to an unconstitutional act of the Crown were tried by judges, all of whom were endeavouring to secure the condemnation of the accused; and had it not been for the steadfastness of the jury, judgment would have been given against the law. This instance falls within the two hundred years your lordship specifies, but we have no objection to come down more than a century later. If your lordship will be at the pains to read the State Trials for sedition in England and Scotland in 1793–94, and those in Ireland of several years later, you will find the most eminent Judges distorting the law, and doing everything in their power under the influence of overwhelming political bias, to convict and punish innocent men. In Scotland some young men, whose only offence was the advocating Parliamentary reform on a much smaller scale than that of 1832, were sentenced to fifteen years transportation, and one of the Judges regretted that he was unable to use torture. Still, all this was long ago. Your lordship had been twelve years rector of Ickworth when O'Connell and several of his friends were convicted and sentenced to imprisonment for political conspiracy, under such pressure from the Court which tried the case, that the late Lord Chief Justice Denman in urging the reversal of the decision, declared that if it were allowed to stand "Trial by Jury in this country would be a delusion, a mockery and a snare." What we urge, my lord, is that Judges are no more than men, with men's passions and weaknesses; and that strong religious bias and partizanship has had as much to do with the late Ecclesiastical suits, as political partizanship had in the criminal prosecutions we have cited. Further, we would remind your lordship that our charge of partiality of the Court is no mere guess-work. The proofs of intentional and deliberate miscarriage of justice are too plain to be misunderstood. In defence of our position we will content ourselves with giving your lordship three instances, two of which we will transcribe from the Rev. C. S. Grueber's Catechism on the Ornaments Rubric, written at the special request of our Society:

> *Q.* Can you show that evidence of innocence is no protection of an accused party from the bias of the Court?
>
> *A.* When Mr. Mackonochie was cited a second time before the Privy Council, on the ground of alleged disobedience to its original finding, he was charged on the testimony of hired spies and informers with having done certain ceremonial acts on a given day. This evidence was fully contradicted by the independent witness of several highly respectable members of the congregation who were present on the occasion referred to, and whose testimony should have satisfied the Court.
>
> *Q.* What was the judgment of the Court?
>
> *A.* It was as follows: (*a*) That it was proved to their lordships' satisfaction that Mr. Mackonochie had not committed the acts himself. (*b*) That there was a conflict of testimony (i. e., between hired spies and several respectable members of the congregation) as to whether any one had committed the acts at all. (*c*) That perhaps Mr. Mackonochie's curates had done so, but if they had it was inadvertently and with no intention of disobedience. (*d*) That Mr. Mackonochie should be suspended for three months for having sanctioned what either did not happen at all, or happened accidentally or innocently, without any direction from him. (P. 45.)

To further prove the inconsistency and contradictory character of these judgments, we now quote the second instance:

> *Q.* This is a very grave charge, will you substantiate it?
>
> *A.* I will. In order to prove that all vestments of the priest are forbidden excepting the surplice, their lordships, in the Purchas Judgment, twice interpolate the word "ONLY" after the word surplice; once in citing the Advertisements of 1564, and once in citing the Canons of 1603.

* * * * * *

> *Q.* Is there not an instance in "Hibbert *v.* Purchas," of something else as bad as this?
>
> *A.* There is a notable one; it is this. In the same judgment, certain Visitation Articles of Cosins are first assigned to the year 1687, and are then quoted to show that "Cosins did not interpret the Consecration Rubric of 1662 to mean 'standing' in front of the Table." Now, as a fact, Cosins died in 1672, fifteen years before this

pretended date, and the Articles were really issued by him in 1627, thirty-five years before the present Consecration Rubric was framed.

Q. Was there any explanation of this error offered?

A. Yes. Subsequently the Archbishop of York in self-defence alleged, in a letter to the *Times*, April 1st, 1875, that the true date, 1627, occurs in the genuine text of the judgment, and that the false date was a mere printer's error, found only in certain private and unauthorised reports of it.

Q. What are the real facts of the case?

A. They are as follows: (*a*) The false date does occur in the Privy Council's own official copies of the original judgment, one of which must have been in the hands of each of the Judges. (*b*) It is confirmed by the notes of the sworn short-hand writers. (*c*) It could not have been by any possibility a misprint in either, because the whole argument in the place referred to turns upon the date of the Visitation Articles being much later than that of the Rubric, and the true date would have made it nonsense.

Thirdly, in the Ridsdale Judgment the disallowance of the vestments is chiefly on the following argument: "It was not seriously contended that albs or chasubles could in any reasonable or practical sense, or according to any known usage, be worn or could be meant to be worn concurrently with the surplice; if therefore the use of the surplice at the administration of the Holy Communion was rendered lawful and obligatory by these Advertisements, the use of albs and chasubles at that administration was therefore rendered unlawful." We are in a position to inform your lordship that every one of the Judges in the Ridsdale Case had been informed that the rubric in the Roman Missal directing the priest how to vest himself tells him to put the amice and alb on over a surplice if it could conveniently be had, and that a similar direction is found in the old Statutes of St. Paul's Cathedral. Consequently this statement cannot pass as a matter of mere ignorance, like so many others of which the Privy Council has been guilty.

Your lordship must pardon us for saying we cannot accept your estimate of the Court, any more than we can acknowledge your lordship's right to brand as defiant breakers of the law clergymen whose only crime is that of holding by the grammatical sense of the Ornaments Rubric, so long as your lordship yourself disregards the ruling of the Privy Council as regards the use of the cope in your Cathedral.

Your lordship in your letter to our Society asks to be excused for your plain speaking: we on our part ask the same consideration at your lordship's hands, assuring you of our sincere and loving attachment to our dear mother the Church; and, earnestly praying that better times are in store for her, I remain, on behalf of the Society, your obedient servant,

C. Powell, *General Secretary.*

To the Right Rev. the Lord Bishop of Bath and Wells.

CROYDON CHURCH CONGRESS.

SCEPTICISM.

The subject for discussion Tuesday evening, Oct. 9, was

Christian Faith and Sceptical Culture in their Relative Bearings on Practical Life.

The paper of the Rev. C. Pritchard, President of the Royal Astronomical Society, and Savilian Professor of Astronomy at Oxford, was as follows:—

In the biography of the poet Thomas Moore there is the record of a conversation between himself and the philosopher Schlegel, in which the latter puts the following question: "If a man conscientiously and without any intentional levity published a book in England expressive of his disbelief in the Scriptures, and giving the reasons of his disbelief, how would such a book be received?" To this question the poet replied, "As to the book, I don't know; but I know how the man would be received, and I should not like to be in his place." And this is probably a fair representation of English public opinion among the educated classes of the last generation. But how changed is the sentiment of the present hour. I believe that I betray no secret, but am referring rather to a notorious fact, in the establishment of a society of gentlemen, counting among its members high dignitaries in the English and Roman churches, and others equal to them in rank and influence and moral worth, who periodically sit side by side with the most prominent and advanced sceptical writers of the day; calmly, and without anger, or the expression of surprise, discussing questions which a very few years ago would have been regarded as dangerous to public morals, if not socially disreputable. No doubt these philosophic, and for the most part highly cultured gentlemen, are anxious to hear the best and the worst that can be said of the foundations of their respective faiths; and in such respects, to be forewarned is to be forearmed. But the fact of the association still remains; and what is of far more importance, the question still remains as to the origin and the significance of this unexampled mutual toleration of antagonistic opinions on matters which affect the closest and dearest of human hopes, and the strongest motives of human actions.

Moreover we ourselves are all of us cognisant of another fact, parallel to the former and of cognate significance. whatever that significance may be. The periodical literature of the day bristles with discussions and attacks on our orthodox creeds, which a few years ago would have been resented as inconsistent with the secure existence of society: nevertheless, this literature lies in profusion on the tables of clubs and drawing-rooms, accessible alike to old and young, to the sons and daughters of our families, and to the visitors within our houses, unrebuked and unrestrained.

Now, what does this remarkable revulsion in the public sentiment imply or portend? Is it symptomatic of a widely diffused and growing indifference? Is it significant of ignorance as to the serious bearings of the points at issue? Does it originate in curiosity, or is it a happy consequence of the innate love of Englishmen for fair play? Is it in any degree the Nemesis on some extravagance of dogmatic assertion in the theology of years that are gone by—the Nemesis, that is, of exaggeration and disproportion? Or, lastly, is this discussion and unwonted tolerance of antagonistic opinions a fashion of the day, ephemeral and unreasoning?

Musing, though not without anxiety, as most thoughtful men are wont to muse, on this anomalous state of the public sentiment, two observations not alien to the subject before us have occurred to my mind, which in my hearing fell from the lips of that eminently honest and most accomplished philosopher, the late Sir John Herschel. "What a strange thing," said he, "is public opinion in England; it will *put up* almost anything; and if it finds in the long run that it won't do, it will quietly *put it down*." On another occasion, when this gifted man was observed to be in a state of considerable mental disquietude (it was in the earlier days of table-turning), upon being asked what it was that troubled him, he replied: "Well! to think that after all that has been said and written on the subject, men have so little faith in the laws of motion!"

I, then, for one am inclined to think that society—public opinion—has for the moment "put up" scepticism; that is to say—and dropping the thin vail of the euphemistic disguise—it has "put up" a new form of practical atheism, making its advocates fashionable, and setting them in high places. But it may be that as soon as it is felt that the questions at issue are not confined to protoplasm, and the nebular hypothesis, and natural selection; so soon as it is clearly seen that these questions touch the deepest and most fondly cherished emotions of the human heart, and actuate the springs and motives of practical life—then I think that society—public opinion—will put down this moral dynamite, and remove this dangerous explosive from the neighbourhood of their families; but not, alas! before many a fine mind has been involved in darkness and desolation.

And, in no remote analogy with the other remark of the same philosopher, I also believe that so soon as society, so soon as any individual member thereof, becomes truly cognisant of the laws of the Kingdom of God and His Christ; so soon as he becomes personally and in his heart imbued with the Christian faith, and versed experimentally in the dynamics of the Christian life, he will, by sure and happy intuition, by spiritual insight, at once reject the ideological table-turning of the new philosophies. For you cannot by such philosophies, you cannot by any amount of materialistic palmistry, obliterate the life-long experience of a man's affections, and persuade him that the peace, the love, the joy, the moral strength that have possessed him, and have ripened into act, are the mere collocations of molecules and the evolutions of his own consciousness. If he knows anything, he knows that from within they have actuated his outer life, impelling it towards all that is reputed best and noblest among men, with a power far beyond any that he could call naturally his own. You cannot obstupefy such a man by the jugglery of a mathematical puzzle, telling him that all knowledge is uncertain, and that no man can be sure that, under some conditions, two and two may not be five. To such an one thus endued with a spiritual insight, thus panoplied in the faith of the world to come, you may as well offer a stone or a piece of chalk in return for the bread of his inner life as try to persuade him (and here I quote from the written oracles of the new religion)—as try to persuade him "that the noblest and most human emotion is worship (for the most part of the silent sort) at the altar of the Unknown and Unknowable." Such a man will hardly stop to unravel the enigma of these strange words; they will rather roll back his thoughts for two thousand years, and they will recal to him the vision of an aged man walking along the streets of Athens, hard by an historic altar nigh to the Areopagus; and in spirit he will thence follow the grand apostle to the dungeon and sword of Nero; in spirit hearing and in his own experience responding to the words, "I *know*, I *know* Whom I have trusted, and I am persuaded that He is able to guard that which I have committed to His keeping."

Further; the two terms which most accurately describe very much of—I was going to call it the new philosophies, but in fact they are but a *rechauffée* of the old—these two terms I say—viz., Atheism and Scepticism—are just the very terms which the authors and advocates of the new-old philosophies are most careful to reject or to explain away. As to atheism, probably few or none of us have ever met with a man who avowed himself an atheist. Non-theism or anti-theism is not so unacceptable. I stop not now to ask the source of the repugnance, or to analyse the generic difference of the terms.

And as to the other term, scepticism, it is very instructive to observe the ingenuity of the attempts to remove the social sting from the word. The most recent suggestion is that the true sceptics are those who reject the new-old philosophy—theism, they tell us, is the true scepticism: be it so.

But what is still more remarkable is the new dogma that the sceptical spirit is the one actual source of all progress in knowledge. In a well-known "lay sermon" (oh, shade of Coleridge for the term!) I read that "natural knowledge," or as it had perhaps better be called "nature-knowledge," "is in fact the only real knowledge;" and that every great advance in this natural knowledge has involved "the cherishing of the keenest scepticism." Now I do most emphatically deny, on ethical and historical grounds, that the progress of mankind in any one branch of knowledge or of morality has been furthered by a sceptical spirit. I affirm that all true knowledge of every kind has been born of faith, and has been nurtured by patience and hope. Scepticism is not the joyful mother of children: she is barren. Restlessness is her stepmother, hopelessness and misery dwell in her abode.

It was not in scepticism, but in faith, that Galileo persevered till he wrested from nature her secret of the laws of motion. It was not in scepticism, but in faith, that Kepler toiled and failed, failed and toiled, till he discovered the laws which he felt assured the Lord and Governor of the universe had impressed on the orbits of the planets.

Not in scepticism, but in faith, the elder Herschel, hour after hour walked his weary but observant rounds, fed by a sister's hands, and stopping not, till he had finished his mirrors, not doubting they would in due time unfold to him the construction of the material heavens. And in a like spirit of a loving confidence his gifted son banished himself to the far south, till he had finished the work which his father had begun, and for all ages wrote *cœlis exploratis* upon the escutcheon of their fame.

Not in scepticism, but in a spirit of faith, Dalton, and Davy, and Faraday laid the foundations of that astonishing advance in the domain of physics, which we inherit in the arts, the conveniences, the embellishments, the intelligence of our daily lives.

But that which most astonishes me in this bold assertion of Victory by Doubt, is that it was made while the example of the saintly Faraday was still within living memory. No man contributed more than he to the advance of human knowledge, but Faraday worked on, not because he doubted, but because his mind was full of the ardour of faith. Faith that nature was established in law; faith specially in Him Who gave the law. And I know few episodes in the annals of science more touching than what was communicated to me by a deacon in the Church of simple-minded Christians, to whom Faraday ministered the truths of Christ, according to the light in which he had learned to apprehend them. It was at Dundee, towards the close of his life, when his memory and his overtaxed brain began to fail him. He opened the Bible and began his address; but he soon stopped, and in tones the memory of which still linger for good on the ears of some of us, he begged his audience to forgive him if his quotations from the Scriptures were sometimes not exact. "My friends," said he, "you know it was not always so," and, my informant added, his face shone as an angel's.

The sum of the whole matter is this: the Great Father of the universe has ordained that in Nature, as in Grace, the victory of the children of light shall be, not by keen scepticism, but by a loving faith.

If, however, for the words "keen scepticism" as the one source of the advancement of all knowledge, we could write "fair trial," or "honest experiment," or "personal research," then these philosophies and the New Testament would so far be at one. "Seek and ye shall find," is as applicable to the operations of nature as it is to the promises of grace. Nay, further, we affirm that the true prevailing cause of the rejection of the faith of Christ is that it has not been personally tried. It is like the rejection of gravitation by a mind refusing to submit to mathematical culture. Those burning and eternal words, "Come unto me," challenge a trial at the hands of all the weary ones, all the restless ones, all the bereaved ones, in this troublesome though beautiful world. The light that shines from Bethlehem and Calvary and Olivet claims for its prerogative that it will illuminate all the dark passages, and mitigate if not remove all the dreary puzzles of this mortal life. Nay, more than that, it promisses to supply a motive and an inner strength leading to the development of the human spirit into its perfection, and to satisfy its illimitable aspirations.

But the failing sand warns me to conclude; and it shall be with another episode in that practical life which is referred to in the subject title of my address.

It has come to my knowledge, and to that of others, that not very long ago a preacher in the course of his office was addressing the members of an ancient University on that security of knowledge of the Divine grace which comes from the experience of a life-long trial. It is said that the preacher himself desponded—not wisely, perhaps, but desponded—of the result on the minds of the cultured audience to whom it was his duty to appeal. But in the course of the evening there was put into his hands a letter couched in the following terms:—"A Manchester man, steeped to the neck in cotton, from sheer curiosity strayed this afternoon into S. Mary's Church. He was in great mental distress at the time, and all things seemed to him as a blank, but he there heard words of comfort which he takes as a voice from the Heavenly Father, and they will remain in his memory as a strength to the end of his life." The "keenest scepticism" will not restore a man to his better self who is steeped in cotton, or despondency, or sin.

L'Envoi.

Religious men are apt to lay very much of the atheism of the present day to the charge of scientific men. It may conduce to a more accurate apprehension of the fact, whatever the value of the fact may be, if it be understood that not one among the scientific professors at either of our two ancient Universities has written antagonistically to the Christian faith. And I believe the same assertion may be made in relation to their eminent colleagues in Ireland and Scotland.

But the truth is, the exact sciences do not so much as touch on the question of the immortality of the soul, or on the existence of an author and governor of nature. The true questions at issue are ethical and historical, not dynamical. For, between the human will, the Ego, and the molecular dynamics of the brain, a dark gulf of total ignorance is fixed, which not a ray from the light of science as yet has traversed. In one sense, indeed, the question and the evidence are experimental; but the experiments cannot be made in the laboratory or the dissecting-room; they lie amidst the hopes, the passions, the affections of the soul. Did Christ rise from the dead? Is the Gospel of the Apostle John substantially true? These, and such as these, are the vital questions. For nearly two thousand years, that which has been best and noblest in the intellect of mankind, has responded "Yes," and that which has been wisest and loveliest in its heart has confirmed and maintained the response.

From the Church Times.

WHAT WE OWE TO THE REFORMATION.

I.

We have been requested to take some notice of a tract by Canon Ryle, who professes to answer in it the question—*What do we Owe to the Reformation?* We do not shrink from the task, unpleasant though in some respects it be, for if the Canon is to go scattering misrepresentations broadcast, it is clearly somebody's business to supply an antidote. There are, however, several preliminary explanations to be given before we address ourselves to the main issue.

In the first place, there are the hackneyed phrases about "Undoing the Reformation." Canon Ryle's tract is little more than a fantasia upon the theme which is echoed from every Protestant pulpit and platform. "The Reformation," it is said, "delivered us from enormous evils, and conferred upon us unmeasured good. We will, therefore, never return to the old state of things, and it is our wisdom to resist to the death everything that may be introduced of unfamiliar aspect, lest it should prove a step backwards." Hence, whatever improvement may be introduced is met with a yell of "No Popery!" which is kept up until the thing has ceased to be novel. When a clergyman first preached in his surplice, he was denounced for putting on the livery of the Scarlet Woman. When one set two lights upon the altar "for the signification that Christ is the very true Light of the World," the fervid imagination of orators and public writers saw in the act a rekindling of the Fires of Smithfield. It was clamorously insisted that the purity of the Gospel would be lost if the least attention were paid to St. James' denunciation of respect of persons in God's House. To sing the Psalms of David as our Lord and His Apostles sang them, was said to be the "mummery of superstition;" and, what was, perhaps, the oddest thing of all, a distinguished Evangelical clergyman, who afterwards accepted the deanery of a restored cathedral, devoted a Guy Fawkes Day sermon to an elaborate proof that the restoration of churches was to be the restoration of Popery! To all this we have only to say that we could not restore Popery if we would, and would not if we could. There is no more going back in the life of Churches or of nations than there is in the lives of individual men. The Middle Ages have come and gone, and there is an end of them. There is an end of the Popedom as it used to be; and neither in England nor in any other state, whether it be Catholic or Protestant, is there the least chance of reviving it. Ultramontanism has, in fact, become a mere dream of theorists, and a dream that no one less wishes to see realised, than we do. Still less, if possible, do we desire to give up our English Bible, or our English Prayer Book; and least of all are we anxious to see venal Masses, or enforced celibacy of the clergy, or compulsory confession, or fraud or superstition of any kind, reappear in England. But if our earnest and loyal, and, as events have shown, our successful and, in the end, acceptable, efforts at improvement are to be met at every turn with this cuckoo cry about the Reformation, it is right to inquire whether, after all, we owe quite so much to the great movement of the sixteenth century as it pleases Canon Ryle and his friends to assume? In a word, we utterly repudiate any intention of "undoing the Reformation." On the contrary, we are seeking to carry out to the letter "the principles of the Reformation," so far as they were reconstructive; but if experience should have taught us that there are things—neither anti-national nor anti-Christian, neither superstitious nor unedifying—which have perished, and which it would be desirable to revive, we say that the Reformation was not a thing so sacrosanct in its origin, its progress, or its results, that it need deter us for one moment from attempts at improvement.

Canon Ryle's tract, though scarcely one of the ablest of his productions, is not without a certain force. The Canon well knows the virtue of the old "fifteenthly" method of handling a subject, and he has accumulated what would be a formidable array of reasons—if only they had any basis of fact. But the past, as he depicts it, is the merest Cuckoo-cloudland of his fancy. It is a Utopia. It has existed only in the kingdom of Nusquam; and, to use his own words, we "confidently assert that England before the Reformation," as he conceives it, "was as unlike England," as it really was, "as black and white, darkness and light, night and day. Facts, stubborn facts, exist to prove the correctness of this assertion."

. . . In England, however, we have had the fourteenth century, which may be said to have been the culmination of mediævalism, photographed for us by two unrivalled observers who were not partisans at all. One of these is, of course, Chaucer, whose literary qualifications singularly fitted him for the task; for it was he who five centuries ago anticipated "Our Own Correspondent," and set what has been the ruling feature of English fiction ever since, namely that it should concern itself rather with character than with incident. Chaucer was a courtier, and did not greatly trouble himself with social questions. His standpoint was very much that, say, of Mr. Anthony Trollope—he was content to quiz the foibles and frailties of those around him, and was entirely guiltless of any idea of writing "with a purpose." The other great leading authority, William Langland, was a very different person. From the account which he gives of himself—and nothing else is really known of him—it would appear that he was of gentle, or at all events, of respectable birth; that he was sent to school by his father and his friends, and was evidently intended for the priesthood, but having got married, he missed his way in life. He describes himself as knowing no handicraft; as being too weak to labour and too tall to stoop. He dwelt in a cot on Cornhill (!), and lived the life of a "loller," that is to say, of a tramp. The tools he laboured with, he says, were his Paternoster and his Primer, his Placebo and Dirge, his Psalter and his seven Penitential Psalms, on the strength of which he was welcome everywhere he went, "now with him, and now with her." With as keen an eye as Chaucer for inconsistencies and abuses, and with as little desire for the overthrow of the institutions of the country in Church or State, he was a Reformer thoroughly in earnest. His views, often sensible, but sometimes not a little crude, are remarkable for their wide sweep, and hence a study of his poem "The Vision of Piers the Plowman" will give us an idea of mediæval England, which is almost startling for its completeness and the minuteness of its details.

A very casual examination of the evidence will materially modify one's preconceptions. It will, for instance, shatter to pieces any romantic belief in "the Ages of Faith." Nobody will long retain the notion which poor Pugin confessed that he cherished till he learned better, namely, that it was all "Pleasant meadows, happy peasants, merry England, bread cheap, and beef for nothing—all holy monks, holy priests, holy everybody." Five hundred years ago, there was enough and to spare of misery, and vice, and crime, and superstition, and unbelief, as there must always be on this side the Millenium; but the question is what if a nineteenth century Chaucer wrote a "Pleasure Trip," and if a nineteenth century Langland wrote a "Vision of Tom the Tinker," they would find to put in it about the state of religion and the social fabric? If they had to tell much the same tale, it is clear that the Reformation could have profited us nothing; nay, it is certain a very considerable positive improvement might in some respects disclose a real retrogression. Take, for instance, the subject of popular education. How many persons went to school in Chaucer's days it might be difficult to say; but inasmuch as the literates included the clergy, the members of the religious houses of both sexes, the gentry and the merchants, it is likely enough that one person in twenty could read and write. But, then, it would obviously have been impossible, and useless if possible, for people to learn to read if they had no books; and the costliness of manuscript as compared with print has, perhaps, not struck Canon Ryle. A penny newspaper of the normal size contains eight and forty columns, and supposing it possible to get it copied for a shilling a column, it would come to a great deal more than five hundred times what we give for it—indeed, it may be questioned whether, with any conceivable demand, a MS. newspaper could be sold for less than a thousand pence. Not to exaggerate, let us say that the facilities for popular education are a hundredfold greater now than they were in the reign of Edward III.—are Englishmen a hundred times better instructed? If not, it is clear that, though there may be more education than there was five centuries ago, we have not owed it to the Reformation; on the contrary, it is plain that since the Reformation Englishmen have not made so good a use of the means at their disposal as they did before it.

II.

The first charge in Canon Ryle's libel on our mediæval forefathers is that of gross ignorance; and this he seeks to establish by the following statement:

> The return that Bishop Hooper got from the rich diocese of Gloucester, no barbarous and uncivilised corner of England, when he was first appointed Bishop in 1551, will give you a pretty clear idea of the ignorance of pre-Reformation times. He found that out of 311 clergy of his diocese, 168 were unable to repeat the Ten Commandments; 31 of the 168 could not say in what part of the Scripture they were to be found; 40 could not tell where the Lord's Prayer was written; and 31 of the 40 did not know who was the author of the Lord's Prayer!

There has been nothing like this, we suppose, since Lord Palmerston informed the country that the reason why he had declared war against the Chinese was because they poisoned certain wells after the commencement of hostilities. The year 1551 was the nineteenth of the era which starts with what might be termed the Protestant Hegira, namely, the Seduction of Anne Boleyn. Long before that, however, the Court had begun to frown upon the clergy, and to render the priesthood a very undesirable profession; but considering the rates of mortality which ruled in the sixteenth century even when nature was not assisted by axe, or cord, or stake, eighteen or nineteen years would render it necessary to renew at least one-half the clerical staff of the country. What the state of things after Henry's rupture with the Pope was, may be easily guessed; and if the priests' offices were filled in 1551 by large numbers of unqualified men, we are to infer, not that pre-Reformation times were ignorant, but that the Reformation had brought back something of Pagan barbarism. If Mr. Ryle, whose erudition seems to have been chiefly derived from Professor I. J. Blunt's *Sketch*, had treated his readers with ordinary candour, he would have mentioned that the book contained a quotation from his favourite Latimer, complaining that at the middle of King Edward's reign there were ten thousand fewer students at Oxford than there had been twenty years before. Professor Blunt himself adds that of the few schools which existed before the Reformation some had been seized by Edward's rapacious courtiers, and that the religious houses, which also served as schools, had been suppressed. The fact is that before the Reformation the country was really doing its best to promote education. People regarded it as a religious duty, and felt that they would be amply repaid for any assistance which they might give to poor students by the prayers which they knew they would have in return. It is also material to note that the higher learning was not as now the privilege of the rich. Chaucer's model Parson was brother to the Ploughman, and the Clerk of Oxenford was educated by the alms of the charitable. A still more remarkable illustration is to be found at the end of *Pierce the Ploughman's Crede.* This poem is a sort of imitation of the *Vision*, but unlike that work, it was written by a bitter enemy of the friars. After inveighing against their wealth, and even insinuating that such of the brethren as showed themselves unskilful beggars were made away with, the author lets out the secret of his wrath. He is outraged because the mendicant orders opened for everybody the way to distinction. He says "Nowadays must every cobbler send his son to school, and every beggar's brat learn to read, and so become a writer, and with a lord dwell, or falsely become a friar the Fiend to serve; so that of a beggar's brat a bishop shall be made, and sit amongst the peers of the land, and lords' sons lowly bow to him, his sire all the while being a cobbler soiled with grease, and his teeth with tugging at leather as tattered as a saw." Langland himself regards with almost equal illiberality this spectacle of bondsmen's sons becoming bishops and archdeacons. The point, however, on which we desire now to insist is that as learning evidently fetched its price, the clergy in the days of Edward III. and Richard II. were not likely as a body to be the dunces some of them were in the days of Edward VI. and Queen Elizabeth. In this connection it is worth while to see what the idle clergyman was charged with. The Deadly Sins who make their confession in *Piers the Plowman* are, of course, *personæ mixtæ.* Sloth is, for the most part, spoken of as a layman; but in his clerical capacity he says, "I have been priest and parson for thirty years, yet I can neither sing nor *solfa*, nor saints' lives read; but I can find in a field or a furlong a hare better than in *Beatus vir* or *Beati omnes* construe one clause well or teach it to my parishioners." For "finding a hare" read "playing at croquet," or some such accomplishment, and the sentence would be as true at this moment as ever it was. But it should be added that when Langland rewrote his poem in 1393, he seems to have thought the suggestion that even the idle priests did not know their psalter so well as they ought was scarcely justified, and so he substituted "I can hold a knight's court, and account with the reve, but I can not construe Cato, or clergially read." Here, again, substitute "serve as a visiting justice," and the confession would be as well founded in our days as it was five centuries ago—that is to say, there are here and there clergymen to be met with who are not so diligent in their calling as they ought to be—but there is no suggestion that the mediæval priest did not know the Ten Commandments or the Lord's Prayer. We repeat, it is clear that efforts were made in the Middle Ages for the advancement of learning, and that those efforts were the direct result of a religious sentiment. On the other hand, with all our boasting, the number of children who were last year presented for examination under the Sixth Standard was but 26,465 out of 443,361 who ought to have passed it. With more than fifteen out of every sixteen who come short of the modest ideal of the Privy Council, we have no great cause to admire the efficacy of the Reformation, even in its fourth century, as a source of popular enlightenment.

But after all what sort of religion was it that the mediæval clergy taught? Mr. Ryle says:

> Except a few scattered copies of Wiclif's translation of the Vulgate, there were no English Bibles in the land, and the natural consequence was that priests and people knew scarcely anything about God's truth and the way to be saved.

There is something very characteristic in this quiet assumption that nobody can possibly know anything of the Word of God unless he reads the Authorised Version. But Mr. Ryle might have recollected that the Bible is the Bible though it be in a foreign tongue, and that everybody in the fourteenth century who could read at all could read Latin. "I know it as well as a clerk knows his book," used in those days to be a kind of proverb; and there is no reason to doubt that somehow the average ploughman of the fourteenth century was as well taught as the average ploughman of the present day—perhaps even as an average ploughman in the parish of Stradbroke. Mr. Ryle says that "except in rare instances" religion

> Was little better than an organised system of Mary worship, saint worship, image worship, relic worship, pilgrimages, formalism, ceremonialism, processions, almsgivings, crossings, fastings, confessions, penances, absolutions, Masses, and blind obedience to the priests. It was a huge higglety-pigglety of ignorance and idolatry, and serving an unknown God by deputy. The only practical result was that the priests took the people's money and undertook to secure their salvation.

If Mr. Ryle had but read what has now become an ordinary school-book, the prologue to *The Canterbury Tales*, he could hardly have brought himself to pen so startling a misrepresentation. Langland says he believes the Pope has power to grant pardon to people without penance to pass into heaven, and he founds this belief upon S. Matt. xvi. 19. This is, of course, flat Popery; but then he adds, "Yet to trust to triennials truly methinketh is not so sure for the soul as Do-well." And again, "At the dreadful doom, when the dead shall arise and come before Christ to render account how they led their lives here and kept His laws—though they had a poke-ful of pardons and provincial letters, and were brethren of all the four Orders, and had indulgence double-fold, unless Dowell should help, I would not set their patents and their pardons at the value of a pie's-heel," or, as another reading has it, a "pea-shell." Now it must be borne in mind that the *Vision of Piers the Plowman* was one of the most popular books ever written. Langland recast and enlarged it twice, and to this day there are known to be extant no fewer than forty-four MS. copies of one or other of the three versions. But a poem becomes popular, not because it runs counter to the feeling of the age, but because it gives expression to it; and hence the passage, of which we have transcribed the substance, must be taken as embodying the prevailing view of what constituted religion. If so, it is a calumny to say, as Mr. Ryle has done, that it was "without knowledge, justification, regeneration and sanctification," or "without any clear views of Christ and the Holy Ghost."

Mr. Ryle adds that even at the hour of death, "there was no one to tell [the people] of the love of God, the mediation of Christ, or the glad tidings of free salvation. They could only send for the priest who knew nothing himself and could tell nothing to others." Now if Mr. Ryle had taken the trouble to consult some such work as *The Annotated Book of Common Prayer*, he would have found that our Visitation Office is often very like what the old use of Sarum used to be, and he would also have found another form of comforting a dying man very different from what he supposes. Two separate English versions of it are quoted by Mr. J. H. Blunt, and a third is referred to as having been in use in the diocese of Laon; so that it seems to have been common both to this country and to the Continent. It is worth while to copy a few lines. After a catechism of the most Evangelical character, it proceeds—

> While thy soul is in thy body put all thy trust in [Christ's] Passion and in His Death, and think only thereon, and on none other thing. With His death meddle thee and wrap thyself therein; not thinking on thy wife nor on thy children, nor on thy riches, but all on the Passion of Christ; and have His Cross before thee and say thus:—"I wot well that Thou art not my God, but that Thou art imaged after Him, and makest me have more mind of Him after Whom Thou art imaged. Lord Father of Heaven, the Death of our Lord Jesus Christ, Thy Son, which is here imaged, I set between Thee and my evil deeds; and the desert of Jesus Christ I offer for that which I have deserved and have not. Lord, the Death of our Lord Jesus Christ, Which was born of S. Mary, mother and maiden, I set between me and Thy wrath. Into Thy hands I betake my soul, for Thou, O God of truth, boughtest me."

There remains only one more passage in Mr. Ryle's pamphlet which we have room to notice this week:

> The Reformation delivered England from the *degrading tyranny and swindling impostures of the Romish priesthood.* In the last days of the Pope's supremacy in this land the laity were thoroughly "sat upon" by the clergy, and could hardly call their souls their own. Like the frogs in the plague of Egypt, the priests made their way everywhere, both in the palace and in the cottage, met you at every turn of life, and had a finger in every transaction. Obey them and you might do anything, commit any sin. Resist them and you had no peace, and no safety either for property or life.

There is no reason to suppose that the power of the priesthood increased as time went on—the fact was just the other way—and in the middle ages the freedom with which people spoke their minds could not well have been surpassed. Chaucer gives some singular examples of personal observations addressed to monks and friars; but *Piers the Plowman* lectures and reproaches everybody in Church and State from the beadle to the king, and from the sompnour, or process-server, to the Sovereign Pontiff. He makes Holy Church say that Bribery is as much at home in the Vatican as she is herself, and towards the end of his poem he exclaims, "God amend the Pope that spoileth Holy Church . . . and findeth folk to fight and Christian blood to spill against the law, both new and old!" But though he was writing and reciting his poems from 1362 to the end of the century, Langland not only escaped molestation, but so far as we know his work was never once censured or condemned.

As we have already said, we have no desire to undo the Reformation or to disparage any good that has resulted from it, but it is an outrageous exaggeration to represent our fathers as wallowing in wilful ignorance, or as strangers to vital Christianity. It is, also, sheer folly to be scared from anything that promises to be an improvement by a fear that we might in some trifling respect return to forgotten usages. Things may be none the better for being ancient, but they are certainly none the worse.

CHURCH UNITY.

The following letter addressed to Archbishop Tait as President of the Church Congress by Canon Trevor, who is a *Via Media* Churchman, and in no way identified with the Ritualistic School, appeared in the *John Bull* during Congress week:

To His Grace the Archbishop of Canterbury:

My Lord Archbishop,—I should have liked to offer a suggestion to the Croydon Church Congress on the best means of promoting mutual toleration and common action among the different schools of thought within the

Church. But, observing that most of the time is allotted to the selected speakers, and a new regulation is made in restraint of the chances of others, I spare myself the journey, and address your Grace in another way.

The question is by far the most important of all that are before the Congress. Its solution has been the object of my labours for years, and I am convinced it can no longer be delayed with safety to the Establishment.

By "the schools of thought within the Church" is meant, I presume, the different interpretations that may be honestly put on the language of the Book of Common Prayer. The field is wide but not boundless. Whatever goes beyond is without the Church, as we understand the word at a Congress. Our business is not to destroy the Church to accommodate the schools, but to reduce and restrain the schools within the limits of the Church established by law.

The "schools" are popularly denominated High Church, Low Church, and Broad Church. But these are names of party rather than of religious thought, and the last would be more properly called No Church. It is rooted in philosophy, not revelation. It enters into Christianity, as into other religions, with the view of depriving it of its distinctive features, and merging the Church in the civilised world. The native thought of the Church is disclosed in the three great movements of the last hundred years.

The first was the Evangelical movement originated by Wesley and Whitfield, and fully established within the Church before your Grace and I left school. That movement now actuates, and I trust will never cease to actuate, every part of the Church. No preachers are more frequent, earnest, and evangelical than some of the party in the opposite extreme. The Evangelical party in its early years notoriously fraternised with Dissent. It was neglectful, and something more, of the rubrics; it bracketed the Baptismal Office for omission. It founded the Bible Society and the Religious Tract Society on a common platform with Dissenters; and when it withdrew its missionaries from a similar association in the London Society, the new Church Missionary Society retained much of the former leaning.

It was inevitable that a reaction should ensue, in defence of the constitution and authority of the Church, and equally so that the reaction should go beyond the just limit of right. I well remember a remarkable prediction to that effect, and it was exactly fulfilled in the "Tracts for the Times" when your Grace and I were at Oxford. The High Church movement was denounced by the Evangelical party as destructive of its own. It was really and substantially supplementary of it. Moderate and judicious men declared for the union of Evangelical truth with Apostolical order; and to that union we owe the vast increase of churches, services, and work of all kinds which form the glory of our day. The Evangelicals became better Churchmen, and the High Churchmen were penetrated with Evangelical ardour.

We are now in presence of a third movement, equally inevitable, and equally certain to run into extremes. This is the Liturgical, or, if you please, Ritualistic movement, springing from a desire to elevate and dignify the Church worship. It is denounced by its adversaries as against the principles of the Church, just as the Evangelical movement was: like that it is frowned upon by the authorities, and hooted by the mob. Yet it steadily increases in zeal and numbers; and the question I would ask is, Whether this movement also, like the two former, may not contribute, when its extravagancies have been rubbed off by debate and conference, to the edification of the Body? The Ritualists have at least this much to say for themselves; whatever their tendencies, they have never (like the Evangelicals) openly sought allies without the Church, nor founded societies for removing her landmarks. As for the Book of Common Prayer, the Ritualists should be its closest observers, seeing that it is, in fact, nothing but a ritual. Extravagant as some of their interpretations may seem, they are unquestionably the strictest Rubricians of any. And they have done the most to commend the Church's worship to popular acceptance. Evangelicals and Anglicans alike are indebted to the Ritualists for much of their improved services, and no one would deny that within due limits the movement has been generally beneficial. The limits, however, have been exceeded; of course they have; the Evangelicals went beyond bounds, and all the more extravagantly the more they were persecuted. When they were courted, instead of being shunned, the extravagancies wore away; in proportion as they were recognised and allowed their liberty, they were found capable of giving and receiving to the common benefit. Is there any reason why a similar toleration should fail of similar effects with the Ritualists?

When I hear it said that their offensive innovations alienate the laity, I ask for the proof. So far as I can see, their churches are better attended, both in town and country, than any others. Their Missions seem to evidence a power of awakening the soul, which is greatly needed in our country parishes. But grant that many are offended, did the early Evangelicals give no offence to their parishioners? Simeon's parishioners at Cambridge left the church and locked up their pews to prevent others from getting in. What the country gentlemen used to think of the "new lights" all of my years must remember. It was the intolerance of the lawyers and country gentlemen in the House of Commons which, contrary to the desire of the Crown and the Bishops, made the Act of Uniformity so rigorous as to drive the Puritans into Dissent. The respectable classes, as a rule, are always against spiritual earnestness when it shows itself in an unaccustomed form. When I was a boy there was a dispute in my native town on the Evangelical Bishop Ryder being asked to preach for the Infirmary. It required some management to get the old vicar to consent to it. Now the Evangelicals want your Grace to exclude "Sacerdotalists" from the Congress platform. What is the Church for but to bring such partisans to a better mind?

The Ritualists, it is said, are bringing back Popery, and no Protestants will endure that: I trust not; but your Grace will remember that this was always the cry of the Evangelicals against the High Churchmen, whom they now invite to join with themselves in the crusade against Ritualism. They have discovered that we are not so black as they painted us, and patience might teach them the same lesson of others. Indeed, it is very rapidly being learned. When your Grace was Bishop of London the surplice in the pulpit was Popery. There were the popular riots, and the article in the *Quarterly Review*, and the episcopal displeasure, which visit every advance in Ritual. Where are they now? The surplice is everywhere so thoroughly established that the black gown has to fight for toleration, and has begun to be discarded by Dissenters themselves. Steeples, crosses, painted windows, surpliced choirs, and chants have all run, or are running, the same course. People have discovered there is nothing Popish in handsome churches, bright and ornate services, or good music. No doubt many old-fashioned people, like myself, think this sort of thing is carried too far; but we are in the minority, and must be content with our own liberty if we can be allowed it.

These, however, are trifles as I am now told. The people who have been so long crying Wolf, as they confess without reason, now assure me with tears in their eyes that he is really here. The Ritualists despise the good old Anglican surplice as much as the Evangelicals did, and they have actually gone to Rome, instead of Geneva, for a substitute. They wear the sacrificial vestments of the Mass. Well! if they do, they need not go so far as Rome for them. Luther retained them among the *adiaphora* of church worship, and thanked God when his churches were mistaken by Papists for their own. And, nearer still, these vestments were retained and enjoined by the Protestant Martyrs, Cranmer, Ridley, and Latimer, in the first Prayer Book of the Reformed Church of England. When they substituted the surplice, in the second Book, they disclaimed any change of doctrine, and retained every word relating to the sacrifice. Indeed, white linen was the sacrificial dress of the Jewish priests, and these coloured vestments have no reference at all to sacrifice. It is purely a question of rubrical interpretation. For my own part I believe the vestments are not included in the Ornaments Rubric. I was not shaken by the contrary Judgment of the Judicial Committee in 1857; it was clear they had not examined the question. But the Ridsdale Judgment, repeating the former construction of the rubric, and dragging in the Advertisements, which no one can produce, to get rid of it, makes me give up the conundrum. I am content to wear whatever my Bishop may order, and so are the great bulk of the clergy. A very fair amount of uniformity is thus secured, though not so much as if the question had been properly managed at first. At present I am convinced that the only course is to leave the recusants alone, unless we mean, in spite of your Grace's warning, to destroy the Establishment for vestments and candlesticks.

I am aware that to many—probably to your Grace—this is the most intolerable aspect of the question. It is not to be endured that individual clergymen should set the Courts at defiance, and decide the law for themselves. They must submit or resign, as a more distinguished person is told on the other side the Channel. As for resigning, your Grace knows better; a priest cannot resign his benefice without his Bishop's permission, and no Bishop ought to accept a resignation to evade obedience to the law of the Church. Excommunication is the only way of displacing either priest or layman in a true Church; from a sect the sooner any one withdraws the better.

It remains then, to obey; but the English clergy, like the English people, could never be taught passive obedience. It was the doctrine of James II., and it cost him his crown; it was the doctrine of Archbishop Laud, and it cost him his head. It is still the doctrine of the lawyers, who care a good deal less than the clergy for King or Bishop, and a good deal more for their own dogmas. Still there is an authority higher than any, who says, "Woe unto you lawyers, for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers." It is quite shocking to hear the language now constantly used about the duty of obeying the law, right or wrong. What then becomes of the noble army of the martyrs? of the patriots that won their country's liberties by resisting unjust laws, and defying the judgments of tyrannical tribunals? What tyranny ever ruled but under colour of law, and by means of its Courts? Ought Fisher and More to have obeyed the law of King Henry VIII.? and Cranmer of Queen Mary? and the seven Bishops of James II.? Then liberty, justice, and religion are dreams. The Christians are the criminals in Turkey: the Turks are only upholding the law. I thought every Englishman knew the maxim, reproduced in the current *Contemporary*, that some "laws are invalid because they strike against the basis of the law." (*Contemporary Review, Oct., p.* 829.)

Your Grace will say that it is no question of unjust laws, but of the law of the Church we all belong to, accepted and ratified by our own personal subscription. In the interpretation of doubtful points the lawyers are the best qualified to decide, as most conversant with the force of language. This is just what many of us deny. In all other professions the rule is *cuique arte suâ*. Military officers interpret the law on Courts Martial in the Army, and naval officers in the Navy: the lawyers themselves claim the like privilege for their Benchers in questions of Bar discipline. I do not know why the Church discipline is to be devolved on the lawyers, when the faith of the Church and the constitution of the Realm assign it to the spiritualty. As a matter of fact, the legal profession is nothing like so generally scientific as the medical; its training is narrow and technical, its spirit sceptical or superstitious; and its practice impatient of any ritual but its own.

How little the Church can rely on its Judgments is shown in a remarkable essay by the leading barrister of the day—perhaps the future head of the Judicial Committee—in vindication of Pontius Pilate! "His paramount duty was to preserve the peace in Palestine, and form the best judgment he could as to the means required for that purpose, and to act upon it when it was formed. Therefore if, and in so far, as he believed in good faith, and on reasonable grounds, that what he did was necessary for the preservation of the peace in Palestine, he was right in crucifying Jesus Christ, though he knew Him to be innocent of any offence!" ("Liberty, Equality, Fraternity." By Sir J. F. Stephen.) After that, do not let us hear any more of legal impartiality. It is only for such a Judge to take it into his head that the peace of the Church requires the Ritualist, or the Anglican, or the Evangelical party to be stamped out, and he may decide any question against his own judgment of the law for the purpose of condemning the accused. To suspend, deprive, or imprison a priest is nothing to crucifying his Master.

To return, however, to the vestments: is there to be no law for the clergyman who refuses to obey his Bishop in a manner so essentially belonging to the executive authority? If there were not, it is no more than your Grace assents to on much graver questions. The doctrine is vastly more important than the ritual; indeed, it is for the doctrine that the ritual is attacked and defended. Yet these law courts refuse to deal with doctrine; in every case they acquit the accused. The same tribunal that ruled there is no altar and no sacrifice (they might as well have said no priesthood and no sacrament) in the Prayer Book, admitted Mr. Bennett's teaching of a propitiatory sacrifice, for which no Anglican divine before the present generation can be produced. According to the Judicial Committee the Eucharistic doctrine of the Church ranges from no sacrifice at all to a sacrifice which I for one cannot distinguish from the Mass.

Another question is Confession, which your Grace advisedly excepted from the scope of the Public Worship Regulation Act. So that our position is this: Doctrine is free, from Zwinglianism to Popery, because the lawyers are not divines. Ritual is tied up closer than ever, because the lawyers have not much taste for public worship, and think it may be dangerous to the peace of the Church. Lastly, Confession is abandoned to the mob, till the lawyers have an opportunity of determining its limits. Was ever any religious practice checked by edicts of this arbitrary nature, or by edicts of any sort from the temporal authority? It is of no use to argue that the Judicial Committee and Lord Penzance are Spiritual Judges.

To those who understand the constitutional distinction between the temporal and the spiritual jurisdiction, it is certain they are not. They hold no delegation of the authority which Christ left with His Apostles for the government of His Church. An episcopally ordained priest ought not to submit to suspension *a sacris* from either of them. If (as we have been told) it was inconsistent with the dignity of the Bishops to execute their sentence, it is much more dishonouring to our priesthood to submit to it.

No greater mistake was ever made than in raising this question. Practically, no jurisdiction is spiritual but what the subject recognises *in foro conscientiæ.* Every other power is to him temporal and irreligious. Every English Churchman recognises the spiritual authority of the Bishop; thousands deny any in the Judicial Committee or Lord Penzance. All the Acts of Parliament in the world will never convince them. You may suspend, deprive, imprison, and the recusants will increase and multiply; the moderate will become partisans and the party men more resolute. Public opinion will go (as it always goes in a free country) with the persecuted. Parliament and the Courts will be helpless. They may disestablish the Church, and on that day there will be one hundred times as many chasubles and altar tapers as there are now. Such things are not put down by force. The pillory and the stake cannot do it; it wants the secret torture of the Inquisition, and the iron nerve of Giampetro Caraffa; and I do not believe your Grace has any wish for either, if the country would allow their exercise.

Let me ask what has been the result of Judicial and Legislative action hitherto. Lord Campbell's Judgment against Baptismal Regeneration was resisted by the entire High Church party, with the result of giving the doctrine an almost unquestioned ascendancy. Lord Westbury's Judgment in the "Essays and Reviews" case elicited the combined resistance of High and Low Church, and obliged the Primates to issue Pastoral Letters to explain it away. The several Judgments on ritual are substantially in accordance with general practice, yet they have been so managed by the lawyers as to augment the strength and resolution of the Ritualists at every stage. They have disturbed us all and settled nothing. Mr. Ridsdale's submission was to your Grace as his Bishop, given as soon as you spoke, and for all that appears would have been easier given without a prosecution. Mr. Tooth's imprisonment was the direct result of Lord Penzance's temporal character, and could not have occurred under the old jurisdiction. On the whole, Ritualism is more aggressive, more confident, and daily increasing in adherents. For the first time Disestablishment has a party in the Church; and such authorities as Lord Coleridge and the Bishop of Durham declare the crisis to be perilous beyond precedent. Your Grace is denounced, at this moment, for presiding over a Congress which betrays the truth by mixing up the loyal and the disloyal in one assembly. And the gentleman who sounds the tocsin would, under a sounder state of discipline, have been excommunicated for deserting the bishopric to which he was sent in West Africa, and a second time for usurping a bishopric, to which he has not been sent, in Scotland. This is so far the result of governing the Church by prosecutions and penal laws. It needs but another law, giving our churchyards to Dissenters, in the teeth of the protest of thirteen thousand of the clergy, and the anarchy will be complete.

Do we ask, then, what is the best way of promoting common action? My answer is, "To act together." How shall we bring about mutual toleration? I reply, "By tolerating one another." I am as anxious as any one to repel the Romanising tendency that has undoubtedly crept in; but I would do it by spiritual weapons, not carnal ones. Let our Bishops reprove, rebuke, exhort with all long-suffering and doctrine, in meekness instructing those that oppose themselves, if God, peradventure, will give them repentance to the acknowledging of the truth. Let the apostles and elders come together to consider of this matter. The Chnrch has not lost the Spirit of Counsel and Might. But let us not be diverted from the weightier matters of the law to the mint, anise, and cummin of vestments and candlesticks. Let not the successors of the Apostles exchange the keys for a lion's mouth, gaping for the accusations of falsely aggrieved parishioners. My Lord Archbishop, *stop the prosecutions!* repeal the Public Worship Act! and give your powerful mind (I beseech you) to such an amendment of the Court of Appeal as may replace the Church in her former relations to the State, and give us back the Constitution which your Grace and I subscribed to when we entered Holy Orders. This is my humble contribution to the vital question which your Grace has proposed to the Church.

I have the honour to be, dear Lord Archbishop,
Your most faithful servant,
Beeford, Oct. 9. GEORGE TREVOR, D. D.

Miscellanea.

THE ECCLESIASTICAL ART EXHIBITION AT THE CROYDON CHURCH CONGRESS.

No doubt, one of the features of the Croydon Congress was the Ecclesiastical Art Exhibition, held in the Skating Rink, contributed to by various firms of church decorators. A few of the most striking objects in the different stalls deserve notice.

In the centre of the large room was the stall of Messrs. Jones and Willis, a firm that exhibited an extensive and choice assortment of metal ware, chiefly consisting of altar-crosses, candlesticks, vases, branches, and the like. One feature in their collection was a very fine brass eagle lectern of imposing size. It is an exact copy of an ancient example formerly in use at Newstead Abbey, and now placed in Southwell Minster. I was also struck with some exceedingly good wrought iron scroll work; a great advance has been made in this special branch of art in late years. Looking round the stall I was attracted by a photograph of the design by Mr. W. Scott Champion for a reredos to be executed in wood and brass for the forthcoming L'Exposition Universelle at Paris in 1878, by Messrs. Jones and Willis. Without slavishly following the French style, the artist has at the same time infused sufficient character into the design, which will harmonise with the well-known specimens of the wooden reredos to be found in Normandy and Brittany, but will equally suit the interior of a properly ordered church in this country. In fact, it seems to me to be a return to right principles to erect the reredos of wood, in which material so much scope can be obtained for the manipulation of color, and it harmonizes with the general features of almost any Church in which it is placed. The design does the artist very great credit, and I have no doubt that the manufacturers will carry it out in the best style. Next came Mr. Buckley's stall. Those who remember his exhibits at Bath during the Church Congress week in 1873, would be prepared for some good work here, and they would not be disappointed. The prominent features were the altar frontals and banners in appliqué embroidery. These were executed in Belgium, and some who have examined the fineness of the work may be surprised to hear that it was all executed by men, as it is found that women there are not able to compete with the sterner sex in delicacy of manipulation. But, notwithstanding the beauty of the work, I cannot help saying that there is a certain hardness about it which displeases me when I contrast it with the examples which I have seen from the needles of those connected with the East Grinstead School of Embroidery in Queen-square, Bloomsbury. At this stall Miss Bennett shewed some work, and very good work too, done by a set of needy girls whom she employs at Wimbledon. I must not close my notice of the contents of this stall without drawing attention to the specimens of embossed velvet which Mr. Buckley exhibited. It was very good indeed, and although, personally, I do not like velvet for church work, others may differ from me, and, if they do, I would recommend them to inspect Mr. Buckley's stock.

On the other side of Messrs. Jones and Willis' Stall, Mr. Hodges displayed his numerous contributions to Church literature, amongst which Mr. Baring-Gould's volumes of the "Lives of the Saints" were prominent. I believe that Mr. Hodges had a leading part in getting up this exhibition, and, as a whole, it does him great credit. Next we must inspect Mr. Frank Smith's Stall, where we also find some very good embroidery. I do not go in very much for the Vestiarian question, but I must say that I was rather surprised to see, as one of the prominent features in this exhibit, a very good linen chasuble with the Y cross worked on the back in red cotton, forming a vestment perfectly well fitted for all ordinary purposes; but in itself quite far enough removed in appearance from the surplice to make one wonder why a priest who consented to wear that at the altar should not put on something much better. However, every man knows his own business, and all that is essential is really that some distinctive vestment should be used at the Holy Communion, to make a contrast between it and the ordinary choir office, where priest and choristers are, to all intents and purposes, robed alike. Mr. Frank Smith also showed some good embroidered stoles, and when I asked how it was that a firm which had previously been in such a highly "respectable" way of business, and had catered exclusively, as I supposed, for those clergy who did not rise above the ordinary cathedral model at highest, the attendant told me that his employers had found it necessary to develope in order to meet the increasing demand for a more advanced type of Church Vestments. So much, thought I, for the Purchas and Ridsdale Judgments.

Messrs. Hart, Son, and Peard's stall was especially noticeable, containing, as it did, probably the most valuable collection of Church metal work exhibited at Croydon. Amongst their exhibits appeared a replica of the late Bishop Wilberforce's pastoral staff, designed, by the way, by himself, and very well designed too, the original of which has, as I have been informed, been worked into the screen recently erected in Winchester Cathedral in memory of Dean Garnier.

Amongst the more noticeable things there was a pair of silver gilt cruets on a tray, copied from a French design of Louis XIII. date, yet being late Gothic work, not renaissance. There were, also, examples of wrought brass work, very fine, but of course very expensive, and, so far as mere appearance goes, not any better than the ordinary castings which come from the hands of a far more common-place artizan than the one who executed the examples I speak of. On this stall there was some finely-worked brass altar-rails, designed by Sir G. G. Scott, almost exactly like those which are to be seen in Durham Cathedral.

Messrs. Cox and Sons, of Southampton-street, Covent-garden, had the best position in the room, and, so far as general effect was concerned, their stall was, perhaps the most noticeable of all. I must give well-deserved credit to Mr. Yorke, their manager, for his clever arrangement of the articles displayed.

I doubt whether many visitors found their way into a little room which had been appropriated by the representative of Messrs. Hardman of Birmingham. Their display was small, but very choice. Especial mention must be made of a novelty which this firm has recently introduced. All sacristans know how much trouble it takes to keep brass work in good order, especially where churches are damp. To remedy this Messrs. Hardman produce nickel plated goods, at a cost but little in advance of brass, which have the advantage of not easily tarnishing, and which are readily cleaned. I recommend my architect friends to examine these. This firm also exhibited a fine window representing the anointing of our Blessed Lord's feet by Mary, which took a medal at the Philadelphia Exhibition. Messrs. Pratt's stall was noticeable for the variety of goods displayed, and for the practical character of its occupant's inventions. Their Communion bags are now so well known that they scarcely need mention, and the "Tennessee Satchel," which is, I believe, based upon an idea thrown out by Bishop Quintard when he was last in this country, can scarcely fail to be a boon to missionaries and others when traveling.

One sign of the extent to which the Church revival of the present day has reached is evidenced by the fact that Messrs. Chubb, the well-known locksmiths, have taken to ecclesiastical metal work, and very good indeed were the specimens which they showed at Croydon. Next to their stall was that of Mrs. Platt of 72, Berners-street, whose embroidery struck me as very good. This lady showed an exceedingly fine example of a transfer of old Roman work on to a new white satin ground. There was also a good cope in her collection made of soft white silk damask, and also a very handsome worked curtain border in the Queen Anne style, very effective, and well suited to those who are blessed with long purses.

I have no space to dilate upon the admirable exhibits of Messrs. Mayer and other Church Art manufacturers, for as yet I have said nothing of what was really one of the chief features of the exhibition—I mean the display of improved hearses and coffins shown by Messrs. Dotteridge Brothers, Glazier, Vigors, and Hatchards. The open hearses are certainly an improvement upon the horrible carriages for the dead with which we are too familiar, but there is still plenty of room for something better than those shown at Croydon. The hand-hearses for country use were, however, to my mind, very satisfactory, and especially those with only a pair of wheels, as in these the whole of the upper part can be lifted off the axle and thus form a hand-bier for carrying the body into the church. There were many varieties of American coffins, which, to my taste, were exceedingly ugly, though possessing certain sanitary advantages. The introduction of a sheet of plate glass at the head enables the survivors to see their deceased friend to the last. Mr. Dotteridge has apparently taken one or two hints from these coffins, and has produced one which I imagine will be far more in accord with English tastes. He told me that he was able, by means of his new machinery, to get up one of these improved oak coffins, partially coped, and ornamented with a brass cross, in about six hours. Personally, I object to oak coffins, as the process of decay is so slow, and I should gladly see the introduction, on a large scale, of Mr. Seymour Haden's baskets, but I understand that at present they are very little used, except for children. The London Necropolis Company has patented a new sort of coffin made of papier maché, which is said to decay very quickly, and, indeed, to be an improvement upon the wicker work. These I have not seen, and it is a pity that some specimens were not exhibited at Croydon.

The Ecclesiastical Art Exhibition was a great success so far as visitors were concerned, for at times the place was crowded. I heard that the Archbishop had been round, and after careful inspection had said that he was greatly pleased. His Grace is the most incomprehensible being I know, for while avowing the utmost dislike for Sacramental doctrine he could yet regard with satisfaction altar-crosses, chasubles, copes, vases, candlesticks, embroidered "ribbons," as he once insultingly designated stoles, and a variety of other things designed to give external dignity to the altar service.

Thus much for the Ecclesiastical Art Exhibition, which has done good in its way by accustoming the eyes of the people not used to such things to a variety of beautiful and appropriate altar furniture and other matters connected with church decoration. Many would go home and talk about these things, and wish to have them in their own churches—a considerable step towards obtaining them. Previous art exhibitions of the kind have done much in this direction, and the one at Croydon will not be thrown away.

THE RIDSDALE JUDGMENT DISCREDITED.

Sir Fitzroy Kelly, the Chief Baron of Exchequer, shows some trepidation that his remark on this Judgment that it was "based not on law but on policy," should have got into the newspapers. He writes a letter to the Rev. P. Constable Ellis (the "chaplain" referred to), explaining his position, which letter he sends to Lord Cairns (the Lord Chancellor). Cairns rather rebukes the Chief Baron, stating it as a rule of Privy Council that individual dissents were not to be made public, and for this he quotes only an order of *Star-Chamber* in 1627. This is a good authority to refer recent Privy Council Judgments to, and eminently appropriate. The old Presbyterian lawyer doubtless likes that precedent.

We simply give Baron Kelly's letter to Mr. Ellis, as really containing the whole gist of the correspondence:

8, Connaught-place, W., Oct. 22, 1877.

To the Rev. P. C. Ellis—Dear Sir: My attention has been called to a newspaper in which you are reported to have said that I had described the Ridsdale judgment as an "iniquitous one," and had added "that it was not a judgment based upon law, but upon policy." Your memory is inaccurate as to my having used the expression "an iniquitous judgment." If I had done so, it certainly should not have been repeated, and I should have much regretted that by any inadvertence such an expression should have fallen from my lips. I may have hazarded an opinion that there was much of policy rather than of law, though perhaps unconsciously to themselves, in the judgment of the majority of the judges. I certainly authorized you to say, as publicly as you thought fit, that I had dissented from the majority of the judges, and I expressed the regret which I felt, and shall feel to the last moment of my life, that my earnest request to the court to declare my dissent from the judgment whenever it should be pronounced was disregarded and rejected, supported as it was by a number of precedents, in which the dissent of archbishops and bishops and of many eminent and distinguished judges was publicly declared when the judgment of the court was delivered. In the Gorham case, 1850, the dissent of the Bishop of London and of Lord Justice Knight Bruce was announced with the judgment. In Williams' case, 1850, the same privilege was allowed to the Archbishop of Canterbury and the Archbishop of York, and their dissent declared. In Sheppard *v.* Bennett the judgment was stated to be the judgment of the majority only. And in Liddell *v.* Westerton it was publicly announced that the judgment of their lordships was unanimous.

I had, and have, one strong and decisive reason for desiring that my dissent from the judgment in the Ridsdale case should be publicly known, and it is this:

In July, 1866, a body of gentlemen called the "English Church Union" submitted a case to myself, and I believe, eight other counsel, all then at the bar, upon the precise question of the legality of the vestments under the rubric in the Prayer Book which arose in the Ridsdale case, and we all, without doubt or hesitation, declared it to be our decided opinion that the wearing of vestments was authorized by the rubric in the Prayer Book. We all considered that the language of the judgment of five of the most eminent and distinguished judges that ever adorned the bench, as pronounced in Liddell *v.* Westerton, was decisive upon that question. And this opinion was subscribed by the authoritative names, among others, of the late Lord Chief Justice Bovill; of the present Lord Chief Justice of the Common Pleas, Lord Coleridge; of the now Lord Justice James; of the President of the Probate and Divorce Court, Sir James Hannen; of Sir Robert Phillimore, the judge of the Admiralty Court all Privy Councillors), and Dr. Deane, Mr. Prideaux, and Mr. Cutler. This opinion was printed and published, and extensively circulated throughout England, not by any of us, but by the Church Union; and I cannot doubt that it must have induced a great many clergymen of our Church to believe implicitly in the legality of the vestments, and it may be, in many cases, to assume and wear the vestments accordingly. And I do not hesitate to say that if, at any time before the judgment in the Ridsdale case was about to be delivered, I had changed my opinion or entertained the slightest doubt of its correctness upon this important question—still more, if I had thought that a single clergyman of the Church of England could have been convicted of a criminal offence for having acted upon that opinion—I should never have forgiven myself if I had not immediately taken measures to warn the clergy of the Church of England whom that opinion might have reached, and actuated in their performance of Divine Service in their respective churches, that the opinion was erroneous or even open to question, and that they must no longer believe it to be a true and correct statement of the law. It is, therefore, to clear myself from the imputation of having misled I know not how many clergymen of the Church of England, and, perhaps, induced them to violate the law, that I have done my best to make it known that until the judgment in the Ridsdale case was about to be pronounced, I, in common with the eminent judges who had concurred with me in the opinion in question, or such of them as survive (with a single exception), verily and conscientiously believed, and was justified in leading others to believe, that the wearing of these vestments was authorized and sanctioned by law. I remain, dear Sir, faithfully yours,

FITZROY KELLY.

THE RIDSDALE JUDGMENT.

THE MINIMUM OF LAW.

Concurrently with the defensive movement, two other movements of pacific aggression must be pushed *totis viribus.* They are both of them essential elements of our policy; they have been present to our mind while we have been urging these counsels of caution, which we should never have thought of advancing except as balanced by these processes of practical action. The first is, that the advancement by precept and practice of the Eastward position must be vigorously maintained; and the second is, that the re-creation within the Church of England, from the summit downwards, of the principle and practice of the Eucharistic dress, must be systematically undertaken by help of the machinery which the Ridsdale Judgment itself has placed in our hands. How this is to be done we have already indicated. We make sure that the bishops, in obedience to the obvious dictates of fair play, will coöperate with this movement by also submitting the law of their own vesture to that impartial examination which the Ridsdale judges in effect challenge when they call rather marked attention to the episcopal dress before passing on to take sharp measures in regard to the vesture of those whom we used to hear University preachers term "the inferior clergy, the priests and deacons." No Puritan scruples can affect the conduct in this respect of the Archbishop of Canterbury, and of the dozen or so bishops who took part with him, all of them gorgeous in scarlet chimeres, in the stately consecration in S. Paul's of the Bishop of Truro.

We have reached the close of our examination of the Ridsdale Judgment in its ritual aspect, and will sum up in a tableau the worship, partly compulsory and partly permissive, which the judgments in Liddell *v.* Westerton, Beal *v.* Liddell, Hebbert *v.* Purchas, Boyd *v.* Phillpotts, Ridsdale *v.* Clifton, and Hughes and Williams *v.* Edwards, have allowed to or imposed upon our cathedrals, and which we are, therefore, bound to assume must be after the Church Association's own heart.

Undoubtedly the parish priests to whom their conscientious inability to read the Ornaments Rubric as if "not" came between "shall" and "be retained" is an ever-present anxiety may very naturally look upon any reference to legal use in cathedrals in the light of the old proverb about two men, a hedge, and a horse. But, bound as we are to review the situation in cool blood, and with a single eye to the defensive strength of the High Church party, we cannot in duty to our cause abstain from putting forward these considerations in their fullest strength. We shall present a picture of worship, not as it may be offered by some vicar on the responsibility of his own liturgical studies, and in dread of aggrieved parishioners, but in a cathedral led by the "principal minister"—bishop, or dean, it may be—in designed conformity to the rulings during the last twenty years of the Judicial Committee.

The scene shall be the moment of the Consecration Prayer, at the altar at the end of the deep choir, separated from the nave by its high screen crowned with a cross (Liddell *v.* Westerton), as at Ely, Lichfield, and Hereford. The stalls are full of clerks in surplices, while the graduates wear hoods, as the Advertisements command. The Lord's Table is vested with some richly embroidered frontal of the colour of the season (Liddell *v.* Westerton), and at its side the credence testifies to the Catholic doctrine of the oblation (Liddell *v.* Westerton). Above the Holy Table itself, so as not to be attached to it, is a shining cross (Liddell *v.* Westerton and Beal *v.* Liddell). On each side are candlesticks of precious metal with candles, and if the day shine rather gloomy through the pictured windows, these will certainly be lighted (Dr. Lushington's unappealed Judgment in Westerton *v.* Liddell). If there are also vases of flowers (Sir R. Phillimore unappealed in Hebbert *v.* Purchas), a recent speech of the Archbishop of Canterbury still further justifies them. Behind is a magnificently sculptured reredos with the Crucifixion, or the Resurrection, or the Ascension, in high relief (Boyd *v.* Phillpotts, Ridsdale *v.* Clifton, and Hughes and Williams *v.* Edwards). The celebrant stands, as he is permitted, in front of the Holy Table (Ridsdale *v.* Clifton), and he wears—not because he is permitted, but because he is compelled—a surplice and cope (Ridsdale *v.* Clifton), unless he happens to be the bishop, in which case he has, no doubt, in addition his pastoral staff, while his choice may lay between a cope and a chasuble. The priests who have acted as Epistoler and Gospeller stand ready to assist at the distribution of the sacred elements, and as they are ordered to be vested "agreeably" to the celebrant, they believe in consulting history that they best fulfil the order by themselves wearing copes of a less rich character than those of the principal minister (Ridsdale *v.* Clifton.

All this picture may be cold comfort to the men who anticipate passing under Lord Penzance's axes and harrows; but as a demonstration that the ritual of the Church of England can, as interpreted by the modern decisions of the actual Court of Appeal, represent an ecclesiastical system artistic, historical, traditionary, sacramental, Catholic, it is invaluable. When it contemplates this result as we present it in its entirety, the Church Association "cannot but rejoice with devout thankfulness," for there—manifestly revealed to its perception—stands the ceremonial of the mother churches of the English dioceses, moulded, welded, annealed by its own assiduous handiwork; while adstraction being made of the compulsion of copes, the same things by the same authority are legal use in every parish church; and —as we believe must be the irresistible inference from the Ridsdale Judgment—when the bishop officiates in any one of them at mattins or evensong, at confirmation or consecration, no less than at the Eucharist, then in such church, for that function, the cope revives with the pastoral staff, unless, indeed, the Spiritual Father chooses rather to assume his chasuble. —*Church Quarterly Review.*

For The Church Eclectic.

ARCHDEACON DENISON AND THE BISHOPS.

MY DEAR DOCTOR: In the year 1852 I presented a letter of introduction to the brave and famous *Geo. Anthony Denison* Archdeacon of Taunton. I was much impressed then with his earnestness in the cause of Church Reform and his freedom from the taint of secularity. My stay in his secluded rural parish of East Brent was limited to a few hours, yet in that time he showed me over his ancient and venerable church, and talked with the utmost freedom of the current Church questions of the day. I remember well how indignant he was then that the whole Bench of Bishops were sitting in Parliment, listening to secular debates, when they should be attending to their Dioceses. And when I expressed to him my disappointment, at the poor condition of those magnificent Cathedrals in that day, (now greatly changed for the better) I remember well his exclamation, "I wish they would make me Dean of Salisbury. I'd show them what use to make of a Cathedral." "Well what would you do Mr. Archdeacon?" I asked. "Why, I'd have a pulpit in the centre of the nave, and have the best preachers in the land, and the place filled to overflowing with a vast congregation every Sunday. *That's what I'd do for one thing.*"

And so he went on with his earnest delightful talk, leaving an impression on the mind of his youthful listener which will never be effaced. Well, he must be nearly seventy years of age now, and *he has not* "*gone back on himself*" one particle. He is true to his early principles and has the courage of them. I have just read in my English paper a notice of one of his many vigorous pamphlets which I send you that *some of our Bishops who go to the next Lambeth Conference may see the estimation in which their English brethren are held by many Churchmen on the other side and act accordingly.* "*Secularism*" *is a snare which besets all of us alike.*

T.

"Archdeacon Denison has republished, with a new prefatory note, a pamphlet which he originally issued as far back as 1851. *Why should the bishops continue to Sit in the House of Lords*? (Parker). It was first forced from him, he tells us, by the unsatisfactory conduct of the Bench in committee of the National Society, conduct which was to have its legitimate issue later in the Elementary Education Act of 1870. The main gist of the indictment is that the nomination of bishops by the Premier of the day stamps each prelate at the outset as a political partisan, causes him to be chosen largely, if not mainly, to secure a vote in the Upper House, gives a secular tone to the bishops themselves, widens the distance between them and their clergy, and distracts their time and attention from their diocesan functions, which are neglected while they are up in London. Curiously enough, he does not, either in the original pamphlet, or in the new and vigorous preface, urge what to our own minds is the most adequate reason of all for expelling the bishops from their seats as Peers. It is that no instance whatever, at any rate since the Revolution of 1688, can be cited in which the spiritual Peers as a body, and very few instances as individuals, have been on the side of truth, justice, public morality, and the good of the English people. They were not found with Romilly, when he strove for the mitigation of our once sanguinary penal code; they were not with Peel when he laboured for cheap bread; they never protested against the opium war with China; they have never been the authors, nor even the champions, of any Bill intended to diminish suffering or to allay class resentments. Lord Shaftesbury has done much which Fathers in God ought not to have left to a layman's initiative. More, it is to their lordships we practically owe the accursed Divorce Act, which they not only failed to oppose collectively, but which their present chief, who pretends to talk morally about the 'Priest in Absolution,' was mainly instrumental in carrying through the Lords; and how they eagerly flung themselves into the dirt of the Public Worship Regulation Act, destructive as it was of their own jurisdiction as well as of Church rights and liberties, is a story of yesterday. They have been unjust stewards, and have not been even clever enough to propitiate Mammon. As to their conduct in respect to the Catholic Revival, we will quote, in closing this notice, the telling words of the Archdeacon, newly prefixed to his former brief:—'It may not be without its use to recall here (see p. 41) the fact that the trouble about revival of 'Ritual' and the mismanagement of the trouble by the bishops had come to the surface in 1851. It is only to express a feeling very common with Churchmen, and by them expressed in and since 1851, to say that it is to this unhappy mismanagement that the present condition of the 'Ritual' question is principally due. If there have been here and there cases of haste and want of consideration, who is it that are ultimately responsible? I say it is the bishops who are ultimately responsible; not the priests. For let us look at the course of the mismanagement in its broad outlines. Not only what is now commonly called 'Ritual,' but order, and decency, and reverence in our churches, and in the ministrations of bishops and clergy themselves, with fitting care for the churches and their surroundings, had become uncommon things. The revival of order, decency, reverence, and, in its due time of 'Ritual,' was a necessary consequence of, and supplement to, revival of docrrine. The thing had to be done, and has to be done. There was, there is, no escaping from it, however distasteful to the un-Catholic mind. It was a difficult thing to do for more reasons than one,—chiefly, for the reason of past neglect and consequent disuse. Now who were upon every account the natural persons to do it? To thoroughly and dispassionately consider the whole case, in its ecclesiastical and historical aspects, and in its true doctrinal connection—to frankly and fully acknowledge the right and the necessity of revival—to give united counsels of tenderness and discretion in dealing with the revival of 'Ritual' as of a thing good in itself, but fallen into disuse by coldness of neglect, and easily capable of vulgar misrepresentation—to guide and regulate the entire movement with united and fatherly hands,—and not to leave to the individual discretion of the priest the dealing with a matter which consciences could not be satisfied to pass by. The bishops were, and are, the persons. Have the bishops done these things? Not one of these things. So far from it, they have dealt from first to last with the revival simply as with a mischief and a wrong; as a thing no part of which ought to be conceded that could possibly be withheld, and, as such, they have devolved to ultra-Protestant licence, and, through it, to Parliament and the courts secular, the business of 'stamping out' 'Ritual.' For the people at large, they have encouraged them throughout to identify care for the 'Ritual' of the Church of England with concealed love of Roman Catholicism; and so it has come to this that we must either obey what, in the case, *it is our duty to God not to obey*, or we must be persecuted, prosecuted, inhibited, deprived, beggared."

Correspondence.

THE CHURCH CONGRESS IN NEW YORK.

New York, Nov. 12, 1877.

To the Editor of the Church Eclectic:

In reply to your request for some account of the Church Congress recently held in this city, I send you an article of mine from one of the leading religious papers here, and I give a few additional remarks suited perhaps to your select and thoughtful circle of readers.

The Congress was not looked forward to with any especial enthusiasm here, and it did not open with any great promise. The opening service at Trinity Chapel, however, was well attended, the Sermon of Bishop Bedell was careful, weighty and earnest, and the Celebration of the Holy Communion was made with the impressive adjuncts of good music, reverent manners, and many participants. The length of these opening services, however, and the mistake as to the time of beginning them, kept the audience at Chickering Hall waiting more than an hour, and probably thinned the numbers out considerably. The first two speakers, who gave well written and valuable papers, were architects unused to public speaking, and the interest hardly may be said to have begun until the Rev. Dr. Nevin of Rome rose with the lamented Dr. McVickar's charming, but unfinished essay, and with his sympathetic and searching tones, won the ear and heart of the audience; and then Rev. C. W. Ward came in with his vigorous and ringing words, and carried the people by storm. The feeling thus started did not die out during the entire four days. The first evening meeting was crowded, and the great assembly listened with serious approbation to Bishop Littlejohn's terse and cogent essay upon Church and State, whilst the more free and easy speakers like Dr. H. M. Thompson carried the house away with enthusiasm.

The morning audiences constantly gained in numbers and weight, and closed on Friday morning with a large attendance in the storm, and the evening audiences were larger than could be accommodated, and several times were overflowing. The entire session was, as a whole, a decided success, and as far as I am able to judge, the impression has been most favorable. Our clergy, the Bishops who were here, and those of our solid laity whom I have met, speak respectfully of the Congress, and appear to think that a good and substantial work has been done here for practical humanity, generous culture and true religion, under the auspices of loyal Churchmanship.

In the first place there was a *great deal* in this Congress to reward attention and to repay the time and care given. There were some twenty carefully studied and well written essays, that are a valuable contribution to Christian scholarship; and the range of subjects was such as to meet serious wants and to treat vital issues of the Church and the age. The Christian View of Architecture and of American Social and National Life, of Spiritual Forces in Civilization, the Popular Press, The Pulpit, Popular Amusements, Charity, The Indian Tribes,—these eight subjects presented points of eight great branches of Christian study, and the discussions were generally pertinent, comprehensive and edifying. The Committee desired to give one meeting to a subject more purely theological or critical, but they probably judged wisely the demands of the place and the occasion by doing as they did and keeping within the range of practical religion.

Then in the second place, there was a *good spirit* in these meetings. Nearly all the speakers and writers did their work seriously, and the ruling temper was kindly, earnest and devout. Ability of a high order was manifested in various directions. There were Masters in Art, Social Science, jurisprudence, ethics, philosophy and theology, whose words did honor to themselves and their Church. There were elders who earned their reputation for wisdom, and young men who have won a name for sound thinking and brilliant eloquence.

The *good fellowship* of the session was memorable and effective. There were no assaults and retorts, no unhappy personalities of any kind. The audience was remarkably sympathetic, and at times on fire with applause and delight. A certain tenderness and reverence pervaded the meetings, and made them devout in the midst of their freedom—a fact which perhaps came from the persuasion that whilst sailing upon swelling seas under a merry breeze with the canvas all up, they were in the safe old ship with the red cross at the mast head and the good Master at the helm, upon a voyage which began with the Holy Communion and was to end with the Gloria in Excelsis. The Bishops were there in full force, and whether in the chair or on the benches, they were cordially welcomed, and their words were gladly heard. They showed their human side, which should be seen as well as their ecclesiastical authority, and they gained alike as men and as bishops by their ability and fervor. Such thorough papers as Bishops Littlejohn, Lay, Clarke, and Whipple read to the Congress, and such offhand speeches as those of Bishops Tuttle, Dudley, Elliot, Hare, the Bishop of China, and others, told mightily upon the audience, and gave to many a new view of the power and character of our Episcopate.

Of course no sensible man will be in danger of regarding this Congress as the rival or the substitute for other bodies of official and legislative character. The value of this Congress lies in what it claims to do, and in its letting alone what is not its proper business. Its work is not to make laws or to distribute offices, but to present important subjects for discussion and to arrange sessions which shall be both instructive and edifying at the time, and help on the piety and charity, the culture and devotion of clergy and people afterwards. Its aim is not to change the *constitution* but to quicken the functions of this Church, where healthful life depends upon the wise combination of the *variables* which are functional with the *constants* which are *constitutional.* The organization of the Congress is under the constitution of this Church, and its functions, whilst having variable elements, are subordinate to the constancy of our Church order. The Bishop of the Diocese is the regular President, and the subjects chosen and the speakers selected are all safely left in the hands of a judicious and effective Committee, whose work fails at once if it runs counter to the serious conviction of the best judgment of the Church. The Mother Church of England gives us this institution, and our American Church promises to use it in such a way as to make her more than ever the guide and strength of the English speaking race this side of the Atlantic.

Only one criticism can be made against the conduct of this New York session, and that is a serious one—no less than the frequent breaking down of the wholesome law of limiting readers to twenty-five minutes, chosen speakers to twenty and volunteers to ten minutes. This rule comes from England, and has heretofore been carried out in America with success. It works well, and by giving three minutes to each reader or speaker before his time expires, he can bring his words to something like a rounded conclusion, and even if he is cut off abruptly, it is better to be a little tantalizing by a pinch, than to weary hearers by a surfeit. Great wrong was done several times by allowing some speakers to exceed their time, and thus to defraud the audience of the privilege of hearing the tingling ten minute speeches of eloquent volunteers whose names were on the list. The fault was due to several causes, but it should not be repeated, and probably will not be.

S. O.

THE CROYDON CHURCH CONGRESS.

October 7th–10th, 1877.

The Church Congress of England has completed its cycle with this, its 17th meeting. Beginning with a small gathering of earnest-minded men at Cambridge, in 1860, it has fairly passed through its "pooh, pooh" and "bow-wow" stages, and has arrived at the diguified state of a body presided over by the Archbishop of Canterbury, and thought worthy of praise or censure by the London papers, as the case may be. One of the marked features of this meeting was the large space which the *Times* gave up daily to the reports of the proceedings; and its editorial essays on some of them —no short "penny-a-line" paragraphs, but long, carefully-written papers, as if the doings at Croydon were something which needed to be looked after by the oracle of the British reading public. All this tells of awakened life and energy.

The Congress services were commenced on Sunday at the parish church with celebration of the Holy Communion at eight and half-past nine o'clock, followed by Morning Prayer, Litany and Holy Communion at eleven, with sermon by the Bishop of Oxford.

The *Bishop of Oxford* (Dr. Mackarness) took for his text Phillippians i.18, "Every way, whether in pretence or in truth, Christ is preached, and I herein do rejoice, yea, and will rejoice."

THE FORMAL OPENING.

A full account of the opening service appeared in the *Times* of Wednesday, Oct. 10th:

The opening of the Congress on Tuesday was preceded by Divine service in the parish church of St. John the Baptist, Croydon. The Archbishop was preceded by the Bishops of St. Albans, Lichfield, Oxford, Chichester, Rochester, Argyll, Guildford, Dover, Sydney, Grahamstown and Sierra Leone, Bishops Jenner and Anderson, besides a number of clergy and a large choir.

The sermon was preached by Canon Lightfoot, who was well heard throughout the building, from Ezekiel i.4: "I looked, and behold, a whirlwind came out of the north, a great cloud, and a fire."

We give a brief extract:

Since the time of that early Church assembly in the dim and remote past, when these islands were first represented in the deliberations of the Church, the Council of Arles, there have been numberless synods, convocations, ecclesiastical gatherings of different types and for varions ends; but these congresses have a character and a value of their own. It is surely no small gain that the members of our Church are found to muster year after year in ever increasing numbers—clergy and laity, representatives of all schools and types of thought, men of all positions in life—to exchange ideas, to understand others and to make themselves understood, to quicken their sympathies and enlarge their views and stimulate their energies by the contact of mind with mind and the communion of spirit with spirit. But the Congress of this year has a significance of its own. We meet today, perhaps in larger numbers, certainly under a higher sanction, than heretofore. We are gathered together for the first time under the shadow of that great see, which even under papal domination was regarded as second only to Rome in Latin Christendom, and which, liberated from that yoke, has certainly not lost in importance by the world-wide diffusion of the English race and language—a see which, in its first beginnings, was ennobled by an Augustine and a Theodore, and in after ages was graced by the saintly scholar Anselm, by the patriot statesman Stephen Langton, by a long line of famous names, which it would be difficult to match elsewhere. In this year's meeting the Congress may be said to have stormed the citadel of the English Church.

This being so, we are especially bound to take care that the temper of this meeting be not unworthy of the occasion. The dangers of ecclesiastical gatherings are notorious. From Julian to Gibbon the strifes of Churchmen have been a fertile theme of scorn to the enemies of the faith. They have neutralised the sufferings of many a martyr, and drowned the eloquence of many an apologist. While on the battle-field of Christian souls the attacks of foes from without have slain their thousands, the quarrels of parties within have murdered their tens of thousands.

It is related by Bede that when the native British bishops were about to hold a conference with St. Augustine, the Apostle of England, they consulted a certain anchorite famed for his sanctity and wisdom, whether they should abandon their own traditions and adopt the teaching of this foreign missionary. "The Lord," he replied, has said: "*Take my yoke upon you, and learn of me; for I am meek and lowly of heart.* If this Augustine, therefore, is meek and lowly of heart, ye may well believe that he himself beareth yoke of Christ, and presenteth it to you to bear; but if he is ungentle and proud then plainly he is not of God, and we may not give heed to his word." "But how," they asked, "how are we to ascertain this?" "Arrange it so," he replied, "that he and his come first to the place of synod; and if, when you approach, he shall rise to greet you, know that he is a servant of God, and listen obediently to him; but if he shall spurn you and refuse to rise in your presence, though ye are more in number, then do ye also spurn him." The advice was taken. Augustine did not rise. And the British Church was hopelessly alienated. It was a simple, foolish test, you will say. Perhaps so; I know not; but is not this a type, an apologue, a parable of the disastrous spirit in which from age to age Churches have fostered animosities and created schisms by stiffness, by want of sympathy, by severity and unfairness to opponents, thus engendering an exasperation which blinds the eyes to the real points at issue? As we read the history of the great Nestorian and Monophysite schisms, for instance, must we not honestly say that no small share of the blame lies at the door of the orthodox party who triumphed at Ephesus and Chalcedon? By their bitterness and injustice—by the display of a temper which had nothing in common with Christ—they made the better cause appear as bad as the worse, and they forced their antagonists into a position where concession or retreat seemed impossible. And, meanwhile, what is the impression made on those without by this unlovely spirit which, reversing the Apostle's language, resenteth all things, suspecteth all things, feareth all things, imputeth all things? The condemnation of ecclesiastical synods by the illustrious Cappadocian father, who himself presided at an Ecumenical Council, has passed into a proverb. These annual Church congresses have done something to create a more favorable impression. Let this year's meeting be a brighter example than any.

THE ARCHBISHOP'S INAUGURAL.

The following shows its keynote:

These assemblies, if they do nothing else, show life and motion—they suggest, year after year, many improvements in the ordinary system of our proceedings. They show very often old truths in a new light, through the freedom of discussion which these conferences encourage. They are also manifestations, no doubt, of that living voice of the Church—the expression of which many long for in the present day. (Cheers.) Each of these four heads is worth thinking of, although each of them perhaps may also require a few suggestions lest we misunderstand what we mean. To show life by sound and motion is a good thing. It distinguishes the dead from the living body, but we must remember it is a truth not unnecessary to call to mind in these days that after all not sound but quiet work is what is required of the Church of Christ. (Cheers.) Archbishop Whately was wont to say that we might learn a lesson from the steam engine, for the louder the noise it made, the less the progress of the machine. (Laughter.) It is well that we should remember that in quietness and confidence is our strength. (Cheers.) The voice of the Church may not be heard in the streets and yet it may be doing its work peacefully and well in the sight of Him who is its Lord. Then, again, the suggestion of improvements is a most valuable thing if these improvements are carried into effect, but it is quite possible that year after year we may review the deficiencies of our system, rejoice that we are so clear-sighted as to see where all these deficiencies are, point out the remedies for them, and yet the remedies may never be applied. A writer of fiction has introduced in his book, which is called, I believe, "Great Expectations" two young men who, when they were hard pressed by their creditors, took a satisfaction to themselves in drawing up an accurate account of all they owed, adding up the sum and then shutting the book and saying they had done a good day's work. (Cheers.) It is quite possible that we in our assemblies may add up the sum of all that we owe in the name of improvements to the Church, and yet that no improvements may follow, and we may be as much debtors to the Church as before we began to cast up the account. (Cheers.)

The Church of England, like the Church of Christ throughout the world, has always had its varied phases of thought. Three of them are certainly very prominent. One thinking most of the deepening of individual spiritual life, another fostering a reverent love for the corporate work of the body of Christ, another dealing most with the intellectual problems of the age. And great names, famous in the Church of England and the Church of Christ, may be attached to each school of thought—for the first, Andrewes; for the second, Hall; for the third, Butler. Men of God of each school have been ready to feel for those of the other. As long as all these schools were dead and dullness had come upon each, and men cared little either for their own principles or the cause of Christ, there was no difficulty in keeping the peace. When but one awoke the others might occasionally express a dissatisfied disturbing of their own slumbers by the activity and vitality of that which had awoke, yet still when it was only one that was awake there was little fear of collision. When two awoke it became difficult, and when all three awoke then, of course, there was very great danger that men might mistake the maintenance of their own deep convictions of truth for truth itself, that they might be tempted each to ignore the good in the others. Thank God, we live in the days when all the three are awake; thank God for it most heartily. (Cheers.) There is no set of theologians in this country at the present moment that is not alive and awake and anxious to do its duty according to its own convictions. Then the more necessity for our insisting as we have done now upon those lessons of tolerance and forbearance.

The topic discussed after the opening address by the Archbishop, which was most appropriate and effective, and in marked contrast to the doubting and disparaging speech by the Bishop of Exeter at the Plymouth Congress last year, were as follows:

TUESDAY.

1. Mahommedanism in Relation to Christianity, and the Prospects of Missionary Enterprise Towards It.

2. Christian Faith and Sceptical Culture in their Relative Bearings on Practical Life.

3. The Church in Relation to Trades' Union and Agricultural Laborers' Union.

WEDNESDAY.

4. The Best Means of Promoting United Action and Mutual Toleration Between Different Schools of Thought Within the Church of England.

5. Representative Assemblies of the Church of England, General and Diocesan.

6. Intemperance—Legislative Remedies; Church Action.
7. Pauper and Truant Children.
8. Charity Organization in its Christian Aspect with Reference to Almsgiving and Medical and Provident Institution—their Use and Abuse.
9. The Church in Relation to Public Amusements.

THURSDAY.

10. The Readjustments, if Any, Desirable in the Relations Between Church and State.
11. The Position of Voluntary Schools Under the Education Acts of 1870 and 1876, and the Duty of the Church with Reference to Board Schools.
12. Personal Religion in Daily Life—Christian Discipline—Christian Liberty.
13. The Observance of the Lord's Day.
14. Clerical Finance—Clerical Incomes—Church Expenses.

FRIDAY.

15. The Mutual Relations of the Church and Nonconformity at Various Periods of the Nineteenth Century.
16. The Best Method of Diffusing Biblical and Theological Knowledge.
17. The Study of Prophecy; Its Objects and Importance.
18. The Permanent Diaconate and Lay Help.
19. The Church's Duty Towards Children of the Upper and Middle Classes.

[The late arrival of this abstract compels us to put the rest over to our next—Ed. Eclect]

Church Work.

SUNDAY SCHOOLS: CUI BONO?

BY A LAYMAN.

Mr. Editor: While fully appreciating the force of the argument and admitting much contended for by those who distrust the Sunday School system, as usually carried on, I cannot but deeply regret the apparent tendency of very many honest workers in the Church to treat lightly the usefulness of Sunday Schools, or worse still to relegate to heresy or schism a powerful instrument for good or evil. I, for one, am quite open to conviction, and I know there are many enthusiastic workers for the spread of the Catholic faith, who feel as I do.

First of all, why is it that these clergy, who are conspicuously zealous for the proper instruction of children in the holy Faith of the Church are the ones who "don't believe in Sunday Schools?" Some of the causes, I think, are these:

1. Chiefly, as is the case with some of your correspondents, they dread the defective and even heretical teaching of the ill-informed, worldly care-

less teachers; men and women who know little and care less for the full and unadulterated Catholic faith, whose ideas of Church doctrine are derived for the most part from the Protestant commentaries or superficial, timid sermons; who do not, in any proper degree, realize the necessity of plain, fearless, doctrinal instruction of the young, and so do not rise even to the level of their own abilities.

I am sure no one is more alive than I to the weight of these defects, and if I supposed they were inseparable from Sunday Schools I should yield to no one in my opposition to the system. But who is largely to blame for all this if not the rector? Who is responsible for the doctrinal information of his people, if not the parish Priest? It seems to me not impossible that a rector should, by means of what may be called a "normal class," have the teachers taught. He could once each week, or at such other periods as in his discretion might seem best, bring the teachers under his instruction. This instruction could be directed to the subject of the succeeding Sunday's lesson or to such other points as he might wish the teachers to impress upon the children. Uniformity and soundness of teaching could thus be obtained and an additional advantage gained of personal instruction of a large body of adult members of the congregation in a manner more direct and effective than could ever be gained by sermons or pastoral visits.

Another means of insuring soundness is evidently the use of text books carefully chosen by the rector, and to be *exclusively* used. Many such books are obtainable, published both in England and America, and at a cost of but a few pennies each, as may be seen by a glance at the catalogues of Masters, Hodges, Mowbray, Palmer, Rivingtons, of London, as well as Pott, Young & Co., of New York. Then, again, a short, practical talk to the children before the closing of the school affords the opportunity obtainable in no other way of coming into personal contact with the children and impressing truths upon them vastly more effectively than by dry, soporific sermons or even scanty, thin catechetical classes. Children are social and gregarious. If one goes to S S., others go, and it has been the experience of all Sunday Schools supported by the *active co-operation* of the *rector* that children are by this means more easily brought together and made accessible to the instruction and influence of their parish priest than by any other method.

2. Another cause of less frequent application than the first is the preoccupation of the clergy. I am glad to say that, although harder worked than most men, the parish priest of our day has less cause for self-reproach on the score of laziness than the majority of us; but, of course, if he thinks the good of his children in the Church requires it he ought to be ready to devote an additional hour a week to the Sunday School. His time has been dedicated to the work of the Church and he should be very careful to see that it is used to the greatest purpose

3. Reaction from and dread of Protestantism is, perhaps, more largely than some men are conscious of, a patent cause of distrust in Sunday Schools. But no more silly and unwise is the cry of "Popery" than the willingness to neglect a means of good, because used by, or even the invention of Protestant bodies. Provided no principle be sacrificed, let us use whatever will promote the work of God among men.

4. A more reasonable objection to Sunday Schools is the fear that they may supersede in children's hearts and practice the place of the Church; that they may come to be regarded as, I have heard said, the "Children's Church." Of course, this may be so, but surely not necessarily. The school occupies but one hour, and no child, and, above all, no moderately

Churchly parent, would ever consider that sufficient Church-going for the day and perhaps the week. Moreover I would not for a moment have the catechisings neglected in the Church, and I think it will be observed that in just those parishes where the Sunday School is most thoroughly worked is the number of children greater at the afternoon service at catechising.

But what is the virtue of the Sunday School? What does it accomplish that could not be accomplished by other more strictly Churchly means?

1. I think the most important feature is just that which one of your correspondents has named as the sufficient ground for suppression There is, in my opinion, no such practicable and successful means in the possession of a rector for the thorough indoctrination of the children. By means of his pregnant talk before the close of the session, by means of his previously instructed teachers, by means of his carefully selected catechetical books, by means of a thoroughly instructive and Churchly collection of reading matter, by means of his own collection of hymns for singing, by means of a Church paper for children—by such means as these can an untold amount of good be done, and the Church be provided with sound members. Without the school no such instruction is obtainable. Parents, of course, are the divinely appointed guardians and teachers of their children, but we all know that parents are not always any better instructed than even Sunday School teachers, that they have not the advantage of private, systematic teaching by the parish priest, that their household duties and various cares many times prevent any Church teaching whatever, or, if any, very scanty and superficial.

2. A good Sunday School not only affects the children, but has a direct influence upon the home people. A sound catechism[1] left at home by the child will often find its way into the hands of a parent, and sow good seed of truth. A paper of strict Churchmanship[2] given to a child will often do a work that the rector could never accomplish. A "library book"[3] will teach a truth quietly that would, perhaps, be looked upon as a new Romish innovation, if heard from the pulpit. In various ways, directly or indirectly, does the work of the Sunday School react upon the people at home, and many mothers and fathers, uncles and aunts, have received a truth that would never have gotten a hearing in any other manner.

The near relations, into which priest and children and teachers are brought, afford to the rector an effective means of exercising an influence upon that portion, at least, of his flock, and every rector knows the power he gains over the people when he has their affection, and they know him and he knows them personally and not merely knows them from the pulpit. Every rector, too. is conscious of the difficulty of obtaining such intimate acquaintance with his people.

4. From this more intimate knowledge of each other, by Priest and people, results not only greater mutual love, but the people, children and parents, become bound more closely to their own church and learn to feel a pride and interest in its works and welfare. The disorganizing tendency of wandering around from church to church, or worse, the slothful staying at home and the idle walk, can never find a place in a congregation whose members are zealous for their church, feeling an interest and taking part in its various works and energies. The teachers feel themselves part of the machinery of the parish, and the children do not consider themselves, nor

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[1] *e. g.* "Catechism of the Chief Things, Which a Christian Ought to Know and Believe to His Soul's Health. J. Masters & Co., London, Eng.

[2] *e. g.* The Young Churchman." Published monthly at 16 cts. per annum at Milwaukee, Wis.

[3] *e. g* Those of J. M. Neale, Miss Yonge, &c.

feel that they are looked upon as useless outsiders, with no greater reasons for being there than elsewhere. As a general rule, old and young love to be busy, and in proportion to the opportunity given them of gratifying that desire, in just that proportion will they feel an interest in the work. The argument for Ritual, that if the people are not provided with attractive services in one place, there will be a tendency to drive them to places where they can be had, holds equally true for work, and the great success of methodism is no doubt largely due to the provision made for lay workers. If children and teachers, cannot find Sunday School work in a Catholic Parish, the tendency is to drive them both, either to the erastian schools in our own church, or the protestant bodies around, all of whom will gladly accept anything we may have to give in the way of teachable children or working men and women.

5. In the school, where are gathered the most active members of the Parish and probably the most tractable and enthusiastic of the children, is a fine field from which to select lay workers for the various uses of the church. Already knowing personally the Rector and he knowing from acual experience the capabilities and characteristics of the various members, every opportunity is offered to the Rector for judicious selection, and to the worker for unrestrained consultation with him in regard to the various duties to which he may assign them. They are not afraid to undertake the work required, for they have already gotten into harness; he is not afraid to ask it of them, for he knows them well and sees they are willing to do whatever he asks. They all work under one discipline, for the school has taught the advantage and necessity of subordination. The Sunday School is a first-rate supplier and trainer of lay workers.

6. Besides the inculcation of doctrine, *churchly* church music should be freely used and by use taught, and thus a sadly neglected need of our congregations provided for. A hundred children and teachers, who have been accustomed "to sing praises *lustily* unto the Lord" in Sunday School, cannot refrain, if they would, from singing somewhat lustily, when they get into the church. The choral service at catechetical instructions would be much improved, I think, if the children in the morning had sung the same service heartily in Sunday School. The presence of large numbers of older persons has an intimidating effect upon modest children, and perhaps partly for this reason it is very difficult to induce them to sing out boldly at evensong. But if the same children had every Sunday gone over those same instructions among themselves, they would have very much less hesitation in joining in the praises of God in church. Children love to sing and their silence at evensong is in a large measure due to their bashfulness at singing before an unusual assemblage unaccustomed tunes. Let the church choral service be used at school, and hearty responses will follow from the children, at least in church.

7 By means of the S. S. singing, the Rector is able to discover among the boys the finer voices and best musical ears and so to provide for his choir, if he be so fortunate as to have a boy choir, good voices from among the children of the church. Parish Schools supply this need in some measure, but they are necessarily more limited in number and also fail to reach a large class embraced in the Sunday School. One of the greatest difficulties a Rector or choir master has to encounter, is obtaining eligible boy voices, and any help in that line is certainly valuable.

These are some of the uses of a Sunday School that occur to me, though only a few. The mutual affection of the children and older parishioners; the interest the children see taken in them by the church; the use of children's prayers and litanies, suited to their especial joys and needs; the systematic giving and collection of offerings of the children, to be presented by them at proper times at the Lord's Altar; the weight and importance given to children's work, and their training for such work and in doctrine under the church's direct oversight, these are points which will at once suggest themselves to the thoughtful churchman. It is a serious thing to abandon or discourage any means of extending the Catholic Faith, and especially when such action places in the hands of the enemies and detractors of the Faith a weapon proven so potent. Catechisings are very desirable and I would not, for a moment, do away with nor restrict them, but no more would I hamper the Sunday School properly conducted under the oversight and control of the clergy. I would have the Sunday School a help-meet of the Catechising, the one perhaps in the morning, the other at evensong; the one effective by the familiar, personal contact of Priest and children; the other effective by the systematic course of instruction and impressive hearty ritual and church service; I would have them, the complement of each other; each supplying the defect of the other, but never conflicting, and the catechising taking precedence in importance.

Baltimore, 1877. H. P. D.

ALL SAINTS'.

The Adoration of the Lamb.

Lamb most holy! King most lowly!
Golden chalice at Thy side,
Blood is flowing red and glowing
For the Church Thy Holy Bride.
Church bells ringing, mortals singing
Hail Thee on Thine altar Throne;
Angels pouring songs adoring
At Thy Feet, and Thine alone!

Mary-Mother, knows no other
Joy but that of loving Thee,
In her sweetness and completeness,
Pearl of light and purity.
Saint of Preachers! Guide of Teachers!
John the Baptist, great and true,
Hear him calling to the falling,
"Jesus Christ hath died for you!"

Prophets kneeling—He revealing
All the things they prophesied—
Kings adoring—He outpouring
Riches more than all their pride!
Listening sages of past ages
Who in ways of darkness trod,
See them thronging—all their longing
Centres in the Lamb of God!

Salt of nations! Twelve Foundations!
Twelve Apostles—see them all!
Trumps of Thunder, and the wonder
Of the Gentiles, Holy Paul—
Loving Peter, and still sweeter,
Friend of Jesus– Blessed John,
Full of gladness—no more sadness
Clouds the face Christ shines upon!

High Procession! Great Confession!
Hear the loud triumphal tones—
Martyrs bleeding—Stephen leading
With his crown of precious stones.
Warriors glorious and victorious
Tried companions of their Lord,
Fall before Him and adore Him,
He, the Lamb, is their reward!

Virgins holy, matrons lowly,
Gleaning in His fields of wheat—
Widows prayerful—mothers careful,
Children playing near His Feet,—
Doctors, teachers, hermits, preachers,
Pouring out their oil and wine;
Meet before Thee to adore Thee,
Lamb of God, O Christ Divine!

How they love Thee! and above Thee
Cloudless is the sapphire blue,
And below Thee they who know Thee
Sing their anthems loud and true,—
Ever flowing, red and glowing
Is the Blood-stream from Thy side,—
Feeding, loving, cheering, saving
Holy Church, Thy chosen Bride.

Elizabeth Harcourt Mitchell.

Literary Notes.

Transactions of the International Medical Congress at Philadelphia: held in September, 1876. Edited for the Congress by Jno. Ashehurst, Jr., A. M. M. D. Printed for the Congress. Philadelphia.

We regard this volume, presented to us through the kindness of Dr. Gray, Medical Superintendent of the N. Y. State Lunatic Asylum in this city, as one of the most interesting and valuable that has come into our possession in a long time. This Congress was called under the auspices of a "Centennial Medical Commission" organized in Philadelphia in 1875, and embraced some of the most eminent names both in this country and Europe. The International Congress of 1875 that met at Brussels, adjourned over to 1877 to allow as many of its members as could to come to Philadelphia in 1876. We had the pleasure of attending it on invitation, and we were astonished not only at the wonderful recent advances of Medical Science, but at the superior education, and remarkable speaking abilities of the various distinguished physicians from different parts of the world. These various scientific bodies have had their annual Congresses for many years, and our Church Congresses that have but lately taken up the same plan, might learn a great deal of them in the matter of thoroughness of detail, and practical concentration of purpose. There is no such thing as "wool gathering" among them, or of talking for the sake of talk. Besides the morning meetings for general business and Congress papers, there were *nine* sections on special subjects for afternoons: and the large volume before us contains all the papers and proceedings of value in both. Among the best of them are Dr. Austin Flint on Medicine and Medical Progress, Dr. Bowditch on Hygiene, Dr. Wormley's paper on Medical Chemistry and Toxicology (very able), Dr. Chaillé on Medical Jurisprudence, Dr. Davis on Medical Education, Dr. Woodward on Surgery in the Army; besides several that added a large *literary* element to the scientific, such as Dr Yandell on Medical Literature, Dr. Toner on Medical Biography, and especially Dr. Gray's address before the whole Congress on Mental Hygiene, a paper that sparkled with literary gems from the whole range of Ancient and Modern History, and which was pervaded by a reverent loyalty both to scientific and to revealed truth.

The larger part of the volume is taken up with the sectional papers on special subjects. of which there was a great variety, and many of which are hardly less interesting to the general reader than valuable to the student, as condensing the sum of the very latest knowledge. Among these are such as "Modern Life and Nervous Diseases," "Influence of High Altitudes in Phthisis," "Skin Diseases," "Myopia," "Aural Vertigo," "Anæmia," "Responsibility of Insane," &c., &c. In short, we have here a sort of Medical Encyclopedia.

Dr. Ashehurst deserves the thanks of the profession for the patient accuracy with which he has performed his most onerous labor in editing this volume. It is remarkably well done.

—The Powell correspondence with the Bishop of Bath and Wells is published in leaflet form, for gratuitous distribution.

—An official Hand Book was issued by the Croydon Congress, with a biographical notice of each of the appointed readers and speakers, and a history of the Church Congress movement, also with "Notes on Croydon," and the arrangements for convenience of visitors. Mackeson also published a "Guide." There was also a shop full of photographs of numberless clergy, including Bishops.

—What we print from the *Church Times* on Canon Ryle's tract—"What we owe to the Reformation," is exceedingly good, if not for its ostensible purpose, yet as a literary notice of Chaucer and Wm. Langland and their times. People who are in the dark about the "Dark Ages" should read Dr. Maitland's book of that title.

—The people of Utica have been treated to a most wonderful rhetorical hash of literary and *emotional* infidelity by one Col. Ingersoll, who appears to be a very popular orator, of no depth or logical power, but of much provincialism and swell-mob eloquence, very taking with the young men who have no definite principles, and whose upper apartments (brain) are to let.

THE ROMAN AND ENGLISH BIBLES.—We drew attention last week to Mgr. Capel's ill-advised stone throwing at the Authorized Version of the Bible, seeing that the "authentic Vulgate" of the Roman Church is such a very crazy glass house, with, as we noted, Clement VIII.'s slips of paper pasted all over Sixtus V.'s broken panes. We will now give him a little more instruction as to the relative merits of the Authorized Version and of the Rheims and Douai Roman Catholic translation, on which we must needs fall back, if we accept his advice. On the one hand, Dr. Newman alleges in his *Grammar of Assent* that "Bible religion is both the recognized title and the best description of English religion. . . . The reiteration again and again, in fixed course in the public service, of the words of inspired teachers under both covenants, and that in grave majestic English, has in matter of fact been to our people a vast benefit. It has attuned their minds to religious thoughts; it has given them a high moral standard." On the other hand, in the remarkable "Experiences of a 'Vert" which appeared in the *Union Review* for May, 1864, the following passage occurs: "I have come from a communion where both the translation of the Scriptures and the public prayers—the private books of devotion, and the standard treatises of theology—are the perfection of English . . . and, literally, I scarce know a Roman Catholic work, for daily use, bearing on religion that I can read for an hour together without having my susceptibilities painfully wounded by its bad English. . . . I say boldly, that I consider our [R. C.] English version of the Scriptures a public disgrace, and one to which I cannot tamely submit. I will never part with my Anglican Bible for any other in the language, till I can be supplied with one at least as good in that respect. Why am I to have my devotional feelings rudely shaken in my daily readings by some coarse rendering that excites my aversion, or some ignorant rendering that excites my contempt, or some ridiculous rendering that sets me laughing in spite of myself?" It may be retorted that these two opinions are mere regrettable survivals of early prejudice in men born and reared outside the Roman fold; but that plea will not serve. Apart from the fundamental objection that the Douai Bible is only a translation of a now long corrupted translation, with but occasional reference to the originals, the fact is that a secret, unacknowledged, and gradual process of toning down its English, and chiefly in the New Testament, into nearer conformity with the Authorized Version has been going on these hundred and fifty years, and notably by the hands of Haydock, Lingard, Kendrick, Nary, and Challoner, the last named of whom made made in 1749 a great many serious changes, involving quite as much in principle as the revision now on foot amongst ourselves. As for Nary, he says in 1719, of the Rheims and Douai versions, that "the language whereof is so old, the words in many places so obsolete, the orthography so bad, and the translation so very literal, that in a number of places it is unintelligible and all over so grating to the ears of such as are accustomed to speak, in a manner, another language, that most people will not be at the pains of reading them." Lingard's revision, issued anonymously in 1836, was faintly praised by Cardinal Wiseman, but let drop quietly as a whole. These are little facts which are not taught in the seminaries where controversialists of Mgr. Capel's calibre are trained, so that while they may succeed in leading captive silly women, and sillier feminine men, they are apt to make an exposure of themselves in the eyes of scholars who have read both sides of the question at issue, and amongst them a statement that the defects of the Douai Bible have been so painfully felt, that a scheme for its thorough revision, if not the issue of an entirely new version, by a commission under Dr. Newman's presidency was, not long ago, seriously entertained, and only defeated by the same mean envy of his intellectual superiority which has made a certain eminent secret foe of his strike down his projects more than once already, notably that for establishing a hall at Oxford for Roman Catholic students.—*Church Times.*

Our Work for Christ among His suffering People: A book for Hospital Nurses by M. A. Morrell. Rivingtons, Waterloo Place, London.

Such a book as this shows what a world by itself is opened up by the vocation of a Sister or woman worker among the sick and the poor. This book is full of the most practical spiritual instruction for nurses, pointing out every kind of fault with its remedy, and every excellence at which she should aim. It is in this respect a perfect system of *training* for Nurses. Of course it does not attempt the medical or hygienic side of the subject. What it says in regard to the use of *stimulants*, however, is excellent.

For sale by Pott, Young & Co., New York.

Spiritual Letters of Archbishop Fenelon. (Letters to Women.) Translated by the author of "Bossuet and his Contemporaries." Rivingtons: London, Oxford and Cambridge.

Those who have the Life of Fenelon by this same author, will not omit to add his "Spiritual Letters" to both Men and Women. They are books almost unique for their delicacy and tenderness of sentiment, their subtle analysis of character and deep insight into the human heart.

For sale by Pott, Young & Co., New York.

The *Contemporary* for November among other articles has the last by Prof. Beyschlag in favor of the genuineness of S. John's Gospel. Mr. Tyrwhitt gives a paper of much interest on the influence of Greek Art through Rome on Christianity. Mr. Peard criticises Prof. Tyndall's recent address at Birmingham, and reduces agnosticism *ad absurdum*. Dr. Donaldson writes an article on Plautus (Luther's favorite); Goldwin Smith writes against the Turk, and Prof Westcott has an able paper on the Resurrection.

In the *Nineteenth Century* Mr. Froude finishes his Thomas Becket, and Mr. Lockyer traces a connection between spots in the sun and famines upon earth.

—It must be more than twenty-five years since Canon Cooke produced a fluttering in many quarters by the publication of his "Power of the Priest in Absolution." With the title *Can a Priest Absolve? Am I Free to use Confession? or, the Power of the Priesthood in Absolution, &c. &c.*, by William Cooke, M. A., F. S A., Honorary Canon of Chester, &c. (the Church Printing Company), the author has reproduced his work for popular use. The tractate expounds the ideal of confession and absolution, discusses the Scripture evidence, and answers objections. An appendix contains quotations from English writers, &c., and the whole one hundred and eleven pages cost 6d.

—The *Church Review* says:

The Pure Offering; an Illustratrd Altar Book for Young Persons, compiled by the Rev. C. S. Grueber (A. H. Mowbray & Co.).is profusely adorned with pictures, which set forth the doctrine of the great Sacrament, and therefore of the whole Gospel of which that Sacrament is an epitome. The book is in fact a history of the great redemptive work brought home to the mind and heart of the youthful worshipper. The hymns are no less profuse than the pictures. The Office of Thanksgiving and the occasional prayers are not the least noticeable features.

—*The Reunion* Magazine is a Quarterly organ of the new "Order of Corporate Reunion," a society Romanising in its spirit, and very severely condemned by the *Church Review* and the *Church Times*.

—The article from the *Westminster Review* on "Pre-Christian Hospitals and Dispensaries" (written primarily to show that heathenism is as good as Christianity), is all based on this postulate: "It is in the medical officer appointed and paid by the State that we are to find the earliest germ and first idea of the vast net work of hospitals which has spread over the civilized countries of the world." That is, there were leeches and "army surgeons" even in Homer: there were herbs and medicines taken for sickness among the Greeks and Romans: *Ergo* Hospitals and dispensaries were a *development* of this idea. If Christians use and apply with scientific knowledge the remedies they have discovered in nature, they have derived it all from heathenism, notwithstanding Christianity alone has taught them the true value to be set upon human life, and the one blood and brotherhood of mankind. Such **is** the dreary stuff with which infidelity is constantly dosing the literary world. At this rate they will need to restore the Chinese hospital for *sick cats*.

Instructions in the Way of Salvation; by the Rev. G. H. Wilkinson, M.A., Vicar of S. Peter's, Eaton Square. New York: E. P. Dutton.

This little book consists of familiar and searching *talks* with persons who remained in church after the Sunday Evening service to learn more perfectly the way of salvation. It is useful not only for Missions, but might be used by any clergyman in his parish in the quietest manner, for quickening the spiritual life of his people. It would need that by prayer and meditation he should first revive his own soul, and then he would doubtless vary and expand this outline. These mission manuals show how we can have true Evangelical work on the simple lines of Church teaching and the appointed Means of Grace.

Mr. Wilkinson is well known as one of the most successful of the school of Missioners in England.

The Temple of Pleasure, or *Seeing Life;* by the Rev J. W. Bonham, Church Evangelist. New York: Wm. B. Mucklow, Publisher, 42d street.

The reaction against Puritanism in this country is something fearful, even as in the days of Charles II., after Cromwell. This book is a voice needed for these days. We verily believe the "hard times" are partly due to the waste and taxes levied on hard labor by the demands of mere pleasure. The "carnival of crime" is in most cases the direct result of the "carnival" of sinful indulgence. Mr. Bonham here shows what dancing, cards, ball-rooms, novels and theatres (not what *might* be) actually *do* to people. It is a trumpet note to the young and old. There is a sort of Gospel of Bacchus nowadays: according to which pleasure or "recreation" is one of the necessaries of life, and labor is treated as slavery. This view is prevalent in our systems of education. We fancy many of these young people, even in favored circles, will find that the work of life even for subsistence, will not leave much time for pleasure. Some of us find variety in work the only recreation we can get. But Mr. Bonham's book lets one see that sinful associations are at the bottom of the evil to which most pleasures are perverted.

—The same publisher (W. B. Mucklow) sends us

The Beauties of Herbert, with biographical and historical introductions; by Rev. B. Hawley, D.D.

We feel very kindly toward even a sectarian minister, (who says Herbert was ordained after he became a Christian !) for trying to bring old George Herbert to the acquaintance of the general public, especially when he actually is willing to put him on a par with John Milton. The selections here are the best from the *Temple*, from the Proverbs, and the treatise on Sobriety. The volume is beautifully gotten up. (Price $1.00.)

CHRIST CHURCH RECTORY,
North Conway, N. H., Nov. 17, 1878.

REV DR. GIBSON—*Rev. and Dear Sir:* In your Literary Notes, October number, you say, "Captain Warren notices the curious fact that the *early Christian Churches* of Palestine were built *not East and West*, but *North and South*, with the *apse at the Southern end of the church*."

Allow me to call your attention to the following statement by a learned layman of our Church, a member of the last American Exploration Society expedition. There *seems* to be a direct contradiction:

> In Syria, in the Hauran, are the remains of a great many Christian churches, built, according to inscriptions in many cases still extant, from the third to the fifth centuries. Some of them, as far as we can infer from appearances, have been deserted from about the time of the Mahometan invasion. I carefully examined many at Musmeih, Zorova or Zora, Kanawat, Sueda, Um el Gemel, and at other places, and found without exception, that the entrance was always at the West end, and the Apse and Altar in the East. So invariable was this rule, that we often used the position of churches as a ready compass to locate different parts of cities.—*Loyalty to the Prayer Book*, 1876, *pp.* 44–45.

Yours very truly,
HENRY A. PARKER.

[*Ans.*—The Hauran is not in Palestine proper.]

—The Methodists and other Nonconformists in England are complaining that they have very few good *preachers* among them, though it is their specialty. The *Nonconformist* says the result of each Sunday's homiletics is something like this:

> Mrs. A., as she walks home, suppresses the thought that the sermon was dreary, in the belief that it will do good to Mr. L.; and Mrs. B. feels precisely the same, being comforted by the reflection that it may enlighten Mr. A.; whilst Mr. A. and Mr. B., dozing through the discourse, felt that it was intended for the poorer part of the congregation.

AN ADVENT HYMN.

TRANSLATION.

1 The number of Thine own complete,
Sum up and make an end;
Sift clean the chaff, and house the Wheat,
And then, O Lord, descend.

2 Descend, and solve by that descent,
This mystery of life;
Where good and ill together blent,
Wage an undying strife.

3 For rivers twain are gushing still,
And form a mingled flood;
Good in the very depths of ill;
Ill in the heart of good.

4 The last are first, the first are last,
As angel eyes behold:
These from the sheep-cote sternly cast,
Those welcomed to the fold.

5 The number of Thine own complete,
Sum up and make an end;
Sift clean the chaff, and house the Wheat,
And then, O Lord, descend.

Summaries.

FOREIGN.

—Canon Trevor complains to the *Church Times* of its unfairness in stigmatising his book on the Eucharist as "Zwinglian," and says:

My book is dedicated, by permission, to Dr. Hook, who, in one of his last letters, expressed the warmest interest in its success. It undertakes to vindicate the Real Spiritual Presence, and the Eucharistic Sacrifice as taught by the Fathers and our own High Church divines, from Andrews, Overhall, and Bramhall down to Dr. Pusey's Letter to the Bishop of London in 1850. It aims at the highest doctrine and ritual found in the Book of Common Prayer; and seeks to reconcile both with the Evangelical teaching, on the authority of Holy Scripture. It opposes the later development which has replaced "spiritual" by "objective," a term imported by Archdeacon Wilberforce in 1848 from the German metaphysics, and publicly sanctioned by Dr. Pusey in 1871, but not found in his Letter of 1850. This term is novel, irrelevant, and ambiguous. The Bishop of Salisbury has publicly withdrawn it in the second edition of his Bampton Lectures. It is the chief cause of the Ritualistic persecution; for while many have accepted it as only a stronger word for "Real," with others it means "Corporal," either on the Lutheran or the Tridentine explanation. Mr. Keble's "Eucharistic Adoration" seeks to combine the Lutheran Presence with the Tridentine Sacrifice; but it is no secret that Mr. Keble changed his view on these subjects, and I am assured by Archdeacon Denison that the change was the result of his persecution at Bath.

No one has attempted to refute my book though many have sneered at it. I should be thankful if you will review it. You have the courage of your opinions; you need not throw stones and run away like the double-faced smooth-tongued *Church Quarterly Review.*

GEORGE TREVOR, D. D.

Beeford, Oct 22.

To which the *Church Times* rejoins:

We are perfectly willing to allow that Dr. Trevor does not mean to be Zwinglian in his treatise on the Eucharist, just as Waterland did not intend it either. But as he eviscerates of real significance every verbal admission of Catholic doctrine which he makes, the logical resnlt of his process is Zwinglianism, for when Sacrifice and Real Presence are gone, as they do go in his hands, nothing but bare commemoration remains. He will find a very able criticism and refutation of his book in the American CHURCH ECLECTIC of March, 1877, from the pen of Dr. De Koven. We would gladly reprint it did our space allow, and it is certainly not worth while to slay again the slain.

—The Letter of Canon Trevor to the Archbishop of Canterbury was meant as the substitute for a paper at the Croydon Congress. It conveys some wholesome truths which the Bishops on both continents would do well to lay to heart.

—Mr. Darwin has received the degree of Doctor from Cambridge. He certainly has earned it by his researches in Natural History, without reference to his interpretation of Nature. The students, with their accustomed licence, exhibited before the audience the effigy of a *monkey* in a College gown, labelled the "*Missing Link.*"

—It seems that in Switzerland the Romanists heve succeeded in *buying* back a few of the Old Catholic Priests.

—The *Church Times* attributes the peaceful character of our Convention to the fact that our *furunculus* broke and relieved the Church, in the shape of the *Cummins schism.*

—Keble College, Oxford, matriculated the largest number of students of any

College in the University last Michælmas term, having 44 to 35 for Balliol, the next highest.

—Exeter Cathedral, now completely restored by Gilbert Scott, the architect, the work having begun in 1870, has been reopened with a grand service, in which the Bishops of Exeter, Winchester, Salisbury, Bath and Welles, Oxford, and Truro took part. Bishop Browne preached, and the Bishop of Oxford preached in the afternoon on the life and work of Bishop Patteson. Bishop Temple was presented with a Pastoral Staff, Lord Coleridge making the presentation.

The Cathedral of Bristol, also restored by Mr. Street, the architect, has been reopened.

—At the Ecclesiastical Art Exhibition at Croydon, Keith & Co. of London, showed a beautiful Chalice for Grace Church, Newark, N. J., the lower part of beaten figure-work and enamel, and the upper part pierced and engraved in rich design, and full of precious stones. Their pocket sets had some very finely mounted baptismal shells.

—Rev. H. W. Watkins, a Balliol scholar. but a sound Churchman, takes the new chair of Logic and Mental Philosophy at King's College, London.

—The Dean of Ossory, Rev. C. Vignoles, is dead.

—The *John Bull* says Mr. McColl will be instituted Vicar of Hatcham in December by the Bishop of Rochester, giving up for the present, lights, vestments and incense. Mr. Tooth has removed to Croydon.

—Father Curci, long editor of the *Civilta Cattolica*, has been expelled (or al lowed to resign) from the order of Jesuits, because he could not maintain that the Temporal power was essential to the Papacy.

—Bishop Trower is dead at the age of 73. He was Bishop of Glasgow 1848–59 of Gibraltar 1863–68: and in 1871 took a rectory near Hurstpierpoint, Sussex, where he died.

Croydon is a town of 65,000 inhabitants and fifteen churches. It is very convenient to London, with nine railway stations. About half the churches were near enough to the Hall to have daily early celebrations. The Hall, erected for the Congress, was 160 feet by 90 (with the corners cut off) and 57 feet high to the ridge, with seven entrances and galleries, the whole seating about 4,000 people. The side walls were hung with French gray calico, and the galleries with crimson. Over the platform was a huge clock with two four-foot-dials, one inside the other out, illuminated at night.

A separate Hall seating one thonsand, was built for the sectional meetings. Tickets were shown at the entrance to the outside enclosure instead of the doors of the buildings. The whole was put up in *three weeks*, costing £2,500. The Congress Hall was afterwards sold for £600.

These Church Congresses began at Cambridge in 1861, and have since been held successively at Oxford, Manchester, (where it was first opened with special service and sermon,) Bristol, Norwich (1865, where the first Ecclesiastical Art Exhibition was held), York (with the first Working Men's meeting, 1866), Wolverhampton (1867, the time of the Lambeth Conference), Dublin, Liverpool, Southampton (1870, the first to take up the subject of "The Spiritual Life"), Nottingham, Leeds, Bath, Brighton, Stoke and Plymouth (1876).

We print Prof. Pritchard's splendid paper on Scepticism, and hope to give one or two others.

—The *Rock* published a slanderous statement that the "chastity of Irish girls is a myth," and that the Romish priest "is the seducer of his parish," &c., &c. Lord Oranmore, a violent Irish Protestant and a patron of the *Rock*, has written to the paper that its statement is "calumnious and untrue," as he lives in the midst of those people, and therefore knows. But the *Rock* thought the epidemic of lying about the "Priest in Absolution" would warrant a venture in that direction.

—The Chaplain of Chief Baron Kelly, one of the Judges in the Ridsdale case, comes out with the statement that the

Judge told him in July last his opinion of the decision in that case, that "*it was an iniquitous judgment, that it was not a judgment based upon law but upon policy*," and that he was at liberty to make this opinion as public as he could. The statement is called out by the recent remark of Bishop Hervey that it was the decision of *seven* most eminent judges.

We remember hearing one of her Majesty's Commissioners in Lunacy, visiting the State Asylum in this city soon after that time, give *almost the same words*, as being the general impression in England in regard to that matter.

—The Ecclesiastical Art Exhibition at Croydon surpassed those of previous Congresses. It was held in the Skating Rink, and gave a vast display of metal work, chancel and altar furniture, stained glass, embroideries, vestments of every description, from Jones & Willis, Wimbledon and East Grinstead Sisters, Buckley, Hodges, F. Smith, Hart, Son & Peard, Cox & Sons, Pratt, Chubb, Messrs. Mayer, Dotteridge & Hardman of Birmingham. This last firm has taken up nickel-plated ware instead of brass, because it tarnishes less easily and costs but little more.

—A number of Diocesan Conferences have been held, and all have pronounced against Lord Harrowby's proposal to throw open the churchyards to Roman Catholic and Dissenting Services.

—The Free and Open Church Association held a large meeting in the Public Hall, Croydon, in Congress week. Earl Nelson presided, and made a powerful speech in which he said "they wished to see the Church recognised as the home of the people, as the House of God, and the house of prayer—private and public, to suit the wants of all the people."

The Bishop of Chichester in an excellent speech, moved "that all parishioners, without respect to class, have an equal right to the free use of their parish churches, and that the pew system under which seats are permanently appropriated to individuals to the exclusion of the many is opposed alike to Scriptural precept, to the law of the Church, and to the spiritual requirements of the people."

Another resolution was adopted in favor of the weekly offertory.

—At the Oxford Conference the Rev. M. Noel declared that the late Bishop Wilberforce received confessions—had received his before his ordination.

At the same Conference two resolutions were adopted as follows, moved by Mr. Hubbard, M. P.:

> That petitions from this Conference be presented to both Houses of Parliament, praying them to give proper constitutional weight to the voices of the Convocations of the two Provinces of the Church of England in all questions relating to the doctrine and ritual of the Church.
>
> That in the opinion of this Conference Englishmen exercising their religious liberty in separating from the Established Church are justly free to provide themselves with places for worship and for burial, with their chosen ceremonial, but have no right to require changes in the regulation of parochial churchyards which would impair the legal security for their orderly and religious use agreeably with the purpose of their foundation.

These Conferences are doing wonders to kindle the Church spirit among the laity, and bind them to the clergy.

—Rev. Cecil Rivington preached his farewell at S. Vedast's, Nov. 4, prior to leaving for India, where he was to join the Mission of the Cowley Fathers.

—The following paragraph is from that model Evangelical paper, the *Rock*, in connection with the Church Congress:

> The retention on the list of speakers of some three or four clergymen who were compromised by their connexion (through the *S. H. C.*) with that most execrable book "The Priest in Absolution," led to a *quasi* expectation that their appearance on the platform might be the signal for a violent eruption of feeling. And this was intensified *by reports which had* SOMEHOW GOT INTO CIRCULATION *that an attempt would be made* TO SET FIRE TO THE CONGRESS HALL while crowded by its members.

The *Rock* and its friends seem to have been the only people that were aware of the said "reports," and they have sufficiently expressed themselves as disappointed at the peaceful character of the Congress.

—Archdeacon Trollope has been appointed Bishop Suffragan of Nottingham.

—Nov. 22d, Bishop Claughton was to hold a grand confirmation Service at S. Paul's for the Bishop of London.

—Lord Hartington, leader of the Liberal party, in a speech at Edinburgh, rather indicated dis-establishment as a feature of the future policy, and spoke of the P. W. R. Act as having contributed to form a party *within* the Church itself in favor of it.

—Rev. J. H. Titcomb, vicar of Woking Surrey, takes the newly formed See of Rangoon.

—The Sheffield clergy have invited the next Church Congress to be held there, though some low church incumbents protested hard against the fraternization of Herod and Pontius Pilate &c.

- The autumn ordinations amounted to 123 deacons, 99 priests, making with two or three occasional ones *since* the Trinity Ember Season, a total of 318, or 173 deacons and 145 priests.

Times' answers to correspondents:

The Roman controversy shifts so constantly that books which met it at one time are insufficient for its newer forms. Nevertheless, Barrow on the Supremacy, J. H. Newman's "Romanism and Popular Protestantism," Allies' "Church of England cleared from the Charge of Schism," 2nd edition, Hussey's "Rise of the Papal Power," Jenkins' "Privilege of Peter," Janus Renouf's "Case of Pope Honorius," Gratry's "Letters to Dechamps," and a Roman Catholic pamphlet on Papal Infallibility, published by Rivingtons, will pretty well cover the ground. Mr. Allies' book mentioned above fully refutes his later ones, which give merely the questions stated in it, with the answers omitted, and contain no new matter.

—As the judgments of the State courts now run, the legal ornaments of an altar are the coloured carpets of silk or stuff, varying with the seasons, the pair of candlesticks with candles, and a fair linen cloth at the time of Communion.

—There are no rubrical directions in the Prayer Book to guide the laity at Holy Communion, except that they are to kneel. The letter of the law would keep them kneeling till dismissed by the blessing, and anciently they did not go up in batches as now to the altar, but knelt in rows in the chancel, so that the celebrant passed up and down to communicate them.

—The churchyards in England are the *private* property of the Church, being all derived from individual gifts. They are subject to a *public* right of interment in them, derived from common law; but that no more makes them public or national property than a right of way thro' a private park divests the owner of his direct control over that park in every other respect.

—Mr. Knott never joined the Evangelical school, but attached himself to the section named after Mr. Aitken, which unites high sacramental teaching with Wesleyan views on conversion. But these two notes cannot be ascribed to the modern Evangelicals, who are Zwinglians on the Sacraments, and do not generally hold the doctrine of sudden conversion.

HOME.

The contents of this number explain themselves and need little editing *After* we got the paper on *Scepticism* in type, we received a note from our Foreign Correspondent that he would send us an abstract of the Croydon Congress, but that we must print the *whole* of Prof. Pritchard's paper.

We have also on hand one of the best papers of the New York Congress. Dr. Osgood's notes on that Congress will be welcome to our readers.

We wish to say a word to some of our contributors as to their terminology. When they speak of the "Sacrament of *Confession*"(?) of "Eucharistic Adoration," &c. &c., of course *we* know what they mean, but the language really misleads a good many readers. To say that Confirmation, Absolution, &c., are in the nature of official, sacerdotal or sacramental ordinances, with an *authority* and a real grace attached to them, or conveyed through them, is no more than the Prayer Book itself implies: but it is not desirable to push such phraseology beyond the limits of the Prayer Book itself.

We must ask the forbearance of our friends. Our original object was the reprint of the best foreign literature, with one or two original articles in each number. We are therefore obliged to restrict ourselves as to articles so freely offered us. Our chief trial as an Editor has always been to say "*No.*"

Canon Trevor's article, as well as Bishop Medley's sermon, is one of the signs of the times. We believe the Bishops on this side of the water see them better than in England. They are brought into closer relations with their clergy, and that disposes them to let every man work according to the light that is in him, and use his own gifts.

—We have our misgivings as to the abolition of the Board of Missions. Mr. Welsh, indeed, may have found it fatiguing to do his usual amount of debating both in the General Convention and the Board of Missions on the same day: but the Board has met *every* year: and the reunion of all three orders in one body every year we think has the happiest effect. Why should the Board efface itself just as the "American Church Missionary Society" proposes to come in as "auxiliary?" Of course they will keep up their organization. The corps of members of each diocese was the best guaranty of diocesan interest in the general work, as the Bishops are usually absorbed in their diocesan missions. As it is now the Bishops will outvote the Committee, or Board of "the Thirty." If they call annual meetings, we fancy few will care to attend, even if allowed to debate, so long as they have no vote.

—The *Diocese* has taken up the fad from a venerable brother that the expression "Fasting Communion," as applied to Early Communion, "before breakfast," is a *misnomer*, because there can be "no fasting when the hour for that meal has not arrived." This is certainly ingenious: but we would suggest that in that case the word *breakfast* is itself a misnomer, and some other word should be coined for that meal. The main idea of the "Fasting Communion," as we understand it, is that the "spiritual food" should be our *first* food for the day, at whatever hour it be taken. We fear the cases are rare where it "would be no self-denial" to go to an early communion.

—We congratulate the *Diocese* on its great success and improved prospects. It is to be enlarged in January. Dr. Leffingwell in General Convention showed himself a man of clear head, and in his school and paper evinces immense energy and enterprise. Each number of this diocesan paper is as full of news as an egg is of meat. We are glad to see in the November number that Bishop McLaren has called the Primary Convention of Quincy for the 11th of December, and that of Springfield for the 18th. It is stated, too, that Illinois will go right on to organize the Province, or Federate Council, "and give the (next) General Convention the benefit of its experience and plans of work, when the time comes to legislate."

As we have mentioned in other cases, the Western clergy who are mostly entitled to "Missionary rates," can take the ECLECTIC with their Diocesan paper, for what a copy of either of the Metropolitan papers would cost alone. This applies to the *Western Church* also.

—We wish to print the remarkable sermon of Bishop Medley of Fredericton before the Provincial Synod of Canada, on the present state of things in the Anglican Communion. We have at present an *embarras de richesses* which is perplexing to an editor. The series on "Plain Preaching" we shall give in full.

—In relation to certain recent perverts to Romanism, a Newark paper has the following statement, which is confirmed by the Rev. A. L. Wood of the House of Prayer in that city:

> Rev. Messrs H. Van Rensselaer and F. Mackall, deacons of the Episcopal Church, who for a short time assisted in the House of Prayer in this city, but were never officially connected with the parish, have gone over to the Roman Catholic Church. These young men came to the House of Prayer from other dioceses than this at the invitation of one of the clergy of that church. They did not belong to the "Advanced" or Catholic party in the Church, and were never in sympathy with the doctrines taught in the House of Prayer. They conformed to the teachings and practices of the parish in which they were visiting as an act of courtesy to the clergy, but did so under protest. They frequently expressed their dissatis-

faction with the Ritualists, and said that the only parties in the Church with which they could identify themselves were the "Broad" or "Low" Churchmen. They were in the parish but about six weeks, and left to go to Europe, and it was while absent in Paris that they went over to the Church of Rome. Mr. Van Rensselaer's sister, who went to Rome with him, was never connected with the House of Prayer in any way, nor had she any connection with any Sisterhood of the Episcopal or Anglican Church.

—Mr. Whittaker (2 Bible House, New York) is publishing Lesson Leaflets for Sunday Schools, edited by the Rev. G. W. Shinn, author of the excellent *Manual* of the Prayer Book, at $6.00 for fifty sets for the year (52 lessons).

—We call attention to the Seventh Triennial Report of the Society for the Increase of the Ministry, which shows a very extensive work for the Church, having added in all about 500 to the list of the clergy. As to unemployed or unsuccessful clergy, we suppose that we have got to succumb to the doctrine of the "survival of the fittest." In many cases a dancing master or an elocutionist might work wonders.

We cannot help sympathising with our Bishops in their melancholy efforts to get some of their clergy placed and *keep* them placed.

One point the present Report brings out with startling force, the lowering of the standard of education which is going on. We hope the Society will so far as possible, insist on the College course. We transcribe this portion of the Report:

> But a greater evil threatens the Church than that of a scarcity of Ministers. It is that of an uneducated Ministry. The falling off in quantity leads to a deplorable falling off in quality.
>
> The lack of suitable Candidates causes the admission of unsuitable ones. It almost compels the Bishops, in their anxiety for their flocks, to ordain men prematurely or without the requisite qualifications. The Canons permit dispensations in exceptional cases; but the exceptions have almost become the rule, and about as many are ordained without he full course of study as with it.
>
> The Canons require that a Candidate for Priesthood shall be a "Graduate in Arts of some University or College in which the learned languages are duly studied." But not half the men annually ordained appear to be College Graduates. In some of the older Dioceses, it is true, the Graduate is the rule, the Non-graduate the exception. But in the majority, the proportion seems to be reversed. Even in the highly favored State of New York, not half the Candidates take the full College Course. Further West and South, the Non-graduates greatly preponderate.
>
> Thus the Ministry is slowly, very slowly, recruited, and that too often with men who add but little to its real strength. The danger threatened is of the most fatal kind. For if ever in the history of the Church a well trained Ministry was needed, it is needed now, in this fair land of ours.
>
> We would not undervalue those who have been ordained without the full course of study. They are all wanted, and are doing much to extend and build up the walls of Zion. But they cannot take the place of a learned Priesthood. For every one admitted without the full requirements, there should be, at least, two, if not ten, "thoroughly furnished" according to the Canons of the Church. We need masters of thought to master our crude thinkers. We need men trained in every Art and Science from which weapons may be drawn for attack or defense. It is no time to give way to radicalism in education. We cannot yet dispense with the learned languages, or the old College course. So long as the Cross is to be preached, the Clergy should be able to read its three fold superscription, "in Hebrew and Greek and Latin; in Hebrew, because in that language the oracles of God were given to man, the old Testament of His will; in Greek, because in it the Gospel was first preached by our Lord and His Apostles, and the New Covenant in His Blood is handed down for all generations; in Latin, because it is the language of the law and literature of Western Christendom, and a most important element in our own and every other modern tongue; in both Greek and Latin, because they bring down to us the best thought of all the ages, the most precious and lasting products of the human mind. The Clergy must not undervalue Science; but they must study well the whole course of humanity, if they would be ripe scholars in Divinity.
>
> To secure an educated Ministry then, is the Church's first duty, as it has always been her aim and practice. To help in this work is the object of this Society.

—The *Register* of Racine College for the year 1877–8, shows *ten* Bishops in the Board of Trustees who have adopted it as the Collegiate Institution of their dioceses. (How is it that only *two* scholars of the Increase Society are there?)

The "officers of Government and Instruction" number 17, and the Collegiate Faculty 7. There are elective courses of study, classical and scientific. The students in the Collegiate Schools number 38: in the Classical Grammar School 67: Mathematical School 30. The "Collegiate Church of S John" has three officers in the chapter, and six missions under its charge.

Any one examining this Catalogue will be struck with the thoroughness, completeness and churchly character of every thing connected with this Institution, destined to be the Church University of the Northwest.

—We regret to have to put off our comments on Dr. Egar's Canon defining the relations of the Cathedral to the Parochial System. We can only say here that it seems to us very undesirable, under the voluntary system, to lessen the interest or the responsibility of the laity in Church work. Methodism is just learning the lesson, which we ought not to try to unlearn. The parochial system dates back to Archbishop Theodore (A.D. 668), and there *can* be no better for a country once Christianized. The mistake is in organizing parishes that are essentially only *missions* and must long remain so.

We have our views on this subject, which we must give in due time, at the risk of being considered heterodox by many of our good Catholic brethren. But we invite discussion in our pages.

—Is it not a matter worth noticing that about all the great works against Romanism have been those written by High Church Divines, just the ones usually charged with leanings to Romanism, such as Bull, Andrewes, Taylor, Barrow, Laud, Hammond, Cosin, Pusey and others? The Low Church school has produced hardly anything in this line that rises above the level of a "campaign document."

—Rev. Mr. Hutchins, with No. 76 of his *Parish Choir*, closes a volume, and gives an Index of all the Music thus far published. He offers the volume (1874–1878) *bound* for $3, and unbound for $2f It is very cheap for a large *repertoire* o. choice standard music for church choirs. The work is to be enlarged with the new year, but remains at the same price, fifty cents a year. The *Te Deums* alone, already published (Dykes, Deane, Smart, Hopkins, Parke and several others) are worth the price of the volume: while there are many beautiful *anthems* that could hardly be obtained in other ways.

—The *Pastoral Letter* of the House of Bishops at the late General Convention, has been issued in an "authorized edition" at Boston, copyrighted by the Presiding Bishop. It is truly an apostolic and beautiful document, and its clear transparent English is the fitting medium of a Gospel spirit pure and undefiled. We do not happen to have seen any statement as to who is its author: but it seems to us a model of that Fatherly character which belongs to the Episcopal office, and of that practical application of Gospel truth which the Life of the Church and the Nation needs. Church work is too often the mere building up of a social club, on the principles of worldly competition, using young people of more pushing and proselyting power than of religious principle. This Pastoral Letter most truly says, "The Church of God needs a high standard of morals and a pure practice, as urgently as it needs an increased Episcopate or multiplied missionaries." Infidelity draws its practical strength not from abstract argument, but from the sad lack of the supernatural power of the Holy Spirit in the lives and conduct of Christians. We wish it could have said more upon the evils of secular education. But upon this subject the Church is powerless. What it says upon the relations of employers and employed, or capital and labor, is excellent.

Work your work betimes and in His time He will give you your reward.

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SPIRITUAL FORCES IN CIVILIZATION.

A Paper read at the late Church Congress in New York.

BY THE REV. DR. F. C. EWER.

Spiritual Forces came into the world with Christianity and with its Gift of the Holy Ghost. They differ from moral forces. There was morality, and there was civilization, before Christ. We must distinguish then, between those elements in civilization which have sprung solely from Christianity, and those which have come from the development of the mere natural man. For the purposes of this paper however, the phrase "Spiritual Forces" will be considered as synonymous with the word "Christianity."

In the last eighteen centuries Spiritual Forces have not been simply floating, scattered, and at random, like motes in the air. They have from the first been organized into a Church. And whatever the recent Sects may have effected, Catholicity has always been the main factor in doing the work accomplished by Christianity in civilization. Indeed for fifteen hundred years Catholicity, in its pure and impure forms, wrought almost alone.

The ancient Persians displayed martial enthusiasm, cultured manners, and fervent patriotism; the still more Oriental peoples, an aptitude to rise out of natural into singular artificial modes; the ancient Greeks, a power to develop the fine arts and literature; and the ancient Romans, a moral energy of will and vigor of character. But were all these natural forces adequate to that moral and intellectual regeneration of degraded humanity which marks the present day, or must we look for another power, purer and holier? That Christ should have entered the world, and opened out into it the fountains of Supernatural Forces, without becoming ever after the mainspring of its progress and civilization, is against all antecedent probability. And indeed it does not require any very profound investigation into the history of the last eighteen centuries, to see the regenerating marks of Christianity everywhere; in superesding Pagan worship in Europe; in revolutionizing social life, and giving form to habits and manners; in stamping the slave as a thing of the past; in bending the mightiest monarchs to its will; in elevating woman; in mitigating the horrors of war; in fixing its influence on the pages of legislation; in protecting the infant and the aged; in asserting the sanctity of human life; in seizing the elements of Roman civilization as it was tumbling into ruins, and of the Barbarism that swept down from the North into those ruins, and moulding and transforming the confused whole into modern Europe; in laying hold upon the Feudalism that succeeded the turmoil, and melting it away; in asserting the legitimate authority of God's kingdom, on the one hand, and on the other, the right of the individual man's resistance against a spurious and oppressive authority, whether in Church or State; in repressing vice, while Governments can only repress crime; in the care of the sick; in running its purifying streams through prose and poetry; and in "filling the fine arts with its perfume, and the monuments of genius with its inspirations."

If She has done all this, is it not Hers, also, to grapple with the rising problems of the present and the future, and, as the social and proprietary rights of pauperism assert themselves louder and louder, and the voices increase that challenge the hitherto unquestioned career of competition, to curb the passions, to inspire the hostile grades of life with the spirit of moderation, to establish the eternal principles of the brotherhood of man, and thus to save society, still filled with so many elements devoid of central attraction, from threatened dissolution?

To lay open and prove what Christianity has already done for civilization, would require a volume rather than a brief essay. We must be content with glances, rather than with thorough examination.

First, consider the moral state of ancient Greece and Rome. If one attempted to describe it, the hand of modesty would check the pen at every line. As we lay aside the expurgated text-book, and really study the ancient social life, the volume falls from our hands. From the symposia of the wealthy Athenian, we retire in disgust. From the temples consecrated to Venus in Babylon and Corinth, and their sacrifices, worthy of deified passion, we turn away heartsick. And we wonder that the sacred name of temple could ever have been applied to homes of such crimes. Objects that were upon the public streets of Pompeii in the first century, the nineteenth century hides away in the inner rooms of her museums under lock and key. Christianity set up, as a potent influence over man, a One God, Who is Holy, in place of the corrupt and quarrelling gods of Paganism; and by destroying the influence of the latter, She purged civilization of prolific causes leading to those prevalent sins in the Roman Empire—the parricides, the adulteries, divorces, and incests of its most conspicuous members. To the pagan of his day St. Augustine cries: "Why have not your gods established laws to lead their adorers to virtue? Was there ever heard in your Temples a loud and generous voice teaching anything of the kind?" The service of the heathen house of worship had little or no connection with morals. If any lofty truths touching God and man were imparted at all, they were communicated only to a chosen number in hidden instructions. But the Christian Temple, by its system of constant preaching to all grades and in all places, has had an effect on the morality of the nations, which is simply incalculable. "To the poor the Gospel is preached," was the watchword of a prodigious revolution.

In addition to the improvement She has thus effected in the private life of the average individual, Christianity has created a public conscience as an enormous power in civilization. We still lament avarice, it is true, and bribery and other corruption. But should any prince presume to indulge to-day in the abominable excesses of a Tiberius or of a Nero, he could not sit on his throne a week, so instantaneous and crushing would be the execrations of an outraged world.

Secondly, Christianity found civilized Europe loaded with slaves. They were the overwhelming majority of the population. She turned Europe into a continent of freemen. The slave was regarded as of different nature from the freeman, as having been degraded by Jupiter himself, and predestined to abjection. In Rome he was utterly at the mercy of his master, who could take his life with the same impunity that he could that of one of his animals. He was subject to a rigor that would be incredible were it not incontrovertibly proved. In fact nothing but extreme rigor could keep the enormous slave masses in subjection; for in some places the slaves were fivefold more numerous than the freemen, in others tenfold, and in others even twentyfold. Christianity did not unwisely seize upon this public evil to destroy it suddenly in noise and confusion; such a step would have been madness; for neither slave nor master were prepared for it. But She floated it, like an enormous iceberg, into the mighty gulf-stream of Her Spiritual Forces, and melted it silently away. She began by teaching the dignity of each man as an immortal being. There was no respect of persons with God—Barbarian, Scythian, bond or free. In Church, slave and master stood together as co-sons of Adam, brethren in Christ. And from that day the slave awoke from a painful dream. She next set Herself to regulate the obligations of slave to master, and of master to slave. She stripped the master of his right to kill his slave, the Council of Illiberis even excluding a murderous master forever from Communion. She guarded the chastity of female slaves She opened Her Temples as places of refuge for the hunted slave, and on his departure, prevented his being ill-treated, on penalty of his master's excommunication. In 595, the Council of Rome freed such slaves as desired to enter the monastic life. In 616, the French Council of Boneuil provided that a slave might buy his liberty. She thus gave the slave a hope, and placed his freedom in the power of any one who, touched with his unhappy condition, was willing to pay or lend him the necessary sum. In 772, Pope Adrian I. proclaimed the right of any slave to marry, in spite of the opposition of his master. The Council of Armagh, in 1172. manumitted all English slaves in Ireland. She declared that she would ordain the slave to the Priesthood as well as the greatest noble. requiring that he be previously set free. She raised martyred slaves to sainthood, and even dedicated to the memory of one of them one of the grandest edifices of Byzantine architecture in Italy, the noble church of St. Vital in Ravenna. So the condition of the slave gradually improved under Her benign hands, and the mind and heart of the master were gradually instructed, until at last we have out of the heart of Catholicity, 400 years before our Declaration of Independence, the great utterance of King Louis le Hutin, proclaiming that, "According to the law of nature, each man must be born free." In the twelfth century slaves in Europe were rare; in the fourteenth century slavery was almost unknown. Thus Christianity finding it interlaced into public, social, and financial life, rooted in ideas, manners, interests, and laws, did not, with blind irritation and precipitate haste, rush to efface it. But with admirable moderation and exquisite prudence She changed the organization of society, without injustice or violence, without bloodshed or financial ruin.

Serfdom, the milder congener of slavery, rose, meantime, out of the obstinate and wild society to which she was sent; but that, also, gave way at last and disappeared

Thirdly, Christianity found woman defined rather as a thing than as a person. At the opening of the Christian era her position differed little from that of the slave, with whom indeed, in Greece, she spent her life. The marriage relationship was altogether subservient, even in Rome, to the interests of the State. In Greece it had little that was tender and endearing about it. The wife was regarded as a necessary evil in the house-hold.

Education being denied her, she was left a prey to ignorance. There were none of those minute attentions toward her which constitute the gallantry of the moderns. "Is there any one," asks Socrates, "with whom you converse less than with your wife?" "No one," replied Aristobulus, "or at least very few." But Christianity introduced the doctrine of fraternity in Jesus, and equality before God. It taught the mystical, and therefore holy character of Matrimony; it declared it to be a sacrament; it insisted on the indissolubility of the marriage tie, and thus restrained the caprices of man. With an anxious solicitude, it carried the principle of modesty to the highest degree of delicacy. And finding a favorable soil for the seed it was sowing, in the estimate in which the Germanic races held woman, so much more noble than that of the ancient Greek and Roman, Christianity thus not only lifted marriage from a mere convenience to the state which was desirous of population, but She also raised woman from her degradation, and taught man that she was his companion, not his slave. Christianity has regenerated the family.

Here we must not forget the influence upon civilization of that ideal of womanhood, the Blessed Virgin Mary. The pagan beheld on Olympus the lascivious Venus and the jealous and hating Juno. For eighteen hundred years the Christian's eye of faith has beheld in Heaven the perfect Woman. Whatever may be thought of her *cultus* as a dogma, it is unquestionable that the magnetic power of St. Mary over the world has been far greater and incomparably purer than that of all the majestic and exceptional females Paganism ever produced. For eighteen centuries she has been silently elevating the standard of woman, and softening the manners of man. No one can question the benign influence of a mother over her boy in his tender years. But for centuries the youths of Europe, when, issuing from the maternal side, they have gone forth into manhood, instead of escaping entirely the gentle motherly chains that bound them, have found in the Blessed Virgin the same idea of tender motherhood carried up to a correspondingly higher and larger scale, and binding its influences about them—the same idea of woman's loving care, restraint, and sweet protection. Thus, passing from the lesser to the greater thraldom, as they have breathed the aspiration "Holy Mother, pray for us," something of the gentle, trusting child has still coursed through the veins of the sturdy man, the peasant, the soldier, the merchant, the statesman, and the monarch of every century.

Fourthly, A word or two must be said as to what Christianity has done for the infant, for the aged, for the sick, and for all manner of sufferers. Anciently the parent possessed an absolute authority over his child. The Roman could sell even his adult son into slavery; nay, he could slay him without being responsible to any earthly tribunal; a power not taken away from the father till the reign of the Second Antonine, when the Christian leaven had been working for nearly two centuries. Moreover, Christianity found in civilization the monstrous custom of exposing poor sickly or deformed children to death; a custom expressly approved for the public interest even by a Plato and an Aristotle. When a child was born, the nurse laid it on the floor. If the father stooped and raised it, it was a token that he intended to rear and care for it. But if he did not, it was a signal that it should be carried out and abandoned. What became of the abandoned or the orphan child? Anciently, whatever may have been the case with individuals, society was without compassion. The public charitable institution was unknown. In dealing with the unfortunate, there were no resources but infanticide or slavery. But Christ came and blessed little children; Christ healed the sick; and lo! the change in civilization. In 442, the Council of Vaison decrees ecclesiastical censure against any who should abuse charitable persons for rescuing children that had been exposed to be eaten by dogs. Long before Constantine's time, the charities of Christians were so extensive as to draw very many impostors to the Church. In the fourth century, Fabiola, a Roman lady, founded the first public hospital. Soon after another was founded by St. Pammachus; and another, for lepers, by St. Basil, in Cæsarea. Refuges for strangers speedily arose along the paths of pilgrims. The Council of Nice ordered that one should be erected in every city. A monk named Thalasius, collected blind beggars in an asylum on the banks of the Euphrates. And as time rolled on, public charity assumed innumerable forms. Every monastery became a centre from which it radiated. The very horrors of the Alpine snows could not drive back the foot of charity. And often a solitary hermit would plant himself with his little boat by a bridgeless stream, and the charity of his life was to ferry over the traveller

Fifthly, Steadily under Christianity human life became more sacred. That the gladiatorial show possesses an unspeakable fascination over the natural heart of man, and is not at all inconsistent with mere social civilization of the highest kind, let its hold upon the cultured and luxurious Augustan age of Rome testify. There was nothing but Christianity strong enough to tear up this evil plant from the soil of civilization. If it was an intoxication to polished Rome, the Gothic conquerors of Europe would certainly have adopted it. And there is no telling what pernicious effect it would have had, as it continued diffusing callousness of feeling through all classes in mediæval and modern Europe. But Christianity set her face like flint against it. She refused to baptize the gladiator till he had laid down his profession. She excommunicated all who attended the amphitheatre. She declared the games to be murder, in which spectators and actors were directly responsible before heaven. Under Her rising power and withering denunciations they waned, until at last, in the year 404, one Telemachus, a monk, animated by the noblest heroism, rushed into the Colosseum and violently parted the combatants. He perished beneath a storm of stones flung by the spectators; but his death made that the last gladiatorial spectacle that occurred in Rome.

To our eyes a certain glamour hovers over polished Greece, as we think of her temples, her drama, her private dwellings, and her philosophy. But we are startled from our dream when we strike such facts as that of Themistocles, deliverer of Greece, offering up three youths in sacrifice. Since that day the advance has been simply immense in regard to the sanctity with which human life is regarded.

Furthermore, Christianity maintained dogmatically that the suicide is as guilty as the murderer. Against despair in the human heart, She held out the greatness and sweetness of resignation and a mighty hope in eternity. She taught the afflicted the remedial and providential character of suffering; she pointed to the Cross of the Great Sufferer; and lured consolation out of the soil of trust and prayer. So that while in Greece and Rome suicide was often warmly applauded, and among the barbarous tribes from Denmark to Spain habitually practised to avoid old age or slavery, it almost absolutely ceased for many centuries in all the civilized part of mankind, to be resumed again with the spread of modern infidelity.

She has taught the soldier, too, that he has a higher than the mere murderous vocation; that he is the defender of the right, and God's agent against the rapacity of peoples and the iniquity of mobs.

She has taught that man belongs to a brotherhood wider than that of a nation; and so has softened the once hard fate of the prisoner, and mitigated in a hundred other ways the once prevalent horrors of war. It is true, nations still war with and rob nations; but on the other hand, America pays for territory once French or Russian; and surely the opening brotherly era of purchase and arbitration is higher than the closing competitive era of robbery.

Then again, when out of the hard heart of the natural man the spirit of persecution for heresy began to manifest itself, the greatest Bishops, SS. Hilary, Ambrose, Martin, cried out against it, uttering the true Catholic dogma that the Church had no right to employ other than spiritual arms. It is a libel upon Christianity to charge upon Her the bloody persecutions of the past, and the bloodless persecutions of the present. The charge belongs elsewhere. For even if the untender times of Paganism have retired to the distance, the days of the Gothic Barbarians and their Feudalism are not far behind us. Their ground-swell is still heaving. And moreover, the natural man's heart surely never loses in that sternness and instinct for violence which it derived from the Fall of Adam. Mediæval and Post-Mediæval times, therefore, are not a scene of clear light, but of playing shadow and light. They are the arena of a struggle between Spiritual Forces and the natural forces of man born of Adam. And if we would truly describe those times, it must be with the phrases "Barbarism tempered more and more by Christianity; Christianity disfigured less and less by Barbarism." In the hand-to-hand struggle, the forces of each are often mingled confusedly with those of the other; but they were always as distinct from each other as heaven and hell. It was not Christianity, but Barbarism, that set up the stake and stretched the rack. True Catholic Christianity has always cultured gentleness of manners; and gentleness of manners, in all departments of life, ecclesiastical and social, consists in the absence of force.

Sixthly, Christianity was unquestionably a prime factor in producing the freedom, the supremacy of thought as a power instead of force, the well-ordered homes, the scientific spirit, the even tenor of life, and the admirable legislation of modern Europe and America. Modern Europe has not been suddenly inserted into time, from extraneous sources, like a cut flower into a vase. It is a growth and plural efflorescence. Its roots run down into Feudal and Barbarian times, and back into the ruins of the Roman Empire. In going down thither, they pierce and have sucked nourishment out of the deep strata of eighteen centuries of Christianity. From the first to the fourth century, Europe was Roman; from the fourth to the tenth, it was Barbarian, in the tenth and eleventh centuries, it was Feudal; in the fifteenth, it developed centralization; and in the sixteenth and seventeenth, its career was marked by the creation of nations and governments. Through all these times Christianity wrought patiently, cleaning and preparing the old materials that were falling into Her hands, and creating new for the edifice of modern Europe.

Our next duty, then, is to pass on down from the series of contrasts presented by Pagan civilization on the one hand, and Christian civilization on the other, and view Christianity in the preparatory workshop of Imperial, Gothic, and Feudal times. If in those times sovereigns were tyrants; if popes hindered science; if ecclesiastics were corrupt, and manners brutal —these were the work of the sins of man, not of the principles of Christianity. She wrought in the midst of confusion, roar, and dust; yet Her Spiritual Forces, if slow, were sure solvents of base alloy.

First, it was Christianity that dethroned force, and has given the supremacy to thought as a power in modern Europe. Christianity found thought free, indeed, in Greece and Rome: but she found it practically inoperative. Doubtless no great thought can ever fail to have a remote practical influence on the world of man. But the ancient philosopher took no pains to control the society in which he lived. He was purely speculative. His aim was truth, rather than the reformation or direction of manners. But when Christianity came, She began to centre human thought upon religion; until at last, from the fourth to the sixteenth century, all the thinkers and writers were Religious. But it is the very instinct of Christianity to work practically; mere barren speculation is utterly foreign to Her. Human thought, therefore, once set by Christianity thoroughly in a religious direction, sought from the fifth century to control exterior affairs, to revolutionize the individual, the State, and society; and continuing this for centuries, it gained from Christianity a permanent practical habit. It is true, thought lost meantime somewhat of its liberty as Popery arose. But when, in the sixteenth century, it broke from all control, it went forth even into license, with the strong and ineradicable practical habit which twelve centuries of Christianity had given it; it could no longer stand like philosophic thought of old, aloof from practical affairs. Henceforth human thought must live its instinct, and control and reform society, influence the man, the family, the State, commerce, and international affairs. It was Christianity that taught the human intellect to claim the right to govern the world in place of force.

Again, I have said above that Christianity was one of the prime factors in producing modern freedom. Modern freedom is a very different thing from ancient freedom. The forces that govern the world lie together in pairs; each force in every pair tending to an extreme, and each finding its proper check, therefore, in its opposite mate. Liberty alone would be inherent license; aud authority alone, whether in Church or State, would be inherent tyranny. Hence it is that the Religion of complete liberty on the one hand, or Protestantism, and the Religion of unrestrained authority on the other, or Romanism, are each false, and an injury to man. Let authority and liberty part company, and mutually hate each other, and each has lost his necessary counterbalancing force. Christianity asserts the authority of the Church and of the State. But She also asserts the liberty of the individual. It is only in true Catholicity that the two are not parted, but being bound together, react healthily upon each other. True Christianity has never sacrificed the one to the other. There was a spirit in Mediævalism which slew liberty and travestied authority. There is a spirit to-day which slays authority and travesties liberty. Neither of these spirits are Christian forces; but both have come from the natural man. But while Christianity has asserted authority both in Church and State, as natural forces are apt to come in to inflame the spirit of authority, Christianity has fostered also the spirit of liberty in the individual soul, even though natural forces are apt to inflame such liberty into license. For it was She that first proclaimed the worth of each human soul, and of every man. "What shall a man profit if he gain the whole world and lose his own soul?" She has thus built up an ardent feeling of personality, and has encouraged a spirit of individual liberty. She has taught each man that he has duties to perform and an individual destiny to fulfil, even though the whole world is roused against him. "No matter," She cries, "What a false or falsely exercised authority may say, O soul, render thou unto Cæsar the things that are Cæsar's and unto God the things that are God's" She taught Athanasius to stand against the world in the fourth century; Döllinger to resist the Pope, and Arthur Tooth to go to jail, in the nineteenth. She has said to falsely exercised authority, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." "As for ourselves," cried St. Peter, "we ought to obey God rather than men." And so She has fostered in civilization the right of resistance against oppression, whether in Church or State, and has relieved righteous revolution from sin. Authority is in the hands of men who are but fallible; God sanctions a check, therefore, if it be wrongly used. There are times when the duty of obedience is paramount; but there are also times when resistance becomes itself a solemn duty, and submission a sin.

It was Christianity that first declared that with God there is no respect of persons. In Christian assemblies, and in these alone, amidst the greatest inequalities of social station, the appellation of "Brethren" has ceaselessly sounded. Thus Christianity has fostered the spirit of liberty and equality. The Christian councils were deliberative assemblies, and helped by their example the popular cause. A Pagan Emperor, indeed, actually declared that he had rather hear of the revolt of a province than of the election of a Bishop. Thus while in Pagan civilization, and in so-called Roman and Greek freedom, the individual was made wholly subordinate and was sacrificed to the State, Christianity has taught civilization to consider the individual, his existence, his personal liberty, his rights and well-being. And so it has not only emancipated the slave, and lifted woman, and protected the child and the aged, but it has fostered schools for the individual, and given him the ballot.

Furthermore, you cannot elevate a man, you cannot give him a sense of his dignity, and nobleness and personal grandeur, without his inevitably raising his eyes and looking round with a new inspiration upon the multiplex abode in which he finds himself placed, upon its facts and its laws, and developing with an ever-greater interest the sciences that shall make him ruler instead of servant of that abode, and the arts and industries that shall make it more comfortable. And so Christianity has done some thing at least, nay not a little, toward utilizing the ancient magnetism to point with its finger and show man the way across oceans, and setting the ancient fire, with banners of steam rolling on wheels among the mountains.

Then, too, as Christianity is thus the groundwork of the dignity and the liberty of man, so it is also of the rights and equality of each nation, as a larger individual; its right to exist, its right to its territory, and to its internal self-regulation. Christianity is, therefore, the groundwork of the modern justice between nations, and of all international suavity in Europe and America.

Again: What has Christianity done in the other-mentioned respects for modern Europe? When, in the fourth century. the tidal wave of Barbarians struck the Roman Empire and the crash came, where is the word to describe the state of things with which Christianity had to deal, if modern Europe was ever to emerge from the chaos? Hostile races and ideas, conquerors and the conquered, ancient civilization and fresh barbarism, conflicting laws, manners, and customs, old institutions and savage life, "Kings covered with skins and princes clothed in purple"—all were mingled in inextricable confusion. The old Roman Empire, although it had just embraced Christianity, was still pagan at bottom, pagan in its institutions, habits, and laws; and as for the new Barbarians, they were heathen, violent, and utterly ignorant. It was the work of Christianity to blend, harmonize, and regenerate. The labor of rearing the social and religious life of modern times, was slow and discouraging. Christianity began Her task by penetrating into and connecting Herself with all the relationships of life. Her first work was to convert the Barbarians. At that time the intermediate country between the cities was not occupied, as now, with farms and a sparsely scattered rural population. But the people lived mainly in towns. By the opening of the sixth century the Bishops had become the natural chiefs in these towns. The influence they acquired, therefore, among the people and in the palaces of the barbarous kings, was great; but it was a prodigious work before them. To blend, harmonize, and educate, was a labor of a thousand years. It was only very gradually that the Barbarians submitted themselves to social order. The Council of Angers, in 453, proscribes acts of violence and mutilation. "The barbarous Franks at that day always went to church armed; and the house of prayer was often changed into an arena of blood and violence." In the middle of the seventh century the Council of Chalons sur Saone excommunicated all laymen who should draw sword or strike any one in a church. The Council of Orleans, in 538, forbade any one to be present at Mass or Vespers armed. Thus did Chirstianity plant Herself in resistance against the torrent of violence. Then Charlemagne arose, and in succession, such Christian Kings as Alfred in England, the holy Stephen in Hungary, St. Louis in France, and Rudolph of Hapsburgh— all aiding the Church, endeavoring to restore a better spirit, and to check the career of corruption. And then it was, at last, that the elements of modern Christian governments and systems of policy began to struggle into life.

Strange to our ears are some of the Capitularies of Charles the Great. They sound like sermons, rather than statute laws of the Realm. One cannot refrain from giving an instance or two viz: "It is necessary that every man should seek to the best of his ability to serve God and walk in the way of his precepts, for the Lord Emperor cannot watch over each person with the necessary care to keep him in proper discipline." Again: "Avarice consists in desiring the goods of others, and in not giving to others a share of that which we possess; according to the Apostle it is the root of all evil. It must, therefore, be carefully avoided." Imagine a modern Board of Aldermen passing such an ordinance. Again: A canon of the Council of Clermont, 535, provides that innkeepers must not refuse to lodge any traveller; and if anything is charged too high, the affair must be taken before the priest, who will oblige them to sell with humanity. In 895, the Council of Tribur provided that if a husband, dishonored by his wife, wishes to kill her, and she flies to the Bishop, the latter should endeavor to dissuade the husband from his project; and if he does not succeed, he ought not to deliver her up to be killed, but to put her carefully in a place chosen by herself, where she can live safely.

It was customary, too, with the Barbarians, when a man's rights were invaded, for him to revenge himself. The relatives of a murdered man could avenge his death. In all this scene of confusion the Church wrought patiently, but firmly. At first she strove to give the right to the offender of offering a certain sum to repair his crime. But if the offended refused this, and insisted on his right of vengeance, She interfered and said, if you will revenge yourself, you must do so according to certain terms, and in the presence of certain witnesses. She succeeded in establishing the custom that no relatives of an injured man could attack till forty days had passed. St. Louis resolutely opposed with all his kingly power these private wars and judicial duels. And at last that institution known as the "Truce of God," was proclaimed and accepted throughout Europe. And every week the "tolling of the bell announced the sacred truce from Friday evening to Monday morning, during which time all private feuds were to subside, and all personal hostilities to cease." Gradually the Truce was increased. Feast days and the entire of Lent were added. It was extended for every day to monks, clergy, and women; then to pilgrims, merchants, and laborers; then to all lands belonging to sacred institutions; then it embraced whole years. And so Christianity "struggled against injustice, and strove to substitute in Europe" its modern Empire of law and right. Under the influence of the ecclesiastics, the civil law interested itself in the reformation of manners, the conditions of marriage, and even the duties of the husband and of the widow.

The Barbarians had swamped the ancient civilization; and what with their own ignorance, and what with the old age and death of Roman intellectual activity, the seventh and eighth centuries are justly called dark. If Christianity was to be one of the factors in producing the present splendid enlightenment, She had no time to lose, and She lost no time. She was the only power at that day that could begin the work of enlightenment. And starting at the very bottom, She wrought for nine hundred years alone. The materials She had to work upon were stubborn and unmalleable. For one must be somewhat civilized to have a taste for knowledge at all; and one must know something to be civilized at all. She had to carry on the double work of civilizing and of educating. Her progress was necessarily slow at first. But after some centuries it began to increase in arithmetical progression, until the sixteenth century, when, thanks to Her, knowledge and enlightenment were able to begin at last their swift career in geometrical progression.

In the sixth century the civil schools of the Roman Empire had gone down and disappeared. Christianity, seeing the condition of things, planted everywhere a crop of Church schools instead. At that time the Barbarians had begun to settle sparsedly the intermediate country lying between the old Roman towns of Spain, Gaul, and Germany. Christianity, therefore, planted Her schools not only in the cities, but also in the country districts. In every great monastery there was one, and in some of the nunneries. She was early forced either to let Her Priesthood die out, or to supply the ravages which death made in it, from the Barbarous men. Thus the tide of ignorance flowed up into the very clerical streams intended to refresh the Church and the world. First alone, She was glad enough to get even these barbarous Priests to study and to write. In Her schools, rhetoric, logic, grammar, geometry, and astronomy were taught. Necessarily, however, all were turned into a religious direction. By 790, She attempted the instruction of others than those designed for the Priesthood, the country urchin as well as the town child. Theodulph, Bishop of Orleans, decreed that in his Diocese there should be a free school for all in every village and district. The dissolution of the old Roman world was by this time finished; the work of Barbaric destruction was ended; and with Charlemagne, the beginning of the formation of modern Europe is entered upon. The ancient manuscripts are collected and reproduced. As soon as Alcuin or one of his disciples has finished the exact revision of any work, copies of it are made and sent to the principal churches and abbeys. In these, other copies are made and sent to the lesser churches and abbeys. Thus Christianity gathers up from the Gothic and Vandal ruins the precious literary treasures of the past. Charlemagne dies; and with Louis le Debonair sluggish Barbarism will go to sleep again. But Christianity is alert. She will not permit this. In 824, the Bishops in the Council of Paris demand that the schools shall be sustained, and new ones founded all over the Empire, "in order that the late efforts for general education perish not by negligence."

Moreover, it is not true that in all these countries there was no intellectual development and power. Doubtless "nothing admirable and permanent in science, philosophy, or poetry, was produced." But such fruits would have been merely pearls cast to swine. Why the very Mussulmans, even as late as the eleventh century, regarded the Crusaders as barbarians, as the rudest, most ferocious, and most stupid class of men they had ever seen. No, Christianity had another and more practical work to do first. She had to address Herself to the present circumstances and contemporaneous interests. Instead of there being no intellectual activity, those ages produced innumerable writings. Not even in modern times have more pamphlets been written in proportion to the population. "They came like snowflakes. They have to a great extent disappeared, like last winter's snow;" but they did their work. They acted upon their day. They laid the necessary foundation stones under ground for the fair structure of modern Europe. Notwithstanding all that have perished. an immense number remain to us —sermons, instructions, exhortations, poems, homilies, conferences, canons, and capitularies, forming a true and rich literature. They were adapted to the capacities and needs of the people, and the people eagerly devoured them, with ear if not with eye.

But one may ask, What was there in those days that stood in the place of the modern popular light reading? After the Trojan war, almost every Grecian village had poets who collected the traditions and adventures of the heroes for the diversion of the public. What stood in the place of this, and what stood in the place of the modern novel and magazine? The Lives of the Saints in prose and poetry were thrown out for the intellectual pleasure of the people. This was the pro-literature of the day, and it was immensely popular. The traditions were collected, and the lives written of no less than twenty-five thousand separate saints and martyrs. Nor was this literature for the people's intellectual pleasure merely; it educated their hearts. The state of society was simply deplorable. "Daily recurring events suppressed all the moral instincts of man." Youths, thirsting for knowledge, crowded indeed around the chairs of famous masters—William of Champeaux, Abelard, Lombard, Albertus Magnus, Aquin; but these same youths, restless, turbulent, licentious, giving way to most outrageous acts of violence, continually fighting in the streets, formed, "in the midst of great cities, small republics, unruly democracies," in which it was almost impossible to maintain law and order. And surely the effect of these Lives of the Saints on the mind of society was, to say the least, quite as good, prospectively, for modern Europe, as is the effect to-day of its modern flash novel. For with all their myths and extravagances, they set up a standard of duty, nobility, purity, humility, self-sacrifice, and the supremacy of the spirit over the body, which, captivating the rough minds that read or heard them read, had a slow but sure humanizing, elevating, and civilizing influence.

Laboring thus Christianity availed to produce after awhile the Knight of Chivalry. And he was certainly an advance upon the rude youth described above. The Knight was a warlike fact, it is true; but he was equally a moral and religious fact. The oath which he had to take shows the influence of Christianity. "He was to fear and serve God and to fight for the Faith; to maintain the rights of the weak, the widow, and the orphan; he was never to usurp the possession of another; he was to be faithful, courteous, and humble, and he was never to fail in his word for any ill or loss that thence might happen to him." Thus although Christianity found in Feudalism a serious obstacle against the spread of improvement, for "the castles, in their isolation, were a bulwark against ideas as well as against foes," yet She set up in every mailed knight and his squire a noble standard of purity, morality, and courtesy, and sent it forth from those very castles on the highways and byways of Europe.

Let it be remembered that Christianity, in fostering individuality, fostered personal investigation. Her monasteries eventually became, therefore, schools of philosophic thought. They were the homes where intellect meditated and discussed daring ideas. They were social and active centres of eagerness and progress. And if Christianity was the mother of Hincmar, She was equally the mother of Scotus Erigena; and if of St. Bernard and the profound St. Thomas, so equally was She of the profound Abelard.

Let us not forget, too, how much Christianity contributed to the development of human mind, by creating those great centres of instruction; Oxford in 895, Cambridge in 1109, Bologna in 1119, Salamanca in 1280, Prague in 1348, Ingolstadt in 1372, Vienna in 1365, Hiedelberg in 1386, Leipsic in 1408, and St. Andrew's the Sorbonne, Aberdeen, Dublin, Cracow, Pavia, Rome, Ferrara, Perugia, Freiburg, Louvain, Basel, Upsal, Valencia, and others.

Behold Christianity, then, a patient master-artist in the roar and dust of the mediæval workshop, laboring upon the materials for modern Europe, in its well-ordered homes, its quiet streets, its public charities, its peaceful pursuits, its high moral standard, its active thought, its gentle manners, and just national and international legislation; her wishes and influence penetrating everywhere to-day, and reflected from the press, the bench, the pulpit, the rostrum, and daily issuing in silent streams from the paintings and marbles with which She has filled the galleries of earth, from the volumes with which She has enriched our libraries, and from Her peculiar architecture, every mullion and corbel and finial of which is an expressive word.

From the Church Quarterly Review.

PARISH RECORDS.

1. *The Marriage, Baptismal, and Burial Registers of the Collegiate Church or Abbey of S. Peter, Westminster.* Edited and Annotated by Joseph Lemuel Chester. Private edition. (London: 1876.)
2. *The Parish of Ashburton in the* 15*th and* 16*th Centuries.* As it appears from Extracts from the Churchwardens' Accounts A. D. 1479–1580. With Notes and Comments. 1870.

Attention has long been attracted to parish books. Sir Ralph Bigland wrote upon them in 1776, and the reports of Archæological Societies have frequently contained copious extracts from them. The work, however, which dealt with them most thoroughly and has been of the greatest service is the well-known *Registrum* of Mr. Burn, the second edition of which was published in 1862. We acknowledge at once and gratefully the large use which we shall make of this valuable work, and express our admiration of Colonel Chester's masterly book, which unhappily is not to be purchased by gold.

It appears that before the Reformation no parish books were kept, but entries were made of the marriages and burials of the great in missals and psalters. In religious houses also similar records were kept; but the poor were unmentioned. The monasteries kept other books, in which various matters of interest were recorded year after year. Their chartulary, leiger book, obituary, chronicle &c., were storehouses of information; but few indeed have survived. They perished with the institutions to which they belonged, and were sold to shopkeepers or transported across the sea, or destroyed with missals, and breviaries, and libraries of valuable books.

Perhaps Cromwell desired to make some amends. Perhaps he had been pleased with the Registration instituted in Spain by the famous Cardinal Ximenes. Anyhow he procured an injunction in 1538 requiring registers to be kept.

There are indeed a few books extant of earlier date—an account book at Barton Bleau, 1530, and registers of 1528 at Perlethorpe and Elsworth; a few also of 1534; but it is safe to say of our parish books, that they begin at 1538 at the earliest; and well for us indeed, if we find that they do so! In the official return made in 1830, it appeared that only 812 date from the above period. Between 1538 and 1558 survived 1822; between 1558 and 1603 were 2448.

It was from no want of legislation that such a loss of old books has arisen. Cromwell's injunction provided that a chest should be made for the books, with two keys, one for the parson, the other for the wardens; that every Sunday all the needful entries should be made in the presence of a warden; and a fine of 3*s.* 4*d.* was exacted for every omission. Reiterated directions were issued in the reigns of Edward VI. and of Elizabeth; and as a large number of books are dated 1558–9, it is fair to conclude that the latter sovereign effected a partial reform. Later on in her reign, 1597, a constitution of the province of Canterbury required a copy to be sent every year to the diocesan registry, and that entries should be read aloud once a year in church after morning or evening prayer. The same order was renewed under King James in 1603; and most of the old registers are not originals, but copies made and signed at the bottom of each page in attestation. Under the commonwealth the clergy ceased to be concerned with registers, and every parish had its registrar, who was sworn before a Justice of the Peace. At the Restoration matters returned to their old footing. Subsequently, Parliament made some strange enactments, one of which incidentally ensured careful registration. It was the hero of Macaulay who, in order to prosecute the war with France, taxed every marriage, birth, and burial, and imposed 100*l.* fine on every act of neglect in recording these superfluities. In the reign of George III. 1783, a stamp duty of 3*d.* was imposed on every entry; a most mischievous measure for registers. In some parishes no entry was made for nearly two years in consequence. The Act was repealed in 1794.

In 1812 was passed George Rose's Act, requiring registers of baptisms to be kept in a separate book, imposing a penalty of fourteen years' transportation upon the crime of making a false entry or altering or defacing the register; ordering a list of all registers, their dates and hiatus, to be sent to the registrar of the diocese.

Finally, by the act of 1836 the State became the registrar of births, and deaths, and marriages. The burial and baptismal registers alone are left to the Church. They are less and less resorted to for extracts, and the Church is perhaps only responsible to herself for the care or neglect of them.

It is not to be wondered at, however, that the Church has lost the registration of the country. It is the penalty of her carelessness. On a comparison of the dates of the Sussex registers made by Sir W. Burrell, between 1770 and 1780, and of those returned in 1831, the old registers of twenty-nine parishes had disappeared. Sometimes they rotted in an old chest, thrust aside into the greenest corner of a mildewed aisle. Sometimes they lay in a cupboard at the parsonage; often they were in the hands of a tradesman churchwarden, or clerk, or sexton. At Kirby Mallard the register, at first reported lost, was found lacerated behind the drawers of a back kitchen. At Otteringham the books prior to the eighteenth century were used for waste paper and for singeing a goose.

"You'd better have the leaf, sir," has been the liberal offer of the custodian to the anxious investigator. The entry containing Addison's name was cut out at Milston and given away as a present. At Great Wakering, during this century, a barber churchwarden used up the books to wipe his razors upon. At Hadleigh, in Essex, the most interesting book, which contains the signatures of the parishioners who signed to the Protestation, 1641, the Solemn Vow and Covenant, also in 1641, the Solemn League and Covenant, 1644, was borrowed, not returned, sold at the death of the borrower with his other effects, bought by a person residing in a neighboring parish, and by him kindly returned.[1] In spite of the change which has taken place in this matter, and the increased care of church goods by the clergy and churchwardens, yet, considering that such care is not and never will be universal, and considering the risk of fire, and the effects of damp and the like, we must not blame those who, like the late Lord Romilly, wished all these precious books to be preserved in some national deposittory. It would seem that all such books should be carefully copied, and then that either the copy or the original should be left in the parish which is its home, and the other stored in some central place, more safe and accessible than the present.

The books of which we have been speaking are those which register marriages, births, and deaths. These were originally all contained in one volume; but such entries did not form the sole contents of that volume. In days when the book had no ruled pages directing the writer what and where to write, and implying that he was not to say more or otherwhere, the parson or whoever made the entry added somewhat occasionally; and also on spare leaves at the beginning, middle, or end of a book, observations were made and facts were recorded. It is this irregular information which renders them so interesting historically, and which connects them with our object in writing these pages.

In the registers of burial may be found such entries as these: "a crysom man child," or a "chrysomer," that is to say, a child which died before the mother was churched; for the chrysom, which was the fee of the priest, if the child lived, was buried with it, in case of its death. As late as 1688 an entry was made at Horndon on the Hill, "for churching a woman 1*s*., or one yard of holland,"—that is to say, a chrysom.

Sometimes we meet with "creatura," "creatura Christi," or "creature of Christ," terms given in lieu of a name, if the child had received lay baptism, and died before it had been brought to the church. These entries are not known to exist after the Conference at Hampton Court, in which lay baptism was checked.

At Maresfield a baptismal entry of 1551 runs thus—

Johannes Norman renatus est.

At Hillingdon, towards the end of the seventeenth century, we find an infant entered—

Natus, renatus, denatus, eodem die.

Sometimes mention is made of the celestial bodies in connexion with the hour of birth, in order to assist an astrological computation.

The Puritan Christian names abound in particular districts—Sussex for one: Accepted, Elected, Faint-not, Stand-fast-on-high, Kill-sin, Fly-debate,

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[1] This book was stolen, whilst the writer was curate, by burglars, who, when disappointed at missing the Church plate, emptied out the books from the chest into the churchyard ditch. It was recovered for the second time to the parish. There is a quaint entry in the Brightstone accounts in the year 1702, "for mending the churchwardens 6*s*." They certainly wanted it, and if the clergy could have been done for the same price, it would have been money well spent.

Fight-the-good-fight, Replenish, Search-the-Scriptures, Small-hope, Seek-wisdom, Fly-fornication, and the like. Foundlings received the name of the patron saint of the parish in which they were found. In the register of the Temple Church between 1728 and 1755 no less than 104 foundlings received the name of Temple, or Templer. The seasons prohibited to matrimony are found stated in a Latin Triplet at Castle Hedingham and Little Bardfield. As late as the reign of Charles II. the following entry was made at S. Bemfleet: "To know the season when marriage is out of season.—It goeth out on February 7, and comes not in again till Low Sundaye. It goeth out again on Rogation Sundaye, and continueth out till Trinity Sundaye, from which time 'tis in season until Advent, when it goeth out until January the 13th, and continueth on thence till February 7th"

At Everton, Notts, the rule is thus expressed:

> "Advent marriage doth deny,
> But Hilary gives thee liberty.
> Septuagesima says thee nay,
> Eight days from Easter says you may.
> Rogation bids thee to contain,
> But Trinity sets thee free again."

But dispensations were granted. One is recorded at Twickenham in 1665.

There is a curious entry at Hockley. Two persons were married before the Justice of the Peace in 1656, under the existing law, on October 17, and solemnized their wedding on the 23d at the parsonage.

Sometimes the clergy wrote a short comment on the deceased in the burial register. These were not unfrequently either fulsome or irreverent and censorious. Our object does not require us to give any specimens.

It is not uncommon to find on the fly-leaves or at the end of a register a list of persons who had been excommunicated. In that of Barking, more than forty are recorded in the seventeenth century. These persons dying unrestored are mentioned at times as buried without service, not in the churchyard or in the extreme boundary of it.

Licenses to eat flesh in Lent are often recorded. Those who were touched by the King for the evil were entered. Such notices occur in the register of Camberwell, Merton, Hambleton, and other parishes.

The following extracts from burial registers show how they serve to illustrate history:

St. Andrew's, Holborn, 1641. Nov. 21.—Ralph Walcott, Gent, died at Lord Brooke's house, Holborn, being shot with a bullet at ye fight near Brainford.

Egglescliffe, 1644.—In this year there died of the plague in this towne one and twenty people; they are not all buried in the churchyard, and are not in the register.

Rumsay.—The register mentions 400 deaths in 1665, caught by a coat made of cloth which came from London.

St. Gregory by St. Paul's.—Mr. Tracy, a yonge gent, who was slain in the uprore between Paules and Ludgate, the eight of February, buried Feb. 10, 1600.

In the same book persons slain near St. Paul's are mentioned in 1580, 1589, 1592, 1594, 1595.

In one of the Bermondsey books there is a most interesting entry which may be commended to the author of *Enoch Arden:*

The form of a solemn vow made betwixt a man and his wife, the man having been long absent, through which occasion the woman being married to another man, took her again as followeth.

Then follows a renunciation and new vow, and the ceremony is attested by the parson and clerk.

The register of Sir Thomas Butler, vicar of Much Wenlock, was unhappily burned at Wynnstay in 1859, but the eminent Charles H. Hartshorne made extracts previously, which set us thinking what the feelings of good people must have been during the transitions cf the Reformation. For example, it narrates how, on November 7, 1547, the bones of the patron saint, S. Milburga, were burned at the entrance of the churchyard, with various images; how the old service was restored under Mary, September 3, 1553; and service in English re-introduced June 25. 1559.

Various singular facts are preserved from oblivion in the registers, as, for example, the discovery of a Roman villa in 1636 at Rodmarton.

In the register of Crowhurst, 1680, a comet, eclipses, unusual falls of snow, droughts, earthquakes, a parhelion, with an outline sketch and the like, find a place.

The price of corn is not forgotten: *e. g.* at St. Oswald's Durham, 1587, wheat is said to have sold for 16*s.* 4*d.* per bushel, and next summer for only 3*s.* 4*d.*

The parish book, however, which contains the most information is that of the churchwardens' accounts. Happy is the parish which possesses such an inheritance of knowledge.

CROYDON CHURCH CONGRESS.

TUESDAY AFTERNOON, OCT. 9th.

MOHAMMEDANISM.

The following is from the paper of Bishop Steere of Central Africa.

At the time of Mohammed's death, a great power had sprung into existence which was soon able to overwhelm Persia and to cripple the Byzantine empire. So from India to Spain, from Tartary in the north to Equatorial Africa in the south, there arose a great Arab Empire, which shone for a time with the light of the remnants of old pagan learning and of Jewish subtlety, but had no power to maintian either itself or the intellecual cultivation it had imported. Thus the nationalities soon began again to assert themselves. The theocracy became a tradition or a dream. The Persian renewed his perennial quarrel with the Arab, the Moor became the dominant race in Spain and Africa, the flicker of learning died out, and the Turk, the least intellectual of all the races who had accepted Mohammedanism, became its leading representative. Still the outline of theology, the system of worship, and the code of law have lived on, and at this moment the simplicity of Mohammedan theology, as seen from a distance, attracts many among ourselves, while the unhesitating clearness of its practical system, combined with a grand kind of Freemasonry, especially valuable to merchants and travellers, helps to win it acceptance with Africans and Malays. It is especially acceptable to many Easterns, as giving them a recognized civilisation and a religion, which is quite compatible with a grand hatred of everything Western, European, and especially English.

The attacks upon Christianity in the Koran seem to me to show, either that the author was utterly ignorant, or more probably that he had in view some debased forms of Christian doctrine, which were real enough to himself and his contemporaries, though they have left only a few traces on general Church history.

There may have been forms of Arab Christianity, of which we know absolutely nothing. The Koran accepts a great many fables about Christ; of most of them we find traces in the Apocryphal Gospels and early heresies. The Koran denounces Christian doctrine; but it is manifestly not our doctrine which is denounced, as when the doctrine of the Holy Trinity is spoken against, and it is not obscurely intimated that it was understood to mean the joining of our Lord and Saint Mary with God as objects of worship. The orthodox doctrine of the Incarnation, the union of the Divine and human natures, the perfect God and perfect man, was as little before the mind of Mahommed and his Arabs as the Divine Unity which makes it impossible even for them to worship God, and not to worship the Word and the Holy Ghost. Indeed the idea of the Holy Ghost seems to be mixed up with the person of the angel Gabriel. Even that special assertion aimed at our faith, that God neither begets nor is begotten, manifestly meant to Mahommed, and still means to almost all his followers, what we ourselves should be as ready as they to assert—namely that carnal generation is altogether repugnant to any true idea of the Divine nature. I was once asked by some Mahommedan doctors to give my sense of the saying that man was made in the image of God, and they were quite astonished to find that I did not attribute to God, body, parts, and passions.

One cannot have anything to do with Mahommedans without being struck by their feeling of their own indubitable superiority to everybody else. We have heard a good deal about a Mahommedan's toleration: he tolerates other men much as we do the lower animals; they are at liberty to live and do what they please, so long as they make themselves useful in their places, or at least do not excite the anger, or the cupidity, of the superior race. Beyond this toleration of contempt, no thorough-going Mahommedan can ever get; that he or his should have anything in common with non-Mahommedans seems to him in the first place impossible, and, in the next, so utterly flagitious that it must be put down by a general massacre. Non-Mahommedans have no rights, but outside of Arabia they may be allowed to live if they pay a tax for permission to do so. A just man will be just even to an infidel. This is the sum of the doctrine of the Koran itself.

Part of this feeling arises, no doubt, from the idea that Christians and Jews are poor, silly beings, that go on blindly in the ways of their fathers, and shut their eyes to the new light; part of it is the old Arab clannishness developed into a creed. One can see in a moment what an immense social advantage it is to be admitted into such a community. A Mahommedan feels himself at once a man; the rest are either obstinate unbelievers, hated by God and on the high road to destruction, or, as the Zanzibar men say of the negroes, they are merely like sheep and oxen. But, once within the Mahommedan society, a man can only escape from it by death; if he shows any signs of renouncing it, it is the duty of every true believer to kill him.

Here is a difficulty, English statesmen have to deal with in India. Mahommedans may be masters, they may be servants, *bonâ fide* equals they can never be. Here too, is a great reason why the Church has done little against Mahommedanism. A convert can only escape with his life through fear of some external power. The late sultan of Zanzibar told one of the European consuls that if the Missions made any converts, there were many people in the town who would consider it a duty to cut their throats, and he could not protect them.

Like all similar powerful organisations, however, Mahommedanism is in most danger from within. There are a great many in India and Turkey who have no real faith in their religion. It is simply impossible for a Mahommedan to go with the stream of modern education. Already in India they are falling behind the Hindoo, who is himself leaving his old religion far away, or sentimentalizing it into a hazy deism. There is likely to be a growing laxity of opinion and practice among Mahommedans, until the stricter try to stir up a persecution against the lukewarm, or against it may be some under Christian influences, and find how few they really are. Something of this kind of reaction against indifference has appeared in Wahabeeism. It may be that, more or less openly, Mahommedanism may be reduced to what its European admirers dream of it as being—a simple system of colourless theism; that the fables and superstitions of the Koran may be laid aside, and the grosser traditional stories openly derided. The Ramathan fast and the public devotions. which are the substance of practical Mahommedanism, may be etherealised as the prohibition of strong drink very frequently has been, until the whole fabric falls to pieces. It is just possible that the growing strength of Christian nations may convince the Eastern mind that the doctrines of Mahommed have not the Divine approval.

There is even now but little inner life in Mahommedanism. It satisfies the religious instinct, and its forms enable a man to feel as if he were serving God, but there is no *grace* in it. A man wants not only a good moral code, but he wants a new life, he wants an inner power stronger than himself. Do this and live, say philosophers and Mahommedans, but they cannot tell us by what power to do it. God is merciful, they say, and say it so often that it undermines their sense of justice. Sin and wrong seem to them things that can be wiped out by a word, and they must be very grievous indeed if an orthodox profession does not win them forgiveness. They have never learnt that all forgiveness implies sacrifice, that a debt when forgiven is paid in fact by the forgiver, that a dishonour borne with is really a dishonour voluntarily accepted from some stronger motive; and therefore, that if God forgives us our unpaid debts, He must take them upon Himself; that if he forgives us our want of reverence, He must willingly accept disrespect. He must do, in fact, what the Gospel tells us was done in Christ. Without this doctrine justice becomes revenge, and mercy weakness or indifference.

We must press upon the European Governments that converts to Christianity must not be murdered, and we who have so many millions of Mahommedans whom we protect, ought to be the first to compel the Mahommedan Powers really to tolerate Christianity.

SIR W. MUIR said:

In point of fact, the attempt made by Mahomet closely to define the place of woman in society has resulted in her permanent degradation; for there can be no prospect of improvement in a position stereotyped by Divine command, and admitting consequently neither cavil nor question. For example, if the husband apprehend disobedience from his consorts, he is expressly authorized by his revelation to "chastise" them and "confine them in separate apartments." Contrast with this the injunction to "give honour to the wife, as to the weaker vessel, and as being heirs together of the grace of life;" and such like pregnant principles, which (notwithstanding the obedience enjoined as due to the husband) have eventuated in elevating the sex to the position of honour and equality which, in the development of Christian life, is now occupied by woman in the social scale.

To illustrate the hopeless conservatism of evil arising out of the precepts of the Corân, I quote the following sentence from one of the Constantinople correspondents of the day :—

There is some truth as well as humour in the saying that all the conferences and protocols and Constitutions which diplomatic ingenuity can devise would not do so much to reform Turkey as the abolition of the yashmak with which the Turkish lady now hides, or at least makes a decorous pretence of hiding, her face when she appears in public. The abolition of the yashmak would naturally be one of the results of giving to woman in Turkey the equality and freedom she receives in Europe.

Now, this same "yashmak" is no other than the "boorka," or veil prescribed by the Corân, and the veil must last as long as the religion lasts.

TUESDAY EVENING.

SCEPTICISM.

The following is from Prof. Wace's paper:

. . . But the full revelation of that after which Plato groped is the cardinal truth of the Christian faith. In the person of our Lord Jesus Christ we recognise the ideal perfection of man—a perfection not less absolute and eternal than that Divine nature which is indissolubly united with it. Here is a fixed and unalterable standard to the test of which every individual through all future ages may bring his conscience and his heart, and which may be applied to him, not merely through the influence of Christian social forces, but immediately and personally. It should be observed that such a revelation furnishes the only conceivable standard for personal beings. If there be a standard at all for different things of the same kind, it must be something of the same kind as the things themselves. By rules and laws we may, indeed, approximate indefinitely to the description of a perfect standard, but the standard itself must be of the same nature as that of which it is to be the test. The only perfect standard of a horse would be a perfect horse. Perhaps in no living organism but man is there such a standard. If there be no fixity in species there certainly is none. But at all events the only conceivable standard for a person is a person, and the only possible standard for man must be man. If such a man does not exist, or is not known, there is no fixed moral standard for the human race. There may be certain rules and laws, more or less fixed; but there can be no permanent ideal at which every one may aim. Moreover such a standard, though a fixed, is far from being a rigid one; for the character, revealed by the acts and words of a person, is by no means limited to circumstances similar to those within which such acts and words operated. It is discerned behind them, in infinite elasticity of application, and its impalpable spiritual influence can impress itself upon every moral nature. There is no influence which more steadily grows in delicacy and sureness of touch than that of sympathy with a person; and even if we had to rely upon the purely natural effect of the revelation of the Lord Jesus Christ, that revelation would mould into more and more sympathy with itself all characters which, with due reverence and affection, submitted themselves to its influence. But we have not to rely upon merely natural influences; and in order to do justice to our faith, even in this single point of contrast between it and sceptical systems, it becomes necessary once more to pass for a moment into the shrine of the deeper writers of our creed. Mr. Mill has acknowledged the supreme excellence of this divine ideal, and has said that it would be no unsatisfactory guide for a man's life to endeavour always so to act that Christ might be supposed to approve his actions. What, then, should be the influence of such an ideal upon one who believes that he has to act, not merely so that Christ would approve his actions, if He saw them, but that he is living now in the presence of Christ, that he will hereafter stand face to face with Him, and that upon his direct personal relation towards that person the whole of his destiny depends? Professor Tyndall, in no friendly spirit to our creed, said the other day that—"Facts rather than dogmas have been the ministers of the power that has moulded us—hunger and thirst, heat and cold, pleasure and pain, sympathy, shame, pride, love, hate, terror, awe—such were the forces" which wove the web of man's physical, intellectual, and moral nature. It is precisely such forces as these that the direct relation of the human soul to one who is perfect man and perfect God is fitted to evoke, and to evoke in a strength compared with which all other forms of the same forces are insignificant. The Christian dogmas, which are often treated as something abstract and apart from life, had their origin, and have now their essential importance, in the fact that they are the necessary conditions of an intelligent faith in this permanent relation of a personal soul with the person of the Lord Jesus Christ. Their value consists in the fact that they alone render it possible for us rationally to believe that in Him, perfect God and perfect Man, we possess the eternal Lord, and Master, and Ideal of man, whom it is possible for reasonable human beings to love and to follow, "with all the heart, with all the soul, with all the mind, and with all the strength."

From Dr. Hannah's speech:

. . . We have a right to make our appeal to history, to find out whether Christianity or scepticism can bring the most conclusive proof of its success. But this is a subject on which I have not time to dwell, except in the briefest and most condensed summary. What, then, was the state of civilised antiquity, whenever it possessed no firm and living faith in the unseen? Whence came the tolerance for sin that tarnished even the highest teaching of the noblest minds? How can you account for the stains which sometimes blot the pages of the best ancient philosophy? How for the deep corruption of the Roman Empire, and for the failure of the philosophic emperors to make more than a transient impression on the mass of its impurity? What is the state of morality among those Eastern nations, which still keep up an ancient but stagnant civilisation which is sanctified by no knowledge of the living God? In some cases, no doubt, it has been found that a false and corrupt theology has been mischievous from the very power which it shares, to some extent, with a purer religion. But "by their fruits ye shall know them." We are not dealing with the case of false religions. But what shall we say of the fruits that were borne by the scepticism of Rome, the scepticism of mediæval Italy, the scepticism of France in the last century. There are faults and imperfections of the most grievous magnitude in every Christian nation, and too frequently even in the Christian heart. We are taught to expect this by the warnings of Christ. But if scepticism would make out a case for its practical utility, let it not first borrow its very life-blood from Christianity, and then deny the debt. Let it point, if it can, to such practical results as the amelioration of the hard lot of the captive, the prisoner, and the slave; as the increased regard for human life; the stigma now fixed on abortion and infanticide; the abolition of the bloody trade of the gladiator; the loftier estimate of social and domestic virtue; the public scorn and loathing for the viler sins. Let it show that its Gospel can be preached to the poor. Let it point to triumphs like those which Christian charity has wrought, when it has hedged round all our towns with institutions for the alleviation of human distress.

From Prebendary Row:

. . . The contrast may be very briefly stated thus—philosophy appeals to the visible realities of the world alone, Christianity to these, and in addition to the unseen realities of the invisible world; In this exact proportion, therefore, its influence must be mightier. 2. Christianity presents to the heart and conscience of the individual a mighty moral and spiritual power, which has for upwards of eighteen centuries exerted a more powerful influence for good than that of all other powers united. Briefly stated, this power consists in the influence of the principle of faith in all the unseen realities of man's condition; but especially in the mighty influence, which is capable of being exerted by the person, the actions, the teaching, the death, and resurrection of Jesus Christ, to produce conviction of sin, and to attract each individual man to holiness and sacrifice of self to Christ in return for His self-sacrificing love for him. It is in vain to deny the mighty influence for good which has been exerted by the person of Jesus Christ our Lord in the regeneration and elevation of man, for it is indelibly written in the history of the last eighteen centuries. Yet this power this system (of culture) is compelled to ignore. It is, therefore, weaker as a regenerating power by the amount of the mighty influence in question, which during eighteen centuries, in the words of Mr. Lecky, "has done more to soften and regenerate mankind than all the disquisitions of philosophers and all the exhortations of moralists."

SECTIONAL MEETING, Tuesday Evening.

THE CHURCH AND THE WORKING CLASSES.

The subject for consideration was—

"*The Church in Relation to Trades' Unions and Agricultural Labourers' Unions.*"

The following is from the paper of Mr. Rupert Kettle:

. . . How did trades unions come into existence? These formidable combinations are of comparatively recent origin. Our ancient guilds were succeeded by trade clubs, and craft benefit societies; but we have no connected history of how these merged into the modern trades unions. Not more than two generations ago—a period not too long for the state of things in a workman's household to be handed down by family traditions to the present day—almost all trade work was executed by manual labour and handicraft skill. Artisans then worked as journeymen, if not with, under the eye of the employer. From the youngest apprentice to the man who was so proud to see his name upon the sign over the door, there was a common life, a unity of interest, and an unbroken chain of personal sympathy. At that period water power was used in some manufacturing processes. Mills were built upon spots chosen from local circumstances. It is true workmen were in such instances congregated in larger groups than their fellows employed in more domestic industry; but they lived in cottages round about the mill, and their employer lived in the midst of them. The small community all felt a direct interest in each other and in their common prosperity.

In such times there were trade societies; but they were very different from the trade unions of our day. They were trade benefit societies, including with the ordinary sick and burial benefit the rules of their trade; they had allowances for members out of employment, tramp tickets, houses of call, and shop levies. As the laws against combination were then very severe, these societies often pretended to secrecy—had signs and pass words—and a very fussy mode of transacting their simple business.

Since the time when science put heat into harness and subdued its expansive power to human service, all this has changed. The steam-engine is not merely a new factor in our economic calculations—it is, indeed, a new power: so tremendous that it has disturbed to its very base the whole organisation of modern society.

The great millowner, the ironmaster, the colliery proprietor, does not—he cannot now—transact his business in direct personal intercourse with his workpeople. In many instances he does not know them even by sight; he seldom knows where their homes are, or whether they are married or single. The employer may be the very personification of brotherly love, and active in works of mercy. As a class large employers of labour do not require individual testimony to their Christian benevolence. The institutions they have founded in our manufacturing districts abundantly attest the munificence of their charity. Still, as men of business, and in their trade, they must go with the times. They cannot do otherwise than treat their hands, not sympathetically, but arithmetically. They must contemplate their servants in statistics, and deal with them through the result of their aggregate labour, and communicate with them in groups, and through managers and foremen. The employer retains his full power to compel obedience; but he has no opportunity of showing in daily personal intercourse that kindly sympathy which kindles allegiance.

The practical necessities of their position oblige employers, whether as separate individuals or as joint-stock companies, to negotiate bargains with their workpeople in large bodies together. They cannot shout replies in chorus: necessity on their side compels negotiation through representatives. Before a large body of men can transact the business of bargain--making by deputy, they must meet together and come to one mind as to their collective interests. Then, and not until then, can they instruct a delegate.

These new conditions have entirely changed the spirit of dealing between employers and workmen. No doubt there were sins and immoralities committed under the old system of allegiance, with its reciprocal duty of protection; under the new organisation the obligations of the dominant and servient position have been repudiated on both sides. Instead of master and servant they have now become ordinary buyers and sellers of labour as a commodity; with all the proneness to unholy avarice which comes of such traffic. Now what is the duty of the clergy to the corporate bodies who are in hostility? I do not think I claim too much for our clergy if I say that they should occasionally go beyond the private ministrations to which I have before referred, and when the danger of trade war arises to publicly exhort both sides to deliberately count the cost before they begin strife. If the combatants could be induced to do this in time, in nine cases out of ten peace would be maintained. I can say, upon an experience extending over the best working years of my life, that strikes and lock-outs are in almost every instance the emanation of false pride and a love of conquest. They are neither originated or continued as a pure matter of business. Facts and figures, trade estimates and contingencies are the only rational data upon which these great trade associations ought to bargain together for work and wages By exciting angry temper, and relying on either side upon their power of endurance, their dealings as matters of trade become vitiated; and are liable upon a first opportunity to a renewed disturbance. There is always at hand a peaceful alternative, if both parties could be induced to adopt it—arbitration. Now although I do not advise that the clergy generally should be influenced by the successful example of the Lord Bishop of Manchester, and of my old friend and neighbour the Rev. G. H. Fisher, rector of Willenhall, who have both shown themselves able arbitrators; yet I do think it becomes our clergy as teachers of the doctrine of peace, not to allow the waters of trade strife to be let out anywhere within the range of their sacred influence, without first exhorting the litigants to try the expedient of obtaining an impartial judgment upon which to settle the matters of dispute.

From Rev. V. H. Stanton, Cambridge:

Whatever the general effect and influence of Mr. Mill's great work may be thought to be, he more recently in two articles reviewing Mr. Thornton's book on Labour, and published in the *Fortnightly Review* for May and June 1869, entirely surrendered the position that the general average rate of wages must remain the same, in obedience to imperious laws, let the unions do what they may. Again, Professor Fawcett, in his *Manual of Political Economy*, while beginning his chapter on trade unions with a strong condemnation of the limitation of the number of apprentices and of all forms of coercion of other workmen practised by unionists, goes on to admit fully that unions may secure for the workmen, in a rising market, an earlier rise of wages than they would otherwise have had, and that they may even, in the case of a depressed and ignorant class like that of the agricultural labourer, be the means of lifting them to a permanently higher level. I do not think that Professor Jevons has anywhere written at length on the subject of trade unionism; but the tendency of his view of the theory of wages would appear to be favourable to the opinion that unions may act beneficially on wages. The teaching of another very important class of modern writers, of whom Professor Cliffe Leslie and Mr. Thornton, already mentioned, may be named as instances, and whose special characteristic is that they are impressed with the great variety of causes which may operate in any actual case, and may modify the operations of those few main causes from which the great laws of political economy have been deduced, and who consequently feel the necessity for practical purposes of tracing local and partial laws as well as general ones, makes still more strongly for the labourers' side.

On the other hand it is true the late Professor Cairnes, a man of most remarkable powers of acute reasoning and lucid exposition, estimates the good effect which trade unions may produce at so little, as not to be worth the expense and dangers of abuse which they entail. And another accredited teacher of political economy, Professor Leone Levi, uses his influence actively against unionism.

But I may add what I know of the opinions of the present race of students of political economy at Cambridge. Political economy has been studied with some thoroughness by several Cambridge men lately, partly owing to the stimulus given by a very able and learned lecturer, Mr. A. Marshall, recently appointed principal of the new college at Bristol, and partly from the demand for lecturers in political economy, in connection with the Cambridge local lectures. I myself held a political economy lectureship when these lectures were first started four years ago, and I have known the views of all the other men who have lectured on the same subject in connection with this scheme, and I believe that without exception they have held and taught that it is possible for trade unions to act upon wages in a perfectly legitimate manner, and that in fact trade unions have been largely instrumental in the improvement of the circumstances of the working classes which has taken place.

It will very likely be said that even though all these may be questions of manner and degree, yet they are so liable to abuse that the only safe plan is to condemn them altogether. I have no doubt this feeling does account for some of the sweeping denunciations of the action of trade unions which we hear; and that a similar feeling is often the motive for the wholesale attacks which people make on the views of those from whom they differ. It is supposed that if any concessions are made, the force of what is said will be too much weakened. Yet surely to argue thus shows great ignorance of human nature. If you want to win a patient hearing from a man, and eventually to make a convert of him, or at least to modify his views, the most likely way is to begin by acknowledging whatever truth there is in his position, however small its amount may be. And while this is a principle of general application, it is especially important at present in dealing with trade unionists, because the unsympathetic, undiscriminating criticism from the classes socially above them with which they have been visited has considerably exasperated their minds.

One word as to Agricultural Labourers' Unions. The advantage which the agricultural labourers may derive from unionism is the most certain point of all. Many persons who doubt the necessity of it in other trades where competition, both among masters and men, is keen, believe it to be valuable for them. And if in the midst of these struggles for the labourers to improve their position some covetous longings and some wild and unwarrantable accusations are heard, we ought not to be surprised or too much offended. In the great movement of emancipation among the peasants in the fourteenth century, when Wicliffe's "poor priests" were great agitators, like some Methodist preachers now, very strong things were said, and I daresay they were not all perfectly just or perfectly wise. Moreover, the labourers have had cruel wrongs even down to the most recent times. They are only unjust when they feel bitterness against individuals for things which in large measure have been the evil growth of time, and which have been inflicted by persons who have been very imperfectly conscious of what they were doing. The clergy will be very foolish and very wrong if, because of some unfounded imputations even against the Church and their own order, they oppose one of the most powerful forces at work for the agricultural labourer's elevation.

There is too much reason for fearing that the secret of a great deal of the dislike to unionism in the upper and middle classes is simply love of power. Formerly, employers had their work-people very much at their mercy. Union tends to place the work-people on a footing of equal advantage with the masters for bargaining on what terms the work shall be done; it helps to abolish the superiority of strength due to individual wealth. The not unnatural but very un-Christian love of power in the employers, what may be called a spirit of "masterfulness," resents this. They will not be dictated to by their men, as they phrase it. They will not have a third party, the agents of the men, stepping in between them and their men, though this is tantamount to denying to the men the right to combine itself, at least in an efficient manner. Too commonly they even refuse to submit their disputes to arbitration, and a similar spirit also shows itself in members of the upper classes who are not themselves employers—a dislike to see an inferior class rising out of its subjection. The pure teaching of the Gospel ought to be brought to bear to discountenance this vice.

Lastly, as to the religious teaching of working men themselves. Special virtues and vices are most strongly developed in different classes, and I think it is unquestionable that the sentiment of brotherhood is strongest among working men. You may, no doubt, find whole masses of them utterly destitute of it; in many too of those who talk about it, it may be a sham. Still it does exist, and is truly felt and practically operative among them to an extent not to be found elsewhere. Now, we shall only be following the example of St. Paul on Mars Hill, and indeed in all his Evangelistic work if we make use of this already familiar sentiment in bringing Christianity home to them;—if we place before them in an especial manner that side of Christianity which has an affinity with it, the fellowship with one another in Christ, and again appeal to it in endeavoring to make them understand the wider, deeper, and purer truth. This was the characteristic principle of our own Maurice and Kingsley, and again of that noble contemporary band of liberal Catholics in France, in their social work. And so much we may venture to affirm with confidence, that among the working classes some men will always be found whose hearts Christian truth will reach by this avenue more readily than by any other.

MAGAZINE LITERATURE.

1. *Blackwood's Magazine.* (Blackwood, Edinburgh.)
2. *Chamber's Magazine.* (Chambers, Edinburgh.)
3. *Macmillan's Magazine.* (Macmillan.)
4. *Aunt Judy's Magazine.* (Bell.)
5. *The Monthly Packet.* (Mozley and Smith.)
6. *The Churchman's Companion.* (Masters.)

Periodical literature appears to have been an original English growth. What the Hôtel de Rambouillet had done, half a century before, for France, that the *Spectator* did for England, and it was characteristic of the two nations that the agent in the one should be a *salon*, in the other a paper. Both raised, refined, and purified the public taste at a time when storms had subsided, and left a good deal of mud behind them, and both did so only by a certain stiff fastidiousness which made Frenchwomen *précieuses* and Englishmen, prigs.

One Dr. Drake, in 1818, collected much curious information respecting these early periodicals, showing that the first idea sprung from Steele, and the practical execution is due to Addison, whose invention of the *Spectator* gave a dramatic variety to the letters and essays, and scope for the employment of many different hands. It is plain that an immense effect was produced on the turbid waters. Dr. Drake quotes from contemporary pamphlets evidence that the whole current of thought was affected:

> All the pulpit discourses of a year scarce produce half the good that flowed from the *Spectator* of a day . . . . These writings have set all our wits and men of letters on a new way of thinking, of which they had but little or no notion before. Every one of them writes and thinks much more justly than they did some time since.

The circulation amounted to 20,000 a day, and reached even to the Highlands (and this in the days of roads "before they were made,)" and were read with the news of the week by grave politicians, who met on Sunday evenings "to arrange the affairs of the nation."

Indeed, the Saturday papers in the *Spectator* are meant to be directly religious treatises. To us they look very flat, dry, and "fusionless," just fit for the age that had driven out the Non-jurors, but they were written in all sincerity, and did their work in keeping up the recognition of religion among the "wits," who gave their tone to the thought of the country. Nor must we forget that we owe to Addison the resuscitation of some of the most beautiful hymns of a more earnest and gifted generation than his own. Many persons are amazed to find that "The spacious firmament on high," and "When all Thy mercies, O my God," are not Addison's, but Andrew Marvell's. There was wholesome training, too, in the contemplation of the model Old English gentleman, Sir Roger de Coverley, so faithfully attending his village church, and making the responses sonorously, even though he rebuked the idle in an equally loud voice, and was himself the chooser of the printed sermons from which the parson was to preach. And as we know, Addison so loved Sir Roger, that, as Cervantes did by Don Quixote, he slew him with his own hand to save him from being murdered by others.

It was the *Spectator*, too, that made Milton the fashion, and, by disinterring "Chevy Chase," began that delight in ballad lore which Johnson in vain ridiculed, and which bred our chief romantic literature and antiquarianism.

The correspondence afforded a ready lash for the many follies, foibles, and impertinences of the day. Letters on assumptions in manners and dress, complaints of my Lady's caprices from my Lady's own woman, pictures of life with the masculine lady of the time, or the gentleman too much devoted to the arts of the kitchen, cannot fail to amuse any one who dips into the long rows of little brown volumes which range along the uppermost shelves of old libraries, by showing how unlike our own were the manners, how like the natures of our forefathers and foremothers.

France, Germany, and Holland had soon *Spectators* of their own, and at home Dr. Drake enumerates no less than thirty of the like papers before the era of the *Rambler*. It is curious to find that one of these was called the *Free Thinker*, not by any means in the present sense of the word, at least, so we hope, for it numbered an Archbishop of Armagh and a Bishop of Rochester among the contributors to its "elegant fictions," and was conducted by that Ambrose Phillips, whose poems on aristocratic babies and "Silly swains and yet more silly sheep" assisted in lowering "*silly*" from its Miltonic sense of "*seleg*," blessed; and whose nickname enriched the language with the adjective "namby-pamby." No wonder the *Free Thinker* did not thrive.

In truth the *Spectator* was a daily paper, and with all its class was more like a single article from one of our weekly papers, such as the *Saturday Review* or the *Athenæum*, than the Magazines which are its numerous progeny.

We have had the curiosity to look out the word Magazine in our Johnson and our Webster. It appears that the word comes from the Arabic *Makhzan*, a granary, whence the Spanish *Almacen*, the French *Magasin*, and our Magazines, which were almost always of corn or of ammunition, until Edward Cave, in 1731, adopted the word as a title for his monthly paper, the now venerable *Gentleman's Magazine*. In 1755, Johnson, with evident reluctance, adds to the original definition: "Of late this word has signified a miscellaneous pamphlet, from a periodical miscellany named the Gentleman's Magazine," and now after a century, that peculiar affectation, which makes second-rate English people like to discard common words, has overthrown this sensible term, and when we go to inquire for our Magazines, the shopman stares as if we uttered a vulgarism, and reproachfully says, "Your serials, sir?"—Periodicals, which first began the evil custom of turning an adjective into a substantive, having in the meantime fallen into disuse.

However, newspapers still head their critical column "The Magazines," and so far they are praiseworthy, though we have very considerable doubts whether the perpetual hasty and ephemeral criticism of the daily press is a wholesome stimulant to the subjects of it, often amounting as it does to a mere advertisement. To attempt a history of Magazine literature would be utterly beyond our bounds. All we can do is to mention what seems to us the chief stages in its course.

The *Gentleman's Magazine* was, as it professed, a storehouse of information of various kinds, not very brilliant, but useful and sensible; and the *Lady's* which followed, was a curious collection of fashions, bad poetry, and worse novels, which we think was never in vogue with people of the higher classes, though it must have lived on many years, to judge by the accumulated volumes sometimes to be found in old inns or farm-houses.

It was not, however, till the lull that followed the down-fall of Napoleon I. that there was leisure for much idle literature or any great facility for its transmission. Then it was that publishers began to start Magazines, such as the *Monthly* and *New Monthly*, in double columns of close printing, intended to supply the reader with a selection of fare, heavy or light, or both, as the case might be, for a whole month. The first which really attained any distinction was *Blackwood's*, in the hands of Professor Wilson. Reading his papers in cold blood after the lapse of forty years, it is difficult to realise the delight people felt in the symposia of Christopher North. We can only think of Mr. Pickwick, an evident parody of the great man, whose speeches were greeted with rapture, whether critical, political, humorous, or, we must now say extravagant. When our elders tell us how eagerly they watched for *Blackwood* and revelled in the domineering sententiousness of Christopher and the broad Scotch jokes of the Shepherd, we turn to the old volumes, and stand amazed at the rampant thing that Toryism was in their day, and at the kind of wit that then went such a long way. And yet, in its kind, Christopher's is a wholesome, honest, outspoken sort of temper, always hearty in praise or blame, and never dealing with what would soil the imagination: it is rough but not bitter, rude but not sneering. The spirit is that of a great boy, vehement in both likes and dislikes, crushing a noxious insect with sledge-hammer force, and then raving over the charm of his favourite pursuits. "Maga" and "Ebony," and the like pet names are displayed to the public with the utmost simplicity, and the public accepted the confidence with equal cordiality.

With Wilson, *Blackwood* lost this distinctive feature of the *Noctes Ambrosianæ*, but it has continued to stand high in reputation, for good and sound critical papers and essays, and for fiction of a superior order—many of our best novels having first seen the light in its pages. There is no fear in taking up a number of Christopher North's beloved "Maga" that we shall find anything for which to blush, or any attacks or sneers on what we hold most sacred.

The nearest approach to the ideal Magazine of the second order, that we remember was *Sharpe's Magazine*, in those days when *Frank Fairleigh* predominated in its fiction, S. M. was the poet, and the other articles were thoroughly fresh and vigorous. It was a perfect feast to seize upon one of the numbers, but there seems to be some fatality on this class of Magazines intended to be popular. The fresh vigor evaporated, the character changed, people dropped it, and then it dropped. A serial of this class is avowedly much wanted, and has been often attempted, but never is able long to survive. One difficulty is illustrations, which are always needed to float such a Magazine, but more often swamp it by their expense. Even *Good Words*, which began vigorously, soon fell into the pathos of the perpetual reproduction of two lovers looking into each other's eyes, and employs artists so devoted to the existing style of dress that the country girl described as clad in the homeliest manner appears in the true "tilted hat" and tightened garments of the period. And in the current number this December, the artist has been so palpably heedless of the story that the hair described in the line below as flowing, is shown in the woodcut rolled up. These may be trifles, but they show palpable heedlessness. *The Day of Rest*, and that infantine Magazine the *Peepshow*, also the *British Workman*, have the best woodcuts, partly because they eschew the sentimental style. But it is a strange fact that the Evangelical and semi-Dissenting Magazines have almost a monopoly of clever art in woodcuts. Yet we can hardly suppose it is owing to their having a larger circulation.

We have more directly religous Magazines in *Golden Hours*, the *Churchman's Companion* and *Monthly Packet*, the first of which alone attempts art, and that not very high art. *Golden Hours* has often pleasant chapters of travel, and sensible papers on other subjects, but its tales are apt to be controversial, and the dread of Romanism seems to be their chief moral. The *Churchman's Companion* often has excellent articles in it, but its weak point is the religious sensationalism of most of its fiction. Religious is hardly the right word, for there is apt to be a great deal too much of minute detail of ornament and ritual combined with a rather sickly sentiment. It is very unfortunate, for the ecclesiastical articles are often excellent, but the weakness and silliness of some of these tales absolutely prevent the book from being read by persons to whom the more solid papers would be most useful. The *Monthly Packet* has adapted itself from the first to the needs of young girls of the well educated classes, and its best articles usually run on from number to number so long, that there is little to interest a person who takes up a number casually, though there is much in it very valuable to regular subscribers.

What we want is something like what *Chambers's Edinburgh Journal* has been, nay, we can almost say that it still is. It is full of short interesting articles, always bright, clever, and full of information, but perfectly colourless as to religion. The weak point is, as usual, in the tales, and as after all it is stories that form the chief training in morals of an immense portion of our population, it is of great importance that these should be high-minded and well-principled. And here it is that the avoidance of religious topics tells. No one can write of the great events of human life, such as are the topics of fiction, without shallowness and poorness, or else without passion and lawlessness, who has not the mingled soberness and earnestness given by religious principle. And no one so feeling can long write good papers in which all reference to the highest motives is kept out of sight. Innocent and pure these novelettes in *Chambers* always are, but the longer ones have a great tendency to vehement sensational adventures, and the shorter are little more than lively accounts of some small love affair, some mistake of identity, some imaginary terror, and are forgotten as soon as read. However, take it all in all, there is no entirely secular Magazine we could so gladly see occupying a spare moment as *Chambers's*. And this merit of doing no harm is no small one. Children's Magazines ought to thrive more than they do, considering the real delight they are. It was a bad sign when Mozley's excellent *Magazine for the Young* failed for want of support; *Aunt Judy*, with all her talent, has been forced to raise her price, yet she really commands first class juvenile writing, and is much better than *Good Things*. The *Chatterbox* and the *Peep Show* are too slight for a thoughtful child, though excellent for a younger one.

None of these approach the brilliancy of *Household Words*, when Dickens was its editor, and when Mrs. Gaskell was contributing her delicious

Cranford—perhaps one of the best specimens of feminine humour in the language for quiet grace and delicacy. Such contributors as these cannot be called up at will; so it is not fair to complain of their absence!

But we do complain of the presence of what is painful and unwholesome, like the fiction we often find in the *Cornhill.* There is no want of ability here, or of interest, but surely it is not well that a popular serial, which lies on all our tables, should be made the field for creating sympathy with a woman who wants to marry her brother-in-law, as in *Hannah*, for such a painful picture as begins the *Atonement of Leam Dundas*, and for that present story of *Carità*, in which Mrs. Oliphant, to our grief and indignation, has brought forward a piteous suicide to escape a lingering disease. The description is excellent, and we are shown how the vivacious, eager, self-indulgent woman, who has lived a life of refined amusement and vanity, is absolutely unable to accept the sentence that condemns her to a slow agony, and thinks of nothing but how to escape it, without apparently the least recollection of any over-ruling Power—without hope and without fear of aught beyond the present. Nor, so far, is there any condemnation of the terrible act, and whatever the sequel may disclose in the course of events, we cannot but think the promulgation of these earlier chapters unjustifiable. Did the author ask herself how they might affect some sufferer in the same circumstances, and what morbid suggestions they might carry with them? It is one of the further difficulties of conscientious Magazine writing, that the Nemesis deferred to the end of a long tale does not tell upon the earlier portions when they are first read and commented upon.

Perhaps we shall be told that conscientious Magazine writing is a "goody" idea, exploded long ago! Well, we are content to accept the imputation. We do think that it is a fearful responsibility to scatter broadcast pictures of frivolity, passion, and temptation, if not of vice, and that those who eagerly read such descriptions, though it may be far from them to do such things, certainly "take pleasure in those that do them."

Of course we do not expect that all writing should necessarily be *virginibus puerisque*, though we believe that it is a fact that the highest and noblest class of mind, and therefore the most manly, shrinks with disgust from foul descriptions, as health turns from disease. Great tragedy must perforce be concerned with crime and passion, but to treat these as subjects for great poems, tracing out the moral retribution with stern practical justice, is not like the morbid love of close painting of details which bring the horrors as close to us as if we were reading them in our newspaper. Or why should we have bits of history. told with evident zest, of people who are better forgotten, such as the Marquise de Verneuil? The *Cornhill* has had such admirable papers in it—Miss Thackeray's charming tales and many others, which we lovingly remember, that we regret the more the uncomfortable tone (to say no more of it) so many of its articles have lately assumed.

There are also the partly political, partly literary Magazines, such as *Fraser's*, *MacMillan's*, *St. James's* and the *Temple Bar.* In these the imaginative portion is more the wing to float the seed of thought than the *raison d être*, and we think that their vigour as to social questions, both for evil and for good, has diminished since the *Contemporary* and *Fortnightly Reviews* have served as an arena. Papers on abuses or on charities find a home in *Macmillan*, and there is good criticism at times in all of them, but memorable articles do not very often occur, and the wadding is sometimes extensive, though now and then there breaks on us some really able enunciation put forth by a person who really has something to say, and says it with all his might, such as Miss Octavia Hill's occasional papers on the

London poor, in *Macmillan*; but, on the whole, we think there is less force and variety in these serials than there was in their earlier days, and though their fiction is more guarded than in some others, it has not been of the first order of late.

We were all bewitched with Mr. Black's description of scenery in the *Strange Adventures of a Phaeton*, and a *Princess of Thule*, and there are arch pictures of character that take the imagination for a time, but the stories themselves are apt to compress into something poor and unsatisfactory. Try to tell the outline of any one of them, apart from the grace of manner, and it is amazing how little there is in them. Indeed we are at a loss to understand how so extravagant and absurd a character as *Madcap Violet* can have had such a run. There is nothing in her worthy of admiration, and she only attracts by a certain fun and dash. Is it a wholesome state of things when such a wild, reckless, insubordinate girl is held up as the subject of interest? And how can a firm of such high character admit an article ending as one on *German Cradle Songs* does in this December number? Where we are told that the Christmas tree "points to the day when religion, having ceased to be a dogma, will have become once more simple poetry, and as such, the common inheritance of the pure in heart and childlike in spirit." We ask, is it fair on us and on our sons and daughters to scatter such anti-Christian aspirations in their way?

It is well that Magazines should exist, as a vehicle for expression on many topics which require less ephemeral treatment than can be given in a newspaper, and yet cannot well stand alone. Yet we think that the continual feeding on this kind of literature is not favorable. Everything is in scraps, they come round like the fare at a dinner-party, cut and garnished mouthfuls, while we never see the *pièces de rèsistance*, from which half the materials come, and we get into a habit of expecting everything to be thus made easy for us, so that some of us are no more able to cater for ourselves in a library, than we are to exercise the noble art of carving, once the mark af a well-bred man or woman.

Yet in the interest of the many who can read intelligently, and have small means of buying books, who need windows opened to them in the world present and past, and want freshness and variety, we would fain see what we have described as an ideal Magazine, and which a very little might make some of the existing ones.

At the same time we hold that much of the special mission of Magazines has been taken away by the general cheapness of standard books, and that the habit of dipping idly into them is a pernicious one. While each trusts to its serial tale to float it, and runs on just because people are accustomed to it, or want to see the end of the story, both the writer and reader are injured by the process. Would not even that beautiful story, *Off the Skelligs*, have been far better if it had been written as a whole, when it must have been less disjointed and better brought into keeping? And would not the idea of a complete and connected plot, such as we see in Miss Austen,s novels, be less entirely beyond the conception of the present generation?

Hasty writing, without sense of responsibility in sending forth crudities, is the bane of the thinkers of our day, and we suspect that the abuse of Magazine publicity has much assisted in forming the habit. What seems indeed to be most needed in all concerned with light literature, is—we are sorry to say it—a conscience, and a sense that a written sentence is even more potent for good or evil than a spoken sentence. This seems a self-evident fact; and yet, alas! how many there are who think nothing of perplexing others with their own troubled and vague theories. And how many more who seem to have no dread of pollution to the mind from what they read to pass away an idle hour!

From the Church Times.

PLAIN PREACHING.—No. VI.

We have already spoken of the distinction between clear simplicity in preaching and the talking down to people after the fashion of a tract in words of one or two syllables. It yet remains to utter a warning against another mistake which is nearly as common, that of supposing that a plain preacher is like a plain cook, and able to serve up only the coarsest victuals in the least appetising way. For, in popular language, a plain cook is, for the most part, not merely a person who is quite unskilled in the higher branches of her profession, who cannot undertake jellies, creams, pastry, and French dishes, but one who never can hit the happy mean between rawness and rags or cinders, according as the unlucky joint in her hands is boiled or roasted, whose potatoes are always watery, whose greens are black, and whose chops and steaks are tough, greasy and indigestible. Her position is a purely negative one, and is based solely on her not pretending to know certain things of which she is really not more ignorant than she is of the things she does pretend to know and do.

Similarly, there are men who believe themselves to be plain preachers because there is no learning, no wit, no poetry, no ornament, no illustration—in short, "no nonsense," as they would express it—in their sermons, quite oblivious of the fact that the rest of their discourse is so bad of its kind as to teach nothing whatever, and therefore to be no true sermon at all, and certainly not a plain one.

For just as a real plain cook who knows her work should be able to serve all the more usual dishes of a middle-class table in neat, wholesome, and eatable fashion, though not aiming at more elaborate productions; so a real plain preacher is a man who can supply the spiritual and mental needs of an ordinary congregation, though he may not be competent to fill a University pulpit, to deliver conferences, or to conduct a retreat for clergymen and for members of a conventual society. In every such congregation, however small, however local, however limited to persons of one grade or calling, there will be found sufficient variety of temperament and of capacity to call for corresponding variety in the teaching, in order that none may go away permanently unfed.

Just as there are persons who cannot eat certain kinds of food, however acceptable to others, so there are minds quite unable to take in some kinds of instruction, and which will, therefore, never get any good out of sermons which always run in a groove unadapted to them. The matter may be all quite sound and wholesome, and may even be fairly well put together, but if it be not the sort of thing for which the congregation is able, it is of no practical utility.

And, broadly speaking, all sermons which do not arouse interest and attention come under this head. Of course it would be unreasonable to look for the same evident tokens of intelligent following the preacher in a rural congregation of habitually undemonstrative agriculturists as may be noticed in a sharp-witted and excited town audience, but a rustic does not like a dull sermon any better than a townsman does, while he enjoys a pithy saying perhaps even more, because the love of proverbs survives chiefly in the country. And what is more, just in proportion as his mental faculties are less practised and awakened in things outside his daily routine than those of a city artisan, albeit within his own habitual range he does not want for shrewdness and observation, the teacher should be defter, readier, more patient, more lucid, more capable in every respect than he who is met half-way by the quickness of his hearers.

When the Jesuits at the beginning of the seventeenth century set themselves to beat back the Reformation, they accomplished their task mainly by means of better schools than were obtainable elsewhere, and even still a Jesuit school in France is always far ahead of any secular lyceum or college in thoroughness. And the secret of their unequalled success as educators lay in this: that in proportion as a teacher in one of their schools exhibited greater aptitude for his duties, he was promoted by being set to teach a lower class, till the ablest master in every school had the most backward pupils under his charge. The reason of this seeming paradox is that pupils who are quick and industrious enough to rise into the higher grades of a school, have natural aptitude and taste for study, so as really to do the greater part of the work of their own education, chiefly needing guidance in the choice of books, and a little help in the solution of real difficulties. But those who from youth or dulness are at the bottom of a school, need to have their dormant or torpid faculties roused and stimulated, to be given tastes which they do not naturally possess, and to have the path of learning cleared of even imaginary obstacles, that it may be made as easy and simple as possible for their feeble and unassured tread. That is to say, the whole of the work rests on the teacher's shoulders, and he can look for no assistance from his pupils. It is just the difference between riding a strong and spirited horse, and leading on foot by the bridle one which has fallen dead lame. Now all of this holds true of preaching. Instead of its being easier to preach to an illiterate and sluggish congregation than to a highly cultivated one, it is far more difficult, and needs more thorough preparation on the pastor's part. There are, no doubt, some men whose natural bent is distinctly towards the Conference proper, who can preach thoughtful and suggestive sermons to the highly educated, but who have no gift whatever for reaching the illiterate. Such men are out of gear in a rural parish or in a city slum, and ought to find their permanent place in a university, cathedral, or important town pulpit. But they are so rare that the ordinary clergyman who finds that his uneducated hearers do not understand nor value his sermons, had better not lay the flattering unction to his soul that he is a great man unappreciated, who would wake up the world if he were Bampton or Hulsean Lecturer, or else could get a few turns of preaching at St. Paul's Cathedral. The probability is that his audience in any of these cases would rate him even lower than his farm labourers do, and, as a fact, the most famous preachers both of the Middle Ages and of later times have been acceptable to the poor, so that the kind of pulpit orator described above is always to be regarded as exceptional. A man had better wait till some persons snperior to himself in standing and in reputation for ability tell him that he ought to be in a wider sphere, before taking for granted that such is the case, or accepting the flattery of personal friends who are as incapable of forming a trustworthy opinion on the subject, as a school-girl at a second-rate country-town school would be of usefully criticising his French accent. His small flock will, as we have just said, give him quite enough to do, and tax all the powers he has to their utmost, if he is really to make the teaching of the Church familiar and dear to them, an aim we fear that few preachers steadily keep before them or strive to reach.

A really plain preacher will exhibit his qualities by his ease rather than by his tameness. For the word "plain" properly means level and smooth, and it does not follow, because a tract of land has no high hills and deep valleys in it, that it must be a dreary stretch of barren moor or sandy desert. It may wave here with golden corn, it may glow there with vivid flowers, stately trees may lift themselves in one direction, graceful shrubs may cluster in another; a glancing stream may give light and variety to the landscape, the scattered dwellings, the fields dotted with sheep and cattle, the labourers at work, may bring the element of life into prominence, and the musical songs of the birds break the silence of inanimate nature.

Just so, there should be variety, life, and attractiveness in a truly plain sermon, for if it be dull and tedious, it is no longer the smooth plain over which the hearers are easily and pleasantly guided with no sense of effort or fatigue, but a miry quag into which they either plunge and wade slowly with difficulty, or from which they more probably turn away altogether after one trial with a single foot. How such a risk may be avoided shall form the subject of a further paper.

From the Church Times.

WHAT WE OWE TO THE REFORMATION.—No. III.

When we come to the next point, the social condition of mediæval England, it is necessary to use some discrimination in judging of the evidence. Thus a careless reader of Langland might suppose that bribery and corruption ran riot; but after awhile it becomes obvious that the poet's standpoint of public virtue is an impossible one; for he holds that it is simony to sell what is sent of grace, namely, wit and water, wind and fire. Hence, of all classes he treats lawyers as the least deserving, because they are loth to plead without payment. We may, therefore, charitably infer that what he calls bribery may have meant very little more than giving fees for professional assistance. It is, however, certain that the underlings of the spiritual courts often abused their office for purposes of extortion. In fact, they enjoyed pretty much the same sort of reputation as common informers in more recent times used to do, and like common informers they seem to have been rather a public nuisance than a serious grievance, for people had a way of taking the law into their own hands and beating them whenever they caught them. Probably things are now a great deal better in this matter of corruption than they used to be; but it can hardly be said that we owe the improvement to the Reformation. "*Quis custodiet ipsos custodes?*" has from the beginning been a puzzle, and probably will never cease to be a difficulty. But it is clear that society has the best chance when it is itself the *custos*—in other words, when perfect publicity is given to public work. Yet, even with the freest press in the world, no one will say that there is not plenty of jobbing in public offices, or that actions are not brought every day for the sake of black-mail or costs. It would be improper to add anything as yet on the subject of the police.

But now with respect to the character of the clergy. Canon Ryle, in the first place, falls into the common error of supposing that grotesque carvings on *misereres*—such as a fox preaching in a monk's frock to a flock of geese—were meant to be satirical. The fact is, these said *misereres* were for some reason considered a legitimate occasion for the indulgence of a droll fancy. They were pure fun, and probably were as innocent of any deeper meaning as the "Comical Creatures from Wurtemberg," which some of our readers may remember at the Great Exhibition of 1851. This seems certain from the fact that other odd fancies find a place side by side with these supposed sneers. Thus at Beverley, on the very same stall where the fox appears as a preacher, a blacksmith is shown shoeing geese; and on the stall opposite is a cat fiddling to the mice, and a bear catching rats.

Canon Ryle, however, does not content himself with slight and uncertain innuendos. He says boldly:

> But the blackest spot on the character of our pre Reformation clergy in England is . . . . their horrible contempt of the Seventh Commandment. The results of auricular confession, carried on by men bound by their vow never to marry, were such that I dare not enter into them. The consequences of shutting up herds of men and women, in the prime of life, in monasteries and nunneries, were such that I will not defile my paper by dwelling upon them. . . . After all there is no surer receipt for promoting immorality than "fulness of bread and abundance of idleness." (Ezek. xvi. 49) Take anywhere a number of men and women, of any nation, rank, or class—bind them by a vow of celibacy—shut them up in houses by themselves—give them plenty to eat and drink, and give them little or nothing to do—and above all give them no Bibles, no true religion, no preaching of the Gospel, no inspection, and no check from public opinion; and if the result of all this be not abundant breach of the Seventh Commandment, I can only say that I have read human nature in vain.

Well, we are happy to say that the worthy Canon is not better read in human nature than he is in books. He relies, indeed, upon the "discoveries" of the Commissioners who were sent out by Henry VIII. to make out a case for his intended sacrilege and spoliation; but he will be surprised to learn how strong the evidence, both positive and inferential, against his theory really is. In the *Vision of Piers the Plowman* the seven deadly sins go to shrift, and the poet sketches with a wonderfully graphic power the most striking aspects of each vice, as it displayed itself in his days. In the confession of Gluttony and of Lust there is not one word about religious orders. Sloth has a clerical side, but he is neither monk or friar—he is a parish priest who, like many of Canon Ryle's friends, will not take the trouble to learn to sing, and who is not fond of theological reading. Wrath, however, has something to say about the clergy; but he states that he has very little to do with monks. He says in effect:—"I might be among monks, but many a time I spare; for there be many fell folk mine affairs to espy; that is, the prior and the sub-prior, and our Father Abbot; and if I tell any tales, they get them together and make me fast on Fridays on bread and water, and I am challenged in the chapter-house as I a child were. Moreover, I have no desire, believe me, to linger among monks, for they eat more fish than flesh, and feeble ale drink." So much for Canon Ryle's "fulness of bread:" the fact being that monks were dieted too sparely to have any spirit for quarrelling. The poet adds that "if heaven be on earth, or any ease for the soul, it is in the cloister or in the school; for in cloister cometh no man to chide or to fight, and in school is love and lowness (*i.e.*, humility), and liking to learn"—the monastery being, of course, both school and cloister. In the *Canterbury Tales* the monks and nuns are represented as eminently respectable persons; though the prior and prioress are twitted with the careful manner in which they are dressed, and with giving themselves airs of barons and ladies of rank—just as dignitaries and their womankind sometimes do now. As to the friars, the complaint is that they were too keen after the alms of the faithful; but here again it may be doubted whether the popular notions as to the covetousness of the clergy were not exaggerated and unfair. At the present moment the English public insists on having clergymen who are cultured gentlemen, and prefers also that they shall be married men; but it is quite shocked at the idea of a priest showing the smallest solicitude about his income, or failing, with no income at all worth speaking of, to pay his way. It is just the same with Dissenters. If we remember rightly, Mr. Spurgeon has more than once spoken with characteristic sharpness of wealthy deacons and pew-holders who invoke blessings upon their dear pastor's basket and store, without thinking it necessary to put anything into the one, or to see that the other is reasonably supplied. The mendicant orders, having nothing but alms to live on, were really obliged to cultivate a talent for begging; and probably three-fourths of the sarcasms that were launched at the heads of the mediæval clergy were due to two bits of defective detail—first, the superiors of the convents were treated as lords set over their monks, as our Bishops and Lords set over their clergy—instead of allowing them to share the diet and dormitory with their brethren; and, secondly, the voluntary principle was a great deal too much over-weighted.

As regards the parochial clergy, some of them evaded the canons against marriage, and this in the eyes of severe moralists was no doubt a great scandal, but it is clear that it was not generally regarded as any very serious irregularity, and it is remarkable that no complaint is made in our authors on the score of clerical incontinence. Indeed, there is no reason to doubt that the English clergy of the Middle Ages were quite as respectable as those of the nineteenth century, and a great deal more so than those of the eighteenth. As to the Confessional, the only complaint that is made respecting it, is that the competition between the curate and the friar led to so much laxity that it was of little use. It is a most remarkable fact that even the *Homily on Repentance*, whilst arguing against the idea that resort to shrift is necessary to salvation, does not allege that any evil ever came from it, even when it was compulsory.

Mr. Ryle claims for the Reformation that it has delivered England from "the most grovelling, childish, and superstitious practices in religion" and particularly the worship of relics. But he would have been nearer the mark, if he had said that it has merely altered its practice. A great part of the relics of old times were resorted to for mere medicinal purposes; and we have simply exchanged one kind of quackery for another. Another large part were attractive because they appealed to a foolish curiosity. But that childish curiosity is just as rife amongst us as ever it was, and it is not more discerning. Now-adays people run after the relics of a great criminal, whereas our fathers cared only for those of great saints. On the whole, it is not clear that the modern feeling is wholesomer; and it is certainly not true that relic-forging is less prevalent than formerly. But it is to be observed that in the Middle Age intelligent people laughed at doubtful wonders just as freely as we do; and Langland, with a true instinct, says that the "rightfullest relic" is the Cross. The real reason why the mediæval practice was wrong was because it tended to obscure the Real Presence. Certain it is that where the Lord reveals Himself in any special way, the claim of anything else to veneration sinks into nothingness.

Not to spend more words upon Mr. Ryle, it is evident that any impartial consideration of the facts will lead us to the conclusion that, although England did experience a great deliverance from Papal tyranny, yet it was not in the sixteenth century. The freedom of the English Church was won by the statutes of the Provisors long before; and there has been no real reform which might not have been secured by peaceful legislation, as probably it would have been, even if Henry VIII. had made a covenant with his eyes and had never looked on Anne Boleyn. On the other hand, it cannot be denied that we owe a great deal to the Reformation—to wit, two centuries of insurrection, civil war, and tumult; followed by another century of spiritual deadness, and shameful immorality. We owe to it also the loss of all influence over our neighbours, and all chance of correcting by example or advice the abominations which ultimately led to the French Revolution. We owe to it likewise our religious dissensions at home and in the Colonies, and the disgraceful neglect of our duties to our foreign dependents in spiritual things, which are the necessary consequence of these dissensions.

Once more, let us not be misrepresented. No good could possibly be done by any attempt to revive mere mediævalism. Indeed we might as well try to restore the Heptarchy. But, it is a not less patent fact that, just in proportion to the earnestness with which we have striven to bring into prominence those Catholic features which the Reformation did destroy, England and England's Church have been emerging from the abyss of irreligion, worldliness, and inefficiency into which they had fallen.

CATHEDRAL ORGANIZATION.

[The following Report adopted by the convention of Central Pennsylvania, we understand is from the pen of the Rev. Dr. Hopkins, who, as we all know who remember the early days of the *Church Journal*, was a pioneer in this cause, and embodies the same principles which he successfully advocated in the statutes of the Cathedral of All Saints, Albany, the original draft of which we believe, was his work. These two instances seem to us the most rational of all the attempts yet made to adapt essential Cathedral ideas to our existing American Diocesan Constitutions.]

The Rev. Mr. Peck, from the Committeee on Cathedral Organization, made the following report:

The Committee on Cathedral Organization, to whom the entire subject was recommitted at the last Convention, respectfully beg leave to report that they have given their most careful consideration during the year, to the objections made, at the last session, touching certain parts of the scheme then proposed; and they trust that they can now present the outline of a plan, not yet, indeed, in a shape for final adoption, but framed in such a manner as to be free from all the causes of obstruction that then led to the postponement of canonical action.

In accordance with the wise suggestion of the Bishop in his last year's Address, that the American Cathedral must be "a growth and not a creation," our plan takes as its fundamental idea, that of simply providing a place and an opportunity for growth. And even in making this provision, we would carefully avoid the appearance of anything arbitrary, either in the formation of the Cathedral body, or in the concentration of undue and unchecked power in the hands of any one man, even the Bishop himself. We ask the closest scrutiny of the Convention, therefore, into every part of the following proposed scheme:

First, in analogy with our parochial system, inasmuch as each parish must present its form of legal Charter before it can apply for admission into union with this Convention, your Committee would recommend the obtaining of a charter for the Cathedral. Like a Parish charter it may prove to be the foundation of much good, built thereupon in the course of time; or, it may come to nothing, and amount only to a piece of written paper, in which case it will do no harm. But, if the charter be obtained, then, one after another, the manifold institutions of Education, Charity and Usefulness, enumerated in the Addresses of our Bishop, and in previous Reports of this Committee, may, like seeds, take root in the soil, and have a chance to grow. But this charter, aside from the organic connection of the Bishop of the Diocese with the Cathedral body, should contain as few details as possible, being couched only in general language, and leaving all the distinctive points of organization, to be embodied hereafter in *Statutes*, (or laws for the government of the Cathedral,) framed under the sanction of this Convention.

Your Committee doubt whether it would at this time be judicious to enact anything further, in detail, beyond the merely formal measure of securing a sufficient charter. But they deem it desirable that the Committee be continued, in order to prepare a draft of such *Statutes* as they may think advisable for the actual organization of Cathedral work, to be presented for consideration at the next Convention; and further, that they be instructed to embody therein certain definite principles.

For instance: One of the greatest abuses connected with some of the English Cathedrals, is the legal power given to the Dean and the Chapter to *exclude their own Bishop* from all connection with the institution, except the Visitorial power (to be exercised once in seven years or thereabouts,) and such patronage as he may happen to enjoy. The absurdity of this is apparent at the first glance. As it is of the essence of a Cathedral, that the Bishop's Chair—his regular place of residence and activity should be there, he ought clearly to be the head of the organization, whether in its legal structure, or in its actual work. He should have the undisputed right to control the building and direct the services on all occasions of Diocesan or Episcopal use; though for the ordinary services, it is better that his superior authority should be exercised only through the constituted officers of the Cathedral, and according to the Statutes of the same.

Again: As the actual working head of the institution, it is plainly proper that the Bishop should have the selection of the Clergy who are to be his assistants in carrying on the work. In no other way can the requisite unity and harmony in such a joint work be secured.

But to guard against *possible* abuses of this power of selection, the Bishop's choice of individuals should be only a nomination, to be acted upon, yea or nay, by an independent body of Clergy and Laity, following the analogy of the Senate, acting on nominations by the President of the United States. As a general rule the Bishop's nominee would, of course, be elected. But in case of a really injudicious or improper nomination, an easy remedy could be at once applied by ballot.

To avoid anything arbitrary in the selection of this electoral body of Clergy and Laity, it is proposed that it should consist of those who hold office for the time being, by the vote of the Convention; and who, therefore, not only *must* have the entire confidence of the Diocese, but may be regarded as a condensed representation of the Diocesan Convention itself.

Another point in which English examples are to be avoided, is, that they give the Laity no representation in the Chapter, or actual governing body of the Cathedral. And in supplying this defect, several things must be considered. 1st. The meetings of the Chapter may be, and ought to be, frequent; the lay members, therefore, who will all have business avocations of their own, should be those most likely to attend. 2ndly. They should represent those from whom the chief sympathy and assistance may be expected, in building up the Cathedral and its cluster of institutions. 3dly. To secure the entire *independence* of these lay members and thus gain and retain the confidence of those who are to *give*, it seems advisable that these lay members of the Chapter should be elected freely by the Convention of the Diocese annually, and without nomination by the Bishop. But they should be chosen wholly from among the laymen residing in or near the Cathedral city itself.

Furthermore: Though it is right that the initiative should belong to the Bishop in the selection of the Cathedral Clergy, yet to give him the absolute power of removal also, would be fatal to that self respect and *esprit de corps*, without which no body of Clergy can do good work in a free Church, growing up in the midst of a free people. The principal Clergy of the Cathedral, therefore, should have the same permanence of position which belongs of right to our Rectors of Parishes; and their connection with the Cathedral should be terminable only by resignation, the act of discipline, or death. Nor ought they to be officially censured, without the concurrence of that same electoral body, by whose votes they were appointed.

But, to avoid the English fault, by which, too often, a Cathedral Chapter has become a little knot of antiquated fossils, retaining all the money and power, while getting younger men, without votes, to do all the real work: your Committee would recommend, that, as soon as practicable, a certain number of younger men be appointed, to hold office only for a term of years, so as to insure a constant infusion of fresh blood, and increase the practical influence of the Bishop in the Chapter.

Lastly, your Committee would lay stress on the importance of the principle, that the whole Cathedral organization should rest on the basis of the *approval of the Convention.* We have, in this American Church, but two fountains of fresh ecclesiastical legislation,—the General Convention, and the Diocesan Convention. General Convention has not legislated on the subject of Cathedrals. All such legislation, therefore, is left to the Diocesan Conventions. Some might appeal, indeed—as has been the case in some Dioceses—to the inherent powers of the Bishops, and might found a Cathedral system on the mere basis of Episcopal prerogative. But even if that were a sufficient foundation, a wise Bishop knows that the confidence of his Clergy and people is indispensable to the *building up* of anything in his Diocese; and he would prefer to exercise a questionable prerogative only when the free vote of his Clergy and Laity has placed it *beyond* question. We feel it to be a grateful duty, therefore, to call attention to the patience with which our Bishop has again and again laid this subject before his Convention, taking absolutely *no* step therein, until it has been recorded, on our minutes, as approved by the votes of his Clergy and Laity.

Before closing this Report, your Committee would call into special notice the checks and balances provided in the above scheme, against any possible abuse.

It will be seen that while the Bishop's position at the head of the Diocese and of the Cathedral is fully preserved,—while he has the initiative, and the nomination of all the Clergy of the Cathedral, and the general direction of all its services, with the corrective power of Visitor; yet he can do nothing without the concurrent action of others. His nominees are to be elected freely by those of the Clergy and Laity, who, being themselves newly chosen by the Convention of the Diocese, cannot, but possess its entire confidence; his regulation of the services must be through the constituted officers, and according to the Statutes of the Cathedral; the Statutes cannot be adopted or altered without the approval of the Convention; the leading Clergy of the Cathedral will be sufficiently independent in their tenure of office to ensure steadiness of action, while the younger members will prevent stagnation, and bring in fresh blood; even the Visitorial power will be guarded in its exercise by the required consent of the electoral body; while the *Laity* will have their integral part in every portion of the organization, so that nothing can be done without their full knowledge and free co-operation.

Your Committee, therefore, sum up the substance of their Report in the following Resolutions:

Resolved, That a committee of six clergymen and six laymen, together with the Bishop of the Diocese as Chairman, be appointed to obtain a Charter for the Cathedral of the Diocese, these thirteen being named in the said Charter as the first Corporators of the said Cathedral and following the suggestions of this Report as to the details to be embraced in the said Charter.

Resolved, That the Committee on Cathedral Organization be continued, to prepare and report for the action of the next Convention a draft of a body of *Statutes* for the actual organization of Cathedral work; and that they be instructed to embody in that draft the following principles:

1. That the Bishop of the Diocese be the head of the organization, legal and actual.
2. That the Bishop have the right to use the Cathedral at his own discretion for all Diocesan and Episcopal services; and that he have also the general direction of all its services at other times, through the constituted officers and according to the Statutes of the same.
3. That the nomination of all the Clergy of the Cathedral shall belong, of right, to the Bishop.
4. That no such nomination be sufficient of itself, without a free election by ballot, by a separate and independent body of Clergy and Laity.
5. That this electoral body consist of the following elected officers of the Diocese for the time being, to-wit: The members of the Standing Committee, the Deputies to General Convention, the Board of Missions, the Secretary, the Treasurer, the Registrar, and the Chancellor, of the Diocese.
6. That a certain number of laymen, residing in or near the Cathedral City, be always members of the Cathedral Chapter, being chosen annually by the Convention of the Diocese, without nomination by the Bishop.
7. That the more important of the Cathedral Clergy shall, like the Rectors of parishes, hold their places until their tenure be ended by resignation, ecclesiastical discipline, or death.
8. That provision be made, as soon as may be, for younger clerical members of the Chapter, appointed only for a term of from three to five years.
9. That the Bishop, acting with the electoral body, be the legal Visitor of the Cathedral, for the correction of all departures from the Statutes.
10. That no Statutes for the government of the Cathedral be made or altered, but with the approval of the Convention of the Diocese.

All of which is respectfully submitted.

J. MILTON PECK, *Ch'n*
MARCUS A. TOLMAN,
A. RICKETTS,
J. H. HOPKINS,
HENRY COPPÉE,
R. A. LAMBERTON,
Committee.

Miscellanea.

A CATECHISM FOR PROTESTANTS.

We extract the following from the *Hackney Observer:*

Q. What is your guide in matters spiritual and ecclesiastical? A. The Bible, and the Bible only.

Q. How do you know that the Bible is inspired? *A.* From its internal evidence.

Q. Suppose an infidel says that from internal evidence he is convinced the Bible is not inspired, what should you reply? *A.* I should tell him he had not studied it sufficiently.

Q. Suppose he said the same of you (as he would certainly have a logical right to do on Protestant principles), what should you reply? *A.* That the Protestant religion has nothing to do with logic.

Q. What should be our guide as to the meaning of the Bible? *A.* Each man should gather it for himself.

Q. If men come to opposite conclusions, how are they to know who is right? *A.* If they are Protestants, they must be right.

Q. But Protestants differ among themselves? *A.* Only on unimportant points.

Q. If these points are unimportant, why do they separate from one another on account of them? *A.* Though they worship separately, they are united in spirit.

Q. Is this the unity for which our Saviour prayed? *A.* I cannot tell.

Q. Is the doctrine of the Trinity one of these unimportant points? *A.* No.

Q. Are Unitarians Protestant? *A.* Yes.

Q. Have they not the same right to find their religion in the Bible that other Protestants have? *A.* No, because they do not read their Bible aright.

Q. How do you know that? *A.* Because all other Christian Churches are agreed on this point.

Q. Is not that answer an abandonment of your principle of "the Bible only?" *A.* I cannot help that.

Q. Is there any command in the New Testament to observe the first day of the week instead of the seventh? *A.* No.

Q. Why then do Protestants do so? A. Because the Church ordained it.

Q. Is not this again a desertion of your leading principle? *A.* I can not help that.

Q. The New Testament orders the anointing of the sick. Do Protestants do this? *A.* No.

Q. Why not? *A.* Because it is Popish.

Q. Then when you say you take the Bible as your guide, you do not mean that you take all of it? *A.* Not if it interferes with Protestant principles.

Q. But is not your leading principles involved here? *A.* I cannot help that.

Q Do you believe in priestly Absolution? *A.* Certainly not.

Q. Did not our Saviour give this power to His Apostles? *A.* Yes; but the Bible does not say that they ever exercised it.

Q. How do you account for His solemnly giving them a power which He never intended they should exercise? *A.* I cannot tell.

Q. What is your opinion about confession to a priest? *A.* That it is immoral and degrading.

Q. Have you tried it yourself? *A.* No.

Q. How do you know then? *A.* Because the newspapers and Protestant lecturers say so.

Q. Is it not recommended in the Prayer Book under certain conditions? *A.* Yes; but that is one of the things that ought to be altered.

Q. But until it is altered may not English Churchmen use the ordinance if they find by experience it is good for them? *A.* No; because it is against Protestant principles.

Q. Is the Church of England, then, a Protestant Church, as distinguished from Catholic? *A.* Yes.

Q. Does she call herself Protestant in any of her formularies? *A.* I can not tell.

Q. Why does she not say in the creed, "I believe in one Holy *Protestant* Church?" *A.* I cannot tell.

Q. What is your opinion as to vestments and altar lights? *A.* That they are Popish.

Q. But are they not used by Communities which are strongly anti-Pop- ? *A.* I cannot help that.

Q. Does not a certain rubric about the "oanaments of the minister" authorise vestments? *A.* Yes, but the Privy Council has decided that "shall be in use" means "shall *not* be in use."

Q. Is not this rather odd? *A.* Yes, but it is the law, and we ought not to argue about it, but obey it.

Q. If the Privy Council had decided the other way, would you have supported the use of vestments? *A.* No.

Q. Why not, if it were the law and you ought not to argue about it, but obey it? *A.* Because circumstances alter cases.

Q. You have spoken of the Protestant religion. Is there any formal creed which all Protestants agree to? *A.* No.

Q. How is that? *A.* First, because creeds are human inventions, and secondly, because it would be impossible to frame one which all Protestants would agree to.

Q. Then a man may believe as much or as little as he pleases (except Romanism and Ritualism), and still be a Protestant? *A.* I cannot tell.

Q. Is there not a great deal of the "cannot tell" element in your system? *A.* I cannot tell.

MR. TOOTH IN THE QUEEN'S BENCH.

The decision of the Queen's Bench division of the High Court of Justice, in quashing all the proceedings against Mr. Tooth, as it quashed on a former occasion those against Mr. Pelham Dale, has much more importance than may at first seem. For it is easy to minimize its effect by dwelling on the undisputed fact that the annulling of Lord Penzance's judgment is due to a mere technicality of law, in no way touching the merits of the case. Whether from oversight in drafting the Primate's requisition to Lord Penzance, or from a discrepancy between the wording of the Public Worship Regulation Act and the Rules and Orders since drawn up to regulate procedure under it, the word "Province" was omitted, and the Judge was enjoined to hear the case in London, Westminster, or the diocese of Rochester. He did, in fact, hear it in the library of Lambeth Palace, which does not come under any of these three heads. and the unanimous opinion of the Lord Chief Justice, Justice Mellor, and Justice Lush, visible from the very outset of the hearing, and arrived at without a moment's hesitation, was that the discrepancy between the direction and the proceeding voided the whole matter. And there are a couple of other circumstances to be taken into account. First, the three eminent lawyers who have thus quashed Lord Penzance's judgment cannot be for a moment suspected of any sympathy with Mr. Tooth. The Lord Chief Justice's religious opinions can be expressed only in terms of algebra, while one of his colleagues is, we believe, a strict Nonconformist, and the other a Particular Baptist. And next, two of the three expressed strong regret at the course dictated to them by their duty as guardians of the laws. They have thus invited public attention to the contrast their action presents to that of those Chancellors and prelates who, making loud professions of personal piety and of attachment to the Church of England, have nevertheless systematically trampled her laws and liberties under foot to gratify their personal bias in matters of religion.

The more immediate result of this decision of the Queen's Bench is of course not merely to reinstate Mr. Tooth exactly in the position which he held before proceedings were taken against him, but to empower him to bring actions for trespass on his freehold against Bishop Legh Claughton, his former diocesan, and against all those clergymen who volunteered to do the dirty work of intrusion at the suggestion of such a person, and also to prosecute for false imprisonment all those concerned in lodging him in Horsemonger-lane gaol. And lastly, he has further action for the wilful damage done to the fabric and furniture of St. James's, Hatcham, while he was illegally excluded from custody of it, but which the intruders and the parish church-warden, if they did not actively encourage, certainly took no pains either to prevent or punish. Mr. Benjamin, fully aware of all these consequences, pressed them on the attention of the Court, and asked their lordships to decide against Mr. Tooth, in order to save innocent persons from suffering because they had carried into execution the directions of the judges. In short, he hoped to persuade them to copy the example of the Judicial Committee, and to base their judgment not on law, but on policy. The Court would not listen for a moment to such a plea, and Justice Mellor reminded counsel that there was another side to the matter. namely; that a decision such as asked for might lead to the forfeitute of Mr. Tooth's benefice, whereas the other persons referred to had no injustice to complain of if they suffered for their share in an illegal proceeding. Here, again, was a public rebuke to the Privy Council which ought to bring a burning blush of shame to the cheeks of such of its legal members as aided the miscarriage of justice in the Ridsdale case; especially as Mr. Tooth, in a Christian spirit, utterly unlike that of his persecutors, has informed the Archbishop that he will not avail himself of his rights in the matter, but will allow all concerned to go free.

But these results, after all, are not the most important ones. What is of far more consequence is the blow dealt to the Archbishop of Canterbury in the first place, and to Lord Penzance's Court in the second.

It was nothing but the Archbishop's anxiety to make an indecent display of his partizanship, by assigning the library at Lambeth as the Court for the person whom he and the Archbishop of York had hired to do their work, which vitiated the proceedings, and thus his eagerness to identify himself with the unconstitutional action of the Public Worship Regulation Act has hoisted him with his own petard, and covered him with as much ridicule now as it covered him with disgrace to begin with. But richly as he deserves the personal mortification which the result of his haste to do evil has brought him, it probably will sting him less than the emphatic contradiction of the claims which he and his *employé* have advanced in favour of the spiritual character of the new Holy Office of the Public Worship Regulation Act.

The Primate himself, as well as Lord Selborne before and after the passage of the Act, various Bishops, notably those of Bath and Wells and Gloucester, and above all, Lord Penzance, have been loud in asserting that the Act of 1874 created no new jurisdiction, but merely enlarged and applied an old one, so that the Public Worship Regulation Act Court is the Court of Arches, and Lord Penzance a true spiritual judge. This false statement, which we have resisted and exposed from the first, has been finally crushed by the emphatic declarations of the Lord Chief Justice and of Justice Mellor, against the plea set up that Lord Penzance was in truth only exercising the ancient jurisdiction of the Arches. Sir Alexander Cockburn said: "It is not as Dean of the Arches that the judge exercises this jurisdiction. It is a mere accident that the judge happens to be Dean of the Arches. The jurisdiction is the creation of the statute . . . it is undoubtedly to my mind an entirely new office, and one with which no former Dean of the Arches had anything to do" Justice Mellor, dwelling on the panic which gave birth to the Public Worship Regulation Act, and the desire felt for new means of restriction, added: "I cannot doubt that it had occured to Parliament that the existing law and tribunals were not sufficient to meet the exigencies of the case, and that what was to be done was not merely to improve and extend the jurisdiction of the Dean of the Arches, but to erect an entirely new tribunal, which has no relation at all to the office of Dean of Arches." And when it is remembered that the patent of Lord Penzance's appointment shows that he has never been named Dean of Arches at all by the Archbishop, but only as Judge under the terms and for the purposes of the Public Worship Regulation Act, it follows that he is absolutely without a shadow of any ecclesiastical jurisdiction whatever. And thus a very pretty dilemma arises. Either he knew this fact when he loudly claimed a spiritual character for himself and his tribunal, or he did not. If he did know it, then he made a deliberately false statement to mislead the public. If he did not know it, what becomes of his reputation as a lawyer, seeing that he has failed to grasp what every person who had looked into the case fairly had urged against his status from the beginning? And, also, how came he to make such a rudimentary blunder as that which has resulted in anulling his decision? Whichever horn of the dilemma he chooses to impale himself upon, his judicial weight has gone as completely as his spiritual character, which no one can henceforth assert without knowingly stating what has been proved to be untrue. Those Bishops, moreover, who have attempted to palliate their treason in voting for the Public Worship Regulation Act by alleging that it has not affected their jurisdiction, are now publicly shamed by the Chief Jnstice's plain statement that "the former jurisdiction of the Bishop—*i. e.*, as it existed before the Act—is taken away. It is in effect a transfer of the jurisdiction of the Bishop to the new Judge under the Act." And thus the Ritualist "law-breakers" are proved to have been right all along in two of their main contentions, which goes far to show that they are right also in alleging that the Privy Council has wilfully misinterpreted the law in all the recent ceremonial suits. And the clumsy bungling which has been displayed by the authorities in working the Public Worship Regulation Act has made it and them ridiculous, and thereby weakened it far more than any proof of its injustice, mischief, and unconstitutional character could have done. We have got now but a small instalment of our rights, and nothing short of the reversal of all the recent judgments, and the punishment of their concoctors, will be adequate reparation for our wrongs.

From the Churchman's Diary (Masters).

NOTES ON THE SERVICES.

Of the Books (in use before the Reformation from which the Prayer Book was compiled), the principal were the Missal, which contained the Offices for the Hours of Prayer, out of which our Matins and Evensong are constructed; the Pontificale, containing the Services which a Bishop alone could use; and the Sacerdotale, containing such of the Services as were celebrated by a priest.

The direction that Chancels "shall remain as in times past" implies that they shall be separated from the nave, and that the Clergy, together with all who are about to assist in the Service, i.e. the choir, shall have their places there, and no one else.

The Daily Office is ordered to be "sung *or* said;" i. e. either recited musically on a single note (monotone), or with the use of certain simple inflections, which constitute "Plain Song."

Public worship consists of Praise and Prayer. The first part of the Service is introductory. The Office of praise begins with the *Gloria Patri*, and includes the Psalms, Lessons, Canticles, and Creed. The remainder comprises the office of prayer; the portion after the third Collect being devoted to intercessory prayer.

The Sentences, both at the beginning and in the Offertory,[1] are to be regarded as Antiphons, and should not be read to the people like exhortations. It is better to use one than several. The following appears to be the best arrangement of them:—

Advent, "Repent ye," "Enter not;" *Lent and Fridays*, "The sacrifices;" *Sundays and Festivals*, "To the Lord;" *Ferial Days*, "I will arise;" *Vigils and Wednesdays*, "I acknowledge."

Benedicite should be used throughout Lent: at all other times *Te Deum: Benedictus* always, except when occurring in the Gospel or Lesson: *Magnificat* and *Nunc dimittis* always at Evensong, except when there are two Evening Services, or when they occur in the Lesson. The Gloria Patri after the Canticles and Psalms should be said *full.*

When a *Deacon* says Prayers, he should kneel at the suffrages after the Creed, and not stand.

Fast Days, for which there is no special service appointed, may be marked by the use of the Collect, "O God Whose nature."

The second Ember Collect seems most suited for Saturday, the other for the previous days in Ember-week.

When persons in sickness desire the prayers of the Church, notice should always be given (though not by name after the first time) at the commencement of the Litany in these words, "The Prayers of the Church are desired for A. B." It is not necessary to give notice before the Prayer for all Estates of Men, as the congregation are advertised of the fact in the Prayer itself.

In the Litany, "Let us pray," is not addressed to the people, as it is after the Creed. It is the sign that the Priest is about to gather together the suffrages which have been offered before in common with the people, and to present them to God.

The celebration of the Holy Eucharist is the principal act of Christian Worship, inasmuch as it calls directly into action the office of our great High Priest, not only to present our prayers to the Father, but to plead anew the merits of His own adorable Sacrifice. It should therefore have all possible dignity imparted to it by the use of music and special vestments. It is well when this service can be used by itself; and it should not be begun without the intention of going through the whole. As there is one Altar, so can there be but one Priest, (acting in that capacity,) whose place is to stand *at*, i.e. in front of, [2] the Altar, facing east. Clergy acting as Gospeller and Epistoler, whether Priests or Deacons, should be below the footpace, facing east. The parts which may be said by them are the Gospel and Epistle, the two Exhortations, and the Confession. The throne or seat prepared for the Bishop should be on the south side, between the end of the stalls and the sanctuary. During the Celebration he should be placed within the sanctuary, on the north side, below the foot pace.

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[1] For special collections certain of the Sentences are obviously most suitable. At other times the selection may follow the Church's seasons. Thus—"Let your light," at high seasons; "Not every one," in Lent and Advent; "While we have time," at common seasons.

[2] At the Creed he goes to the middle of the Altar, and continues there throughout. For the earlier part of the Service he stands half way between the centre and the north end.

The proper way of giving notice of days to be observed during the week is thus: "Thursday in this week is the Feast of S.——; Wednesday is the Vigil of that Festival;" "Monday and Tuesday in this week, being within the octave of Easter, (or Whitsun Day,) have special services appointed for them."

At the same time, the celebration of the Holy Sacrament, during the week and on the following Sunday, should be announced. The Exhortations which come after the Prayer for the Church, or as it is better called "The Prayer of Oblation," need only be used when it is wished to give some special "warning" to the people, either of their coming too little or too carelessly, as it may be. This is also the place for publishing Banns of Marriage, and mentioning the names of Sick Persons, and giving other Notices.

"The Lord be with you," is an ancient form of salutation that has been used before the Sermon; to which the people reply, ,'And with thy spirit." Or else, the Invocation of the Blessed Trinity, "In the Name of the Father," &c. No prayer should be used publicly either before or after. During the Sermon (but never during the Prayers) the Clergy engaged in the celebration will sit in the Sedilia or altar chairs, which should always be on the south side facing north.

After the alms, which should be collected in bags, and then presented by the Priest *standing*, the elements are to be brought from the Credence. A *large* alms bowl should be avoided. The last clause of the first Exhortation is a Doxology, and the assistant minister, in saying it should turn to the east.

The *Ter Sanctus* should be said kneeling, the people not joining till the words, "Holy, holy," &c. In consecrating the Elements the Priest should be careful to raise them up, so that the people may see; and after the consecration he will immediately cover them over. When he communicates himself, he should not repeat the words aloud, nor need he use the last clause at all. The Sacrament is to be "delivered *into* the hand," i. e. as S. Cyril directs, into the palm of the right hand, *while the first clause is being said.* In the post-communion the first Collect seems preferable to the second. The *Gloria in excelsis* should be said by all the congregation *standing.* What remains of the Sacrament, in either kind, is to be consumed "reverently,'" i. e. kneeling; and the sacred vessels should then be carefully cleansed. During the distribution of the Holy Sacrament it is desirable that all present, especially the Clergy, should continue on their knees, and employ themselves in prayer throughout the vacant intervals. In giving the Blessing the Priest should hold up the right hand open towards the people, the fourth and fifth fingers being doubled down.

The names of the Sponsors should always be sent in with the notice of a Baptism that is desired to take place; and they should be made to answer the questions one by one. In celebrating this Sacrament, it is an ancient custom for the Priest to make the sign of the Cross in the water, at the words "Sanctify this water," in the prayer of Consecration, as he commonly does upon the elements in the other sacrament. Water should be poured on the child at the mention of each several name of the Blessed Trinity. The water should be poured into the font immediately before, and let off immediately after, a Baptism.

For Private Baptism it is convenient for the Parish Priest to take with him a neat white linen cloth, which may be laid upon the table, and also a small vessel to contain the water. If he uses a shell at Public Baptisms, the same, if placed on a small stand, will do very well for the purpose. The proper prayers to use are, the Lord's Prayer; "Almighty and immortal

God;" "Almighty and everlasting God, heavenly Father;" "Almighty everliving God." In this, as in all private ministrations, the Priest will take with him the same vestments as he uses in Church.

The preparation of persons to receive the grace of Confirmation by the laying on of the hands of the Bishop consists in these two things: viz', 1, instruction in the Catechism, and 2, examination of conscience according to the promises made at Baptism. In the latter the Parish Priest must do all he can to assist the candidates individually. The rite itself consists in the laying on of hands. The question, "Do ye here," is intended to satisfy *the congregation* that the candidate is in earnest.

The Office for Holy Matrimony consists of three parts, viz, the Address to the Congregation, the Betrothal,[1] (both of which are to take place in the Body of the Church,) and the more sacramental part, imploring the graces needful for the married state, which is said at the Altar. In pronouncing the first Benediction, the Priest should lay his hands on the heads of the man and woman. The Psalm (which except the woman be "past child-bearing" should always be the 128th) is to be said in procession. Whenever the Holy Sacrament is celebrated, a sermon may be given, after the Creed, instead of the Exhortation, "All ye."

The proper time for women to return thanks after childbirth is just *before* the service in which they are going to take part, whether Morning or Evening Prayer; most fitly of all before the celebration of the Holy Sacrament, in which the Rubric directs them to partake. The address "Forasmuch" should be said to the woman near the door. The Psalm—the first if before Holy Communion, the second at other times—may be said by the Priest as he passes into his place in the Choir, the woman continuing kneeling "in some convenient place" near the entrance of the Church. The service ended, she should come forward and make her offering, unless there be an Offertory.

The object of the Office for the Visitation of the Sick is to prevent the departure of any baptized person out of the world without the Church's blessing. Should the sick person be already in a state of grace, and in the habitual use of the privileges which the Church provides, he will be of course at once entitled to it. If not, the business of the Priest is, after the manner here laid down, to effect his reconciliation. The Office should be followed immediately by the Holy Sacrament, and not be repeated.

The accustomed form for making a confession is as follows, (to be said kneeling,) "In the Name of the Father, and of the Son, and of the Holy Ghost. Amen. I confess to Almighty God, and before you, my father, that I have sinned exceedingly in thought, word and deed, through my fault, through my fault, through my most grievous fault." [Here comes in the confession.["For these and all my other sins which I do not know or cannot now remember I humbly beg pardon of Almighty God and grace to amend; and of you, my father, I ask penance, counsel, and absolution, as well as your prayers to God for me."

For the Communion of the Sick the Priest should take with him the elements required, and proper vessels and linen. It is desirable to use the Prayer of Oblation before the Consecration.

It is very desirable that the Burial Office should be celebrated chorally, and gloominess avoided in all the arrangements. The coffin, which ought to have nothing black about it, should be placed on a bier in Church *before* the mourners, and covered with a purple (or for young persons a white) pall, with a cross of red or white. Two or three of these should be provided for each parish. The people should be instructed to stand during the Psalm,[1] and to sing or say the alternate verses. The last prayer is called "the Collect," because it is to be used as such in the Communion Service, which should form a part of this office as well as of that for Holy Matrimony.

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[1] The ring is ordered to be laid on the Office Book for the purpose of being blessed. The following is a common form of benediction: Bless, × O Lord, this ring which we bless × in Thy Name, that she who shall wear it keeping inviolable fidelity to her spouse, may ever remain in peace and love, and live according to Thy law; through Christ our Lord. Amen.

When Evensong is said twice in any Church "any Chapter from the Four Gospels, or any Lesson appointed in the Table of Lessons from the Four Gospels," may be read as the Second Lesson at the latter of the two Services.

Also "upon occasions" Special Psalms and Lessons may be used with the approval of the Ordinary. At a recent Synod of his Diocese the Bishop of Lincoln put forth two such supplementary Tables.

N.B. It seems an open question whether the Collects for the season of Advent and Lent should be used after the Collect for the Week in the Communion Office or not. On the one hand the direction to use them seems general, on the other it is an ancient rule to use always an uneven number of Collects—one or three for example.

(*To be continued.*)

Correspondence.

LETTER FROM SWITZERLAND.—No. II.

BY DR. VAN RENSSELAER.

Hotel des Bergues,
Geneva, Switzerland, Dec. 1877.

My Dear Doctor: As the "Temporal Power" is the "burning question" which disturbs Europe quite as much as the Russo-Turkish war, I think I can do you and your readers no better service than by devoting my last letter of the year to some facts in reference to it which may not be generally known on your side of the Atlantic. It may not be so interesting as some other subjects which might be written upon. But we are greatly mistaken if we dream that we can have no interest in it because we are so remote from the scene of the contest. Historically and theologically it cannot be ignored; and as a great question, in which religious liberty, the rights of states, and the express declaration of the Head of the Church Himself are involved, it must affect all Christian peoples. The Temporal Power of the Pope has been "weighed in the balance and found wanting." After centuries of undisputed rule in the heart of one of the finest countries in the world, it perished ignominiously through its own internal weakness and corruptions. No nation in the world was heard to lament its overthrow. Its fall has been followed by peace, order, prosperity and the spread of intelligence in the regions which it dominated; and the present deficiencies in these respects in Italy are the severest indictments against the whole Papal system, including the Temporal Power.

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[1] The first is more suitable for the young; the other for old persons.

But it is for its restoration, pure and simple, that the papal authorities are now clamoring and intriguing. To engage the "Catholic nations" in a "Holy War" to replace the Pope as a prince in his former dominions, is their controlling purpose. To be sure, this would involve an Italian civil war, destroying industry and commerce, and deluging the land with blood. It would involve a return of the old Middle-age horrors of French, Spanish and German invasions, and of foreign domination, in a land now smiling under its freedom from their woes. But what of that? The Vicar of Christ must "have his own"—it is essential, so he and his say, for the preservation of his freedom and dignity as "Pontifex Maximus," and for the feeding and ruling of the flock which Christ committed to him through St. Peter; and what are the sufferings of men and nations in comparison with these great ends for the representative of God on earth? Granting the premises, the conclusion may well follow; but the strange inconsistency of the conclusion with all the teachings of the New Testament and the early Church shows of itself the weakness of the premises.

I have been at some pains to ascertain the exact nature of the demand for the restoration of the Temporal Power. I was somewhat perplexed by the fact that the Pope has now a substantial temporal power, limited in extent, it is true, but still actual. He holds it, indeed, under a guarantee of the Italian government, but this guarantee is backed up by a solemn agreement with all the nations of Europe, which the Italian government cannot break without war with them. But he never held any territory except by gift or treaty, or why should the fiction of the Gift of Constantine have been necessary? In the limits of the Vatican and St. Peter's, a respectable town by itself, surrounded for the greater part by a wall and towers, he is supreme. He has his army, as of old, clothed in the quaint dress and armour devised by Michael Angelo; guards are regularly mounted at the gates, and a sentinel bars your way if you try to enter. No foreign troops, including the Italian, can intrude there without involving an act of hostility. He receives and entertains ambassadors from kings and nations. He may coin money if he chooses. But one thing he can no longer do: the "Holy Office" is closed and made a hospital, and he cannot consign to the dungeons of the Inquisition those who claim "the liberty wherewith Christ hath made us free," or in any way provoke his Sovereign or Pontifical displeasure.

But the demands for the restoration of the Temporal Power are always made by its adherents, as if the Pope was absolutely deprived of *all* temporal power, instead of having at this time actually more than is good for him and for the Church of Christ. He is dramatically put forward as "the Prisoner of the Vatican," albeit the use of that word in that particular spot, within sight of the Castle of St. Angelo and the Inquisition, is suggestive of *real* prisoners and *real* dungeons with *real* straw, to say nothing of untold and unimaginable barbarities which their walls recall. What then is it that they actually demand? It is the restoration of the old dominion over the city and territories of Rome and the Papal States, as it existed in 1860, before they were annexed to the kingdom of Italy. This claim is made in his behalf, not merely as for property of which he was once rightfully possessed as Bishop of Rome, and of which he has been unjustly deprived, but as for a particular extent of the earth's surface, the absolute and uncontrolled dominion over which, with all its inhabitants and powers, is declared by Divine Providence to be essential to the discharge of his spiritual functions as Head of the Catholic Church and Vicar of Christ on earth.

There are those who honestly doubt that this can ever be made an article of faith in the Roman Church. They say that it is impossible to believe that it would be so blind as to proceed to such a length. But the same was said of the dogma of the Immaculate Conception, and yet there stands to-day in the Piazza di Spagna at Rome a monument in honour of the decree of that " article of faith," at the corners of which sit magnificent statues of Moses, David, Isaiah and Ezekiel, in silent wonder at the strange perversion of their inspired words, inscribed for the occasion on the scrolls which they hold. But it is certain that it has been talked of among them, and not as an improbable matter, either. Witness the following note which Sir George Bowyer, one of the R. C. leaders in England, has thought it necessary to address to the London *Times* on the subject. Why so improbable if the mere mention of it "is calculated to cause uneasiness?" There must be some foundation for that on which the Pope was consulted and gave his opinion a few years ago. "Infallibility" does not surely require that there shall be no change of opinion before the "infallible" decision is reached—"instantaneous infallibility" is not yet a dogma.

THE TEMPORAL POWER. *To the Editor:* Sir,—I see in the letter of your correspondent, dated November 1, the following passage :

"A party among his advisers urge upon Pius IX. the necessity of proclaiming the Temporal Power as a dogma of Catholic belief. Cardinal Simeoni is said to be consulting several persons as to the expediency of submitting the question to a meeting of the Cardinals at the head of the Sacred Congregations."

As such a statement as this is calculated to cause uneasiness, I think it right to say that it is not only unfounded, but impossible. I say this from what I know on the subject, and I think it right to add that if such a suggestion were made, it would not be entertained. In the circumstances I think myself justified in informing you that in a private audience with which I was honoured by the Sovereign Pontiff a few years ago, His Holiness expressed his disapprobation of the opinion that the Temporal Power was, or ever could be, a dogma or article of faith, and condescended to explain his reasons for such disapprobation.

Requesting, as a matter of justice and fair play, the publication of this letter,

I remain your obedient servant,

November 6. GEORGE BOWYER.

But the recent agitation which has driven Father Curci from the Jesuits has recalled attention to the fact that in January, 1870, while the Vatican Council was in session, the Roman Curia, not daring to go farther, prepared a *schema*, but little known, which the council had not time to consider. This schema declared that as the Roman Pontiff needs worldly protection to exercise his office aright, Divine Providence has especially given the Roman Church a temporal dominion, by which the "Romanus Pontifex," the chief pastor of the whole Church, subject to no prince, may with perfect liberty execute through the whole world the supreme power and authority of feeding and ruling the whole flock of the Lord, received from Christ the Lord Himself; and at the same time spread religion, and carry out more effectually whatever he finds necessary for the welfare of the whole Christian state." It denounced certain "impii homines" in very strong terms, who deny this, and proceeded to condemn and proscribe their teaching and opinions whatever form they might assume. This, of course, was only repeating the language of the Syllabus. It was rather evading the difficulty than meeting it, and only shows how hard it would be to define such a doctrine, so that it might be said to have been finally settled.

It is singular that while the Jesuits are understood to be the chief favourers of the doctrine, the greatest embarrassments to its fulfilment have come from members of their own order. Passaglia and Curci are both Jesuits.

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The former is a native of Lucca, born about the beginning of the century. In 1861 he published a work in which he claimed that the temporal power was only an accident of the Roman Pontificate, and urged the Pope to abandon it in favour of Italian unity. The Congregation of the Index made short work of his book, and, to avoid being thrown into prison, he was compelled to escape from Rome in disguise. In 1862 he procured the signatures of nine thousand priests to a petition to the Pope for the same object. He is now Professor of Moral Philosophy in the University of Turin.

Bartoccini was a member of the order of Christian Brothers, who had availed himself of the privilege granted to members of that order, and left it and married. He had violated no rule, it appears, in so doing. He is a man of talent, and in 1866 he addressed a letter to the Pope to urge him to be reconciled to Victor Emmanuel, for the advantage of the Church itself. He was answered by an order to the police to arrest him immediately, and confine him in the prison for political convicts He was warned of his danger in time by a friend in the police, and made no delay in escaping to Naples, where he published the letter which he had addressed to the Pope under the signature "A Catholic not presbyterian."

Next comes Curci, undeterred by the fate of his predecessors, evidently thinking that his pill was so sugar-coated that even the Holy Father himself would not object to take it All he wanted was the advancement of the Holy See; as for Victor Emmanuel and the Kingdom of Italy, they were of small account to him, except as means to accomplish his ends; and then they were inconveniently in the way, and as they could not be gotten rid of, it were better to use them. That is the sum and substance of the plan which has raised such a tempest at the Vatican and deprived the Jesuits of one of their ablest, most learned, and most influential men. His fate has excited a good deal of sympathy, but there is no Papal corruption which he does not uphold and justify as vigorously as ever; it is only against the mistakes in its policy that he protests. His scheme is quite as Jesuitical as the most extreme member of his order might desire. He declares himself on every occasion as devoted to "the supreme ecclesiastical authority" as he ever has been. He regards himself as the victim of a secret conspiracy which has been woven around the Pope and the Jesuits.

Some parts of Padre Curci's plan present such an amusing mixture of politics and religion that I must transcribe them for you. The concordat between the Pope and the King being established, "they would commence by dissolving the Chamber, and by forming a Catholic ministry. It would be easy to find in Piedmont the elements of that ministry. The Pope and the King would exchange frank and explicit declarations with a catholic meaning. The ministry would spend some months in changing the government officials in accordance with the new political and religious direction of affairs. The greater part of them would remain, partly because it would be for their interest to do so, partly because they would possibly serve the new system more willingly than the old. At the same time a press widely diffused, wise, Christian, would labour to enlighten people to resist the opposition press, which should have all the liberty which the law allows. As for any forcible opposition, the army would take care of that, being brave and faithful to the King.

"After having thus prepared the ground, they would enter on the general elections. Now, if in these elections the Pope and the King, the church and the government, should unite their action for a common end; the latter, by employing all the legal means which it possesses; the former, by putting in play all its powerful organization of bishops and curés (*fac-*

endo giuocare tutto il suo potente organismo di vescovi et di parroci), above all among the agriculturists, who form nine-tenths of the total population of the Kingdom, it is certain that a large Christian majority would be sent to Parliament. And the problem would be solved!"

This is refreshing, and reminds one of the lucubrations of the New York *Freeman's Journal.* But it is a curious fact that whilst punishing and proscribing the author, they have so far taken his advice as to enter into the recent municipal election in Rome, in which the Papal party gained nine out of the sixteen chosen, through the divisions of the Liberals.

So much has been said about Father Curci that you will be interested with some particulars about him which have appeared in the correspondence of the *Journal de Genéve.*

He is a small, precise old man, still fresh, with a bright colour, piercing eyes, and a high forehead, with gray curling hair. Every winter he delivered regularly at noon every Sunday, in the small and elegant church of S. Gætano, his lectures on the Evangelists, in presence of a very large audience. It was so difficult to find places that many an auditor was compelled, in spite of himself, to wait at one or two of the masses which preceded the lectures, to secure a convenient chair. The popularity of the lectures, however, did not arise entirely from religious zeal. The animated Jesuit very often forgot himself in biting hits at passing occurrences, and either to applaud them or to encourage him to repeat them, certain hearers only went to watch in the lobby for the allusions more or less pointed which the preacher made to some contemporaneous fact. Some of these hits, but little disguised, against modern Italy and its government, being carried about and commented on in the city of Florence, provoked sometimes some trifling hostile demonstrations, but the lectures have never been seriously disturbed.

Under these circumstances, Father Curci abstained for some time from appearing in the streets too often, lest he should be insulted. Even at home he took great care to guard himself from unpleasant visitors. He lived then in a kind of convent attached to the small church of S. Felicita, near the *Porte Vecchio*, and when one had to speak with him, even for a good purpose, he could not easily gain admission. When he had rung at the outer gate he was obliged to wait some time, profitably employed, no doubt, by a survey of the visitor from some secret window. At a second ring of the bell the gate opened of itself, moved by a silent spring, and when you had entered, suddenly closed itself. Within there appeared no means of reöpening the gate, and the daring visitor found himself a prisoner, in a long corridor pierced with two rows of doors hermetically closed, and he asked himself, with some anxiety, what was going to happen, and on which side he should direct himself. Soon a cracked voice from an unseen speaker at the end of the corridor was heard inviting you briefly to advance. At your approach a door was opened like the first, and also shut itself after you. You were a second time a prisoner. You found yourself then at the foot of a small empty staircase, the steps of which you naturally ascended, and you arrived at a third door without bell-cord or knocker. Immediately the same cracked voice was heard above your head,—and through a strong and close frame of timber you perceived the withered figure of an aged woman, who subjected you to a long and minute inquiry as to your personality and intentions, and it was only after having answered it in a categorical and satisfactory manner, that you could be admitted into the presence of Father Curci, who otherwise received you with a most courteous greeting.

This sounds romantic enough for Mrs. Radcliffe or the Waverley Novels. But to-day the celebrated ex-Jesuit can dispense, at least in the same order of ideas, with taking so many precautions against dangerous visits. He is now engaged, with two learned friends, in preparing a work, which will soon be published, in which he treats of questions of the highest interest for the Vatican and the Church, and considers also the future attitude of "catholics," especially their participation in the political elections. It is expected that this book will make a very great sensation. A Paris editor has engaged to pay $6,000 for the privilege of translating it.

M. V. R.

Church Work.

Calendar for January.

1	Tue.	White.	CIRCUMCISION OF OUR LORD.[1] Octave of the Nativity. Proper Collect, Epistle and Gospel, to serve every day till Epiphany.
2	Wed	White.	
3	Thur	White.	
4	Frid	White.	.. .. Abst.
5	Sat	White.	At Evensong, Collect for Epiphany.
6	Sun.	White.	THE EPIPHANY.[2] Athan. Creed. Prop. Coll., Epis. and Gospel.
7	Mon	White.	
8	Tues	Red.	S. Lucian, Pr. M.
9	Wed	White.	
10	Thur	White	*Martyrdom of Abp. Laud, 1645.
11	Frid	White.	§ S. David, K. .. .. Abst.
12	Sat	White.	At Evensong, Collect for 1st Sunday after Epiphany.
13	Sun.	White.	FIRST SUNDAY AFTER EPIPHANY.[3] S. Hilary, Bp. C. §S. Mungo, or Kentigern, Bp. C. Cambridge Term begins.
14	Mon	Green.	Oxford Term begins.
15	Tues	Green.	
16	Wed	Green.	
17	Thur	Green.	
18	Frid	Red.	S. Prisca, V. M. .. .. Abst.
19	Sat	Green.	At Evensong, Collect for 2nd Sunday after Epiphany.
20	Sun.	Green.	SECOND SUNDAY AFTER EPIPHANY.[4] S. Fabian, Bp. M. Give notice of Conversion of S. Paul.
21	Mon	Red.	S. Agnes, V. M.
22	Tues	Red.	S. Vincent, D. M.
23	Wed	Green.	
24	Thur	G & W.	*S. Timothy, Bp. M. At Evens. Coll. for Conv. of S. Paul.
25	Frid	White.	CONVERSION OF S. PAUL, Ap. M.[5] Proper Collect, Epistle, and Gospel. .. .. Abst.
26	Sat	Green.	*. Polycarp, Bp. and M. At Evensong, Collect for 3rd Sunday after Epiphany.
27	Sun.	Green.	THIRD SUNDAY AFTER EPIPHANY.[6] *S. John Chrysostom, Abp. Conf. Doct. Give notice of Purification and Vigil.
28	Mon	Green.	
29	Tues	Green.	
30	Wed	Green	
31	Thur	Green.	Charles I., K. M., 1649.

LESSONS FOR RED LETTER DAYS.

	MATINS.		EVENSONG.	
[1]	Genesis 17: 9.	Romans 2: 17.	Deut. 10; 12.	Coloss. 2: 8 to 18.
[2]	Isaiah 60.	S. Luke 3: 15 to 23.	Isa. 49: 13 to 24.	S. John 2: 1 to 12.
[3]	Isaiah 51:	S. Matt. 8: 1 to 18.	Isa. 52: 13 & 53, *or* 54.	Acts 8: 6 to 26.
[4]	Isaiah 55:	S. Matt. 12: 1 to 22.	Isaiah 57 *or* 61.	Acts 12.
[5]	Isa. 49: 1 to 13.	Gal. 1: 11.	Jer. 1: 1 to 11.	Acts 26: 1 to 21.
[6]	Isaiah 62:	S. Matt 15: 1 to 21.	Isaiah 65 *or* 66:	Acts 16: 16.

[NOTE.—The Colours here given are according to the modern Western Use. The old Sarum Use was very different, ordering Red for all Sundays

JAN. 1. Christmas Day, Easter Day, Ascension Day, and Whitsun Day, alone have their Octaves marked in our Calendar, by the use of the Prefaces proper to those Festivals in the Communion Service for seven days following.

The other greater Festivals of our Calendar, which according to the old English use have Octaves are, S. John, S. Stephen, Holy Innocents, the Epiphany S John Baptist, S. Peter, and S. Andrew. At the present time in the West, All Saints has an octave and S. Andrew has none. If the Octaves are observed, the colours will follow that of the Feast.

The Festivals marked § are taken from the Calendar provided for the Church of Scotland by Abp. Laud; those marked * are connected with observances and celebrations in the Universities and elsewhere, or are otherwise interesting. The days on which the Festivals of other Saints to whom churches are dedicated in England occur, may be found in Parker's "Anglican Calendar."]

FREE AND OPEN CHURCHES.

Continuing our notice of the "*Eleventh Annual Report* of the London Free and open Church Association," we direct attention to its *rules*, as giving the clearest notion of its purposes. Its objects are, (1.) To maintain the equal right of all Parishioners to the free use of seats in Churches. (2.) To promote the abolition of Pew-rents and of appropriated sittings. (3.) To promote the general adoption of the weekly offertory, as the most scriptural and efficient means of providing money for pious and charitable uses. (4.) To promote the opening of Churches daily for Private Prayer and Meditation. The means to be employed are, (1.) The publication and distribution of Tracts and Papers. (2.) The holding of Public Meetings. (3.) The preaching of sermons. (4.) The affording of information and advice to Clergy and others desiring to free their Churches, or to erect new ones. (5.) The promotion of needful Legislation. Membership in the Association is conditioned upon written assent to one or more of its objects, and also upon a money subscription graded according to the position of the member. There are "Annual" and "Life" subscriptions. Four Auditors, annually elected, take care of accounts. The "Management" consists of (1.) Patrons, elected from time to time by the Council. (2.) A President, Vice Presidents and a Treasurer, elected annually. (3.) A Council composed of thirty members, including the officers. (4.) A Secretary, Three standing Committees: 1, An Executive; 2, a Finance; 3, a Legal; all appointed by the Council, conduct the business of the Association. Local Secretaries are appointed from time to time. Of 380 London Churches, 175 are free; 322 have the Weekly Offertory; 124 are open for Private Prayer. Among the Life Members are The Right Hon. Sir Robert J. Phillimore, The Rev. E. B. Pusey, D.D., and Sir Antonio Brady, F. G. S.

This Association is conducted with the liberal spirit, coupled with the minute attention to details, which usually mark the good works undertaken by our Brethren in England. With such objects as it has in view, and such patronage, it must become a great power for good, and is already doing much to make the Church of England once more the Church of *the People* of England.

"The Free and open Church Advocate," issued in London monthly by the Association, reports a great demonstration on the 1st of October, at Bradford, seconded by Leeds and Halifax, in aid of the objects of the Association. Among the speakers were the Earl of Wharncliffe, who presided; the Bishop of Argyll and the Isles; Earl Nelson, President of the Free and open Church Association; Mr. Thomas Hughes, Q.C.; the Dean of Manchester; and Mr. Spencer Stanhope, M.P.

There was also a great meeting at Croydon, during the recent Church Congress there; notwithstanding the "Subjects Committee" of the Congress declined to include the question of Free and open Churches in their programme for this year. Earl Nelson presided, supported by the Bishops of Chichester and Grahamstown, and a number of prominent Clergy and Laity. †

GUILDS.

From remote Oregon we have the strong testimony of a Parish Priest in Portland, to the efficiency of the Guild principle. We print the letter without abridgment. Though it is a year old, and we must apologize for so long keeping it back, yet it is still worth giving to our readers. †

PORTLAND, Oregon, Dec. 26, 1876.

Rev. H. A. SKINNER,—*Dear Bro.*: Our Guild has been organized for several years. It consists of all the ladies of the Parish who may join it. They pay a nominal sum each month, twenty-five cents being the legal amount—most of them give more. We have a Directress, Vice Directress, and heads for different Committees. These Committees take charge of the work intrusted to them. They trim the Church for all Festivals, they visit the poor, and the Hospital, and they attend to the Sunday School wants. The ladies all work for the Guild—make different articles and sell them to one another, and to any one who will buy, giving the money to the Treasurer. In this way we have raised about $1.500 each year. They have just presented my wife with a sewing machine, and me with a purse. They have paid off this year four hundred dollars on the debt of the Church. In short they are my right hand *men*. We meet the first Wednesday in each month; and have our annual meeting with special service on the last day of October. I write in great hurry. If there are many such Guilds in the country, the country is blest.

Yours truly, G. F. PLUMMER.

SONNETS ON THE PSALMS.

"Domine Dominus Noster,"—*Ps.* viii.

There is a path, which eye hath never seen,
Above blue fiords, and opal-tinted seas,
Where round snow-headlands, oared by balmy breeze
Sail unkenned moons!
There seraphs love to lean,
And kiss His crimson Footprints, while between
Leagues of white beach, celestial melodies
Float o'er a maze of crystal forest trees,
To hymn the victor of earth's chequered scene!
No crown of glory, Lord, for me—for me!
I dare not wear it in that awful light,
Where sun nor moon break on Time's bitter sea,
Where Faith is lost in God's ecstatic sight!
O! God! The very Man, with suffering crowned,
My Brother, calls me to that Holy Ground.

Broughton Gifford. ALAN BRODRICK.

Literary Notes.

Mr. Jas. Bryce, author of the "Holy Roman Empire," has published an exceedingly interesting book of travels, *Transcaucasia and Ararat* (Macmillan & Co) He is the first who has ascended that wonderful mountain.

—The *Churchman's Diary:* and Almanack for 1878, by Masters & Co., London, contains the Calendar with the New English Table of Lessons, with the special Psalms and Lessons authorized for the Diocese of Lincoln, Notes on the Services, Church Customs, Altar Coverings and Colors, &c. (which we shall publish), and lists of all the Episcopate of the Anglican and American Communion, &c. It is very cheap, convenient, and full of information. Price 4d.

May be ordered through Pott, Young & Co., New York.

—A correspondent says of Joseph Cook's Lectures in Boston: "This man in attempting to prove the immortality and spirituality of the soul and the existence of God by *purely scientific evidence*, is attempting an impossibility, and would leave no room for Faith or intuition, if successful. But his attempts are *well meant*, though the man knows nothing of Catholic philosophy or theology, and is utterly unsound in his first principles —so it seems to me.

—The following epitaph, written by Samuel Taylor Coleridge for himself, may be seen on his tombstone in Highgate cemetery:

Stop, Christian passer-by! Stop, child of God,
And read with gentle breast. Beneath this sod
A Poet lies, or that which once seemed he;
Oh lift a thought in prayer for S. T. C.!
That he who many a year with toil of breath
Found death in life, may here find life in death!
Mercy for praise, to be forgiven for fame,
He asked, and hoped through Christ, Do thou the same.

BISHOP PATTESON.—In him were singularly combined the spirit of chivalry, the glorious ornament of a bygone time; the spirit of chivalry, rare in every age; and the spirit of reverence, which the favourite children of this generation appear to have combined to ban. It is hardly possible to read the significant, but modest, record of his sacrifices, his labours, his perils and his cares, without being vividly reminded of St. Paul, the prince and model of missionary labourers; without feeling that the Apostolic pattern is not even now without its imitators, and that the copy in this case well and truly, and not remotely, recalls the original. Miss Yonge in touching words has observed that his wounds, like those of One greater than he, were five, probably in revenge for five murdered natives; and who in the records of the Church has more nobly won his *stigmata?* With a commendable reserve, she refrains from calling his death a martyrdom; yet, though the manslayer may have only been committing an act of revenge open to much palliation, it was in the strictest and most literal sense a death for Christ and for His Gospel; suffered once, courted a hundred times by a man who for years had borne his life in his hand, as he went upon his errand of true "sweetness and light," of mercy and of peace. The three highest titles that can be given to man are those of martyr, hero, saint; and which of the three is there that in substance it would be irrational to attach to the name of John Coleridge Patteson? To the country which owned him he was an honour; for the Church which formed him he was a token of high powers, and a pledge of noble destinies. Thankfully indeed might she commend him to his rest:

"Vattene in pace, alma beata e bella."

Week-Day Evening Addresses: Delivered In Manchester, by Alexander Maclaren, D D. 164 pp., 12 mo London: Macmillan & Co. 1877. $1.00.

There is something very attractive in this little volume. It is convenient to hold in the hand: the type is clear and the paper good. The subjects of the addresses,—eighteen in number—are such as awaken interest. For instance, the "Encamping Angel," "Heroic Faith," "The Charge of the Pilgrim Priests,' "An Old Disciple," "Fear and Faith," "Waiting and Singing," "Shod for the Road," "Taking from God the best Giving to God." And on examination the anticipations are more than realized. The author's status we know nothing of, but his style and tone and spirit are admirable. There is hardly a word in them that a churchman might not utter with great advantage in any of our congregations, though there are many topics which are conspicuous by their absence. However, these addresses would be excellent for lay-reading or for anybody's private reading.

Faith and Philosophy: Discourses and Essays, by Henry B. Smith, D.D., LL.D. Edited with an Introductory Notice by Geo L. Prentiss, D. D., Prof. in the Union Theological Seminary, New York City. pp. xiv. 496. 8vo. $3 50. New York: Scribner, Armstrong & Co. 1877.

There is so much that is good in this volume that we do not hesitate to commend it heartily to the attention of churchmen. There is not a dull page in it, and the style everywhere flows with the fulness and pressure of thought. Much good can be gained by our clergy and students from such an earnest, scholarly and cultured writer, though in his treatment of the great problems of Philosophy and Faith, he does not study them from precisely the same position as we do. We can supplement what he lacks, while we shall gain much from the fervid, reverent spirit which glows throughout his pages. Up to a certain point he has the true historic sense and philosophic insight, and as we are borne along we find ourselves exclaiming continually "*cum talis sis, utinam noster esses!*" He recognises the historic Faith as the source of principles for Philosophy and Theology, and doesn't profess to found his faith on philosophy. He accepts the fine saying of Schelling that "the Incarnation is the principle of all Philosophy," and says "Christian Theology must have its roots in the past and its life from above if it is to bear those leaves which are for the healing of the nations. Theology divorced from history runs out into bare abstractions, and history separated from theology becomes naturalistic or humanitarian merely. The marriage of the two makes theology more real and history to be sacred."

Of the twelve discourses and reviews here collected, there are five in which we have been specially interested. The first, which appropriately gives its name to the volume, is a noble appeal in behalf of Divine Philosophy as a hand-maiden to Faith, and we should be glad to have such stirring words sounded in the ears of all our students of Theology. Not that we think the lamented author ever reached the firm standing ground of the Catholic Philosophy in all its breadth and fulness, else it would have brought him into the historic church, but he caught the spirit of it, and he accepts the great principle of Augustine and Anselm "*Credo ut intelligam,*" and rejects the opposite principle of Rationalism.

In the discourse "The Idea of Christian Theology as a System," we find many noble and profound thoughts, in spite of the traditions of a one-sided and controversial system, by which the author was hampered. He has, however, a real sense of the grandeur of Theology, and repeatedly calls her "Queen of the Sciences," and regards her as the mother and source of principles.

In the article entitled "The New Latitudinarians of England," he criticises "Essays and Reviews," which excited so much interest a few years since. And as this school of writers holds quite a prominent place just now in England and this country, we could wish that the eloquent words of Dr. Smith might be widely read among us. Having spent much time himself in Germany, in the society of schools, he knows just how to estimate this mordant criticism of which we hear so much. He knows its shallowness, barrenness and conceit, and delivers some powerful blows at the half-knowledge of these its foremost representatives. "In Christian antiquity they find no guide; in the history of English theology no certainty; from Germany they import only criticism; the Scriptures give no resting place. They give up prophecy and miracles; they abandon the canon; they are to verify Scripture by criticism and reason; and what reason gives us as ultimate they do not tell us. Are such men the worthy successors of Cudworth, Bull, Waterland, Butler and Horsley? Let them come out frankly and say just what they believe or disbelieve. They have no right to sow the teeth of dragons in the field of the Lord, and in his name." The whole article is full of real learning, profound philosophy and genuine eloquence.

We have not room to speak as we should like of the articles in which he controverts with great ability "Sir William Hamilton's Theory of Knowledge" and "Draper's Intellectual Development of Europe" and shows himself as a metaphysician and publicist, familiar with many of the deepest and most difficult problems of human thought

We have only to add our thanks to the publishers for the admirable manner in which they have done their work, and to the editor for his genial and graceful tribute to the memory and merits of his departed friend.

The *Foreign Church Chronicle* for December contains the 23d Annual Report of the Anglo-Continental Society, including a list of its publications in various languages (over 500), besides other similar publications bearing on Catholic Reform by various other houses. This list is really valuable as presenting a storehouse of materials wherewith to make known in foreign countries the real principles of the Anglican Reformation as distinguished from the Continental, and also from the corruptions of both Greek and Roman Churches. The Rev. C. R. Hale, D. D. of Baltimore, is the Secretary of the Society for this country. This number has also interesting articles on the religion of France, and Italy, on the old Catholics and Protestants in Germany, on the attitude of Austria toward the movement (growing more favorable), on the Greeks and Bulgarians in Turkey, on New Mexico, Brazil and Japan, and several others.

This Review may be had through the Rev. C. R. Hale of Baltimore at $1.50.

Ecce Regnum: or an Inquiry into the Nature and a Revelation of the Glory of the Kingdom of God, according to the Scriptures. W. B. Mucklow, New York.

We do not know that we understand this title, whether it claims to be a *revelation.* The author admits that God ordained the family, the Church and the State, but his principles of interpretation seem to do away with all three. There is a wonderful amount of negation. A Baptist minister once preaching off hand upon the text, "What doest thou here, Elijah?" described about forty things which Elijah *did n't hear*, winding up with the "still small voice." We may be unsympathetic, but somewhat similar appears to us much of what he says negatively of the Kingdom of God. We would rather look on its inclusive side and find it comprehending and hallowing every legitimate human interest—*nil humani alienum a se.* The Incarnation brought this truth to the groaning and travailing Creation. God is not shut out of His own visible world, even though scientists demand it, and sectarian religion assents to it. Too much cannot be said against secularizing the Church; but it is simply absurd to say that the tendency of this age, or the worldly spirit is in favor of frequency and elaboration of public worship. The spirit of submission and humility is as wide as the poles asunder from the spirit of rationalism and self-assertion. Superstition is a term that is not to be applied to an intense realization of the Divinity and Humanity of Christ, but rather to those wild delusions into which the self-worshippers are continually falling.

The latter part of the book is better and abler, especially his view of the New Creation and the Second Advent: Here he takes a more *material* view of the "Kingdom of God," to wit, that the *aeons* are only different conditions or cycles of the same globe. We have a more appreciative review by an old correspondent, which we regret is crowded out of this number. The book is very inferior in a literary point of view, showing some gross violations of English grammar.

The First Triennial Report (Doc. No. IV) of the Joint Committee of General Convention on Ecclesiastical Relations and Religious Reform (Dr. Schenck, Secretary), contains some interesting particulars on the Armenian Church, and on the Old Catholics.

—Dr. Tomlinson, Bishop of Gibraltar, was, we believe, the first to wear a doctor's hood with his black satin chimere, some thirty years since. He was followed by the late Bishop Wilberforce, and now most bishops adopt the custom since they began to ritualize, but, we believe, you will not find an old portrait of a bishop so vested. It was formerly only worn with the Oxford scarlet habit or chimere. No doubt the scarlet chimere is an improvement on the black chimere at any festive gathering, but there is nothing either sacerdotal or episcopal in this robe. For instance, the Archbishop might have a meeting at Lambeth, or he might go to Oxford, as he did, in fact, to consecrate the present Bishop of Gibraltar, and there might be present in choir Dr. Morsham, a layman, the head of Merton College, Dr. Acland, a lay physician, his medical attendant, and Lord Penzance's future successor, a lay barrister of ten years standing, if he happened, as he probably would, to be a doctor of laws. All these might appear in scarlet chimeres, like the Primate and his suffragans. The only difference academically would be the black scarf, once confined to great dignitaries, but which is now shared by the undertaker and his pages. Neither the black nor scarlet chimere was "the rest of the episcopal habit" ordered to be assumed by a new bishop at his consecration. There is an episcopal crook of ebony and silver in the Library of St. John's College, Oxford, which, with a scarlet skull cap and walking stick, are said to have belonged to Archbishop Laud. Otherwise, we believe the first pastoral staff used since the revival was one by the late Bishop Feild, of Newfoundland, unless the one given about 1847 to the late Bishop Wilberforce, was an earlier precedent. Crooks and crosiers are just as "lawful," neither more nor less, as the priest's alb, stole, and chasuble.

—People who speak as if the Bible were a "sealed book" to English people before the time of Wickliffe (1380), ought to make themselves acquainted with actual history:

> As early as the seventh century we find Bishop Aldhelm of Sherborne translating the Psalms into Anglo Saxon. About the same time Bishop Eadford of Lindisfarne, as Archbishop Ussher tells us, "turned most of the Bible into English," while Cædmon, a monk of Whitby, was making Scripture, as he doubtless thought, more acceptable to common people by turning it into verse. The Venerable Bede is by some believed to have translated the whole of Scripture into the vernacular, but it is certain that he so rendered the Gospel of St. John, and other portions. Next comes Alcuin in the eighth century, who at the very least translated the Pentateuch into English. King Alfred certainly made translations of portions of Holy Scripture, and an Anglo-Saxon rendering of the Gospel is extant which dates from the ninth century, translated by one Owen, and by Færman, a priest of Harewood. Towards the close of the tenth Ælfric translated into Saxon a great part of the Old Testament, which is still preserved in MS. The whole of the Scriptures are also supposed to have been rendered into Anglo-Norman, but detached portions only are preserved. An English harmony of the Gospels was compiled in verse in the beginning of the thirteenth century under the title of Ormulum, from the name of the author, which was Orm Several versions were also written in Early English, amongst which the most noted is that by the hermit of Hampole in York shire who died in 1340, and it seems that at least part, if not the whole, of the New Testament was about this time rendered intelligible to those who could read, but were acquainted only with their mother-tongue. This list is probably enough to bear out the declaration of Sir Thomas More, that "The Holy Bible was, long before Wicliffe's days, by virtuous and well learned men, translated into the English tongue, and by good and godly people, with devotion and soberness, well and reverently read."

Canon Miller, a leading Evangelical clergyman, in a late number of the *Clergyman's Magazine*, gives the following hints on pastoral visiting, which sound rather too much like what the advocates of the Confessional say:

> Aim at accurate and skillful diagnosis. Adapt and modify general rules by the circumstances of the individual case. The object of the physician or surgeon is to heal; or, if that be hopeless, to diminish suffering, and to give such ease and comfort as the case may admit. Your object, too, in all cases, is one and the same. But it is not to be pursued in every case by the same means. The physician knows to which class of remedies in the pharmacopœia he must turn for the benefit of his patient. But, in drawing up his prescriptions, and in laying down his treatment, he will blend or modify his remedies according to the circumstances of the individual case. Here, then, at once, you become a close and earnest student of human nature. You must study it, not in the abstract only, but in the individual man or woman before you. You will find that, with a good foundation of theological knowledge, visitation is the best preparation for preaching. No mere bookworm can be a true pastor. Your college tutors and professors may have turned you out a good and even learned divinity scholar; but you must walk the hospital, and have your clinical practice. Our greatest physicians and surgeons are not only healing their patients, but studying their cases, and learning from them every day. The pages of the *Lancet* and the *Medical Gazette* contain every week details of cases and of treatment which are enriching the stores of medical science and art, and contributing to the development and perfecting of medical knowledge, and to the diminution of physical suffering.

All this is very well. But so it is: The public has an unreasoning prejudice against the clergy either preaching about the moral law, or making any allusion to the sins against the VIIth commandment. Our laymen are asking that the "coarse" passages be left out of the Lessons from Scripture. We say that any "society" which cannot listen to Nathan's awful rebuke of David just as it is, from pretended notions of delicacy, is already corrupt past recovery and jutifies Dean Swift's blunt adage, that "Nice people are full of nasty ideas."

There is a method in this Satanic madness. As one says:

> Examining counsel may probe to the lowest depth. and bring to the surface in public the most impure life of reluctant victims without being stigmatized as fiends or deprived of a seat hereafter on the judicial bench. Physicians may ask the most delicate questions in private and be received throughout an honoured career as public benefactors in every household. But if a confidential communication is made to a clergyman he instantly becomes a "sneaking scoundrel" unfit for modest society! Why is this? Obviously because the engine he uses is one so powerful against Satanic influence, fleshly lust. and worldly interest that the "prince of this world" will rally his subjects round him to clog the wheels of its machinery.

A SONG OF THE HOLY CROSS.

From the heart of a Christian nation
Goes up a Pagan cry—
"They have honoured the Lord too boldly,
They have raised His cross too high,
They have sung to the Lamb in glory,
They have worshipped towards the East,
Scatter the congregation,
Break the heart of the Priest!"

How do they wage their warfare?
Do they fight with sword or spear?
The rush of the joyous battle?
The soldier's ringing cheer?
No—with the shameful slander
The breath of a purchased lie,
The eyes of a bribed informer,
The oath of a craven spy.

Alas for the darkened churches!
Alas for the songs laid low!
Alas for the alleluias
We delighted in long ago!
O Britain! thou queen of freedom
How can thy glory stand
When Christian priests and altars
Are struck by thy Christian hand!

When Elijah sat despairing
Under the juniper tree,
Little he knew that thousands
Were loving and brave as he.
Little he knew the angels
Watched every step he trod,
And the lonely path in the desert
Would lead to the Mount of God!

Rally around your standard
O men of the loyal host,
Not a man must shrink from trial,
Not a man must leave his post—
Wait till the shades of evening
To reckon your gain and loss—
March with a cheer from your leaders
The priests of the Holy Cross!

Look on to the glorious future,
Forget the suffering past,
The cause that is crushed and slandered
Is the cause that will win at last.
The leaven is working surely,
The Cross shall be raised on high,
And the heart of a Christian nation
Shall awake to a Christian cry!

ELIZABETH HARCOURT MITCHELL

Summaries.

—All the proceedings in the case of Mr. Tooth, have been declared null and void by the Court of Queen's Bench, on the ground that as the P. W. A. has created a *new* Court with a "new jurisdiction, formerly exercised by the bishops," the Archbishop and Lord Penzance were bound to proceed exactly according to the statute, which they did not do, the cause having been tried in Dr. Tait's Library. The Court also decided that under this act Lord Penzance does not act as "Dean of Arches" thus taking away all pretence of its being a Spiritual Court. Archbishop Tait consoles himself that it is only a technicality." but he calls the statute of Limitations a technicality! And yet he is probably a better lawyer than theologian. He knew what he was about when he got up the Public Worship Act. which, if it can only be sustained will *fasten* on the Church his theory that the fountain of all spiritual authority is in the State.

Mr. Tooth's letter to the Archbishop simply says that he considers his refusal to obey an alien jurisdiction imposed upon the Church without the consent of her synods, now fully vindicated, but declines to go back to his benefice or take any advantage of his persecutors, but as his health is broken, will devote himself to his orphanage at Croydon. Mr. Mc Coll has taken his place at Hatcham, but notwithstanding this generous action of Mr. Tooth the Protestant mob has been renewing the violent disturbances at Hatcham, to the intense disgust even of the secular press. Even the *Standard* demands to know "who are instigating these riots ", and declares that the most guilty parties are "those in the background." The *John Bull* is more pronounced than ever for the repeal of the P. W. R. A.

– The Bishop of London has required Mr. Mackonochie to remove from his church, a picture of the Virgin Mary and child with lights and flowers before it, and a crucifix suspended opposite his pulpit, which the latter says have been in his church for five years without *objection*, but which were first introduced without a "faculty ;" several months have been occupied in the correspondence, and the Bishop's letters are certainly very reasonable and forbearing. Mr Mackonochie avoids the question of legality (which even the most extreme ritualists give up in this case,) and argues merely from expediency. The Bishop rightly asks, what is the meaning then of canonical obedience. Canon Carter has remonstrated in the most friendly manner with Mr. Mackonochie ; and says :

> I could wish that the crucifix and pictures of the blessed Virgin and the Saints were in our churches, and believe with you that they might be helpful to devotion, though unable to think that faith rests on their use. But it cannot be doubted that they are minor points, and that the Bishop is acting within the proper authority if, disapproving of them, he requires them to be removed, not having the warrant of a faculty ; and that, if he is forced to litigation, he will, if he proceed in his Consistory Court, be calling into action his own proper Church tribunal.

The *Church Times* admits it has no end of letters deprecating Mackonochie's position, and it certainly goes far beyond the maximum of the "Six points" which the E. C. U. is pledged to defend.

At last accounts the Bishop would be obliged to resort to his court.

—It is a great pity that Mr. Mackonochie has taken an untenable position, which makes it all the easier for those who desire to crush him chiefly on account of his having recently been conspicuous in forming the new "Church League" the object of which is to bring about the disestablishment of the Church of England. He is one of the very few that hold the American doctrine on this subject.

—One of the latest acts of the Pope is to appoint S. Francis de Sales as the Patron of Journalists.

—The magistrates have fined some of the rioters at S. James Hatcham, but their employers will probably pay the fines.

—The Bishop of Rochester will induct Mr. McColl into S. James. He simply has plain service without lights, vestments, &c. But the mob still keeps up its efforts, and the police have their hands full. The working men's Society have undertaken to deal with the mob.

—Though Mr. Tooth will bring no action for false imprisonment, or for damages to his Church, yet the two cases of S. Vedast and S. James Hatcham have cost the Church Association £4,000.

—The next Church Congress is to be held at Sheffield.

—Gilbert White's Church at Selborne has been restored and reopened.

The Scotch Bishops have resolved to revive the office of Metropolitan in abeyance since the death of Archbishop Ross, of S. Andrews in 1704, and Paterson of Glasgow in 1708 ; the present Primus to hold it for his lifetime.

—Archbishop Tait refuses to sanction a suit against Mr. Bodington of Wolverhampton, the Bishop of Lichfield, who is patron, having declined to interfere with his ritual, and Mr. B. having promised to give a midday Eucharist once a month.

—The *Church Times* says :

> Presbyter Anglicanus, author of the Letters to Cardinal Manning on the Uniat Church, went over to Rome soon after their publication. We are not aware that he has returned to the Church of England. He is not the writer of letters bearing the same signature in the *Church Times*.

—The poem of "St. Christopher," in Mr. Malcolm Doherty's "Legends and

Poems," recently published by Provost and Co., has attracted the especial notice and commendation of Mr. Gladstone.

—Dr. Wm. Fraser, author of a *Plain Commentary on the Book of Psalms* died recently at Alton.

—Collections on Hospital Sunday amounted to £25,078, of which over 73 per cent was given by Churchmen.

—Dr. Ewer's sermon on the "Meaning of the Catholic Movement" is reprinted in full in the *Church Times* of Nov. 30.

—The new Bishops of Lahore & Rangoon were consecrated in Westminister Abbey on St. Thomas Day.

—We regret to announce the death of Miss Una Hawthorne, daughter of Nathaniel Hawthorne, the author of "The Scarlet Letter," "The House with the Seven Gables," and other well-known volumes. She died at St. Andrew's Cottage, *Clewer*.

—The Hon. Mrs. Lyttleton, wife of the rector of Hagley, died on Wednesday evening after twelve days' illness. She was a daughter of the late Dr. Pepys, Bishop of Worcester, and sister of the present chancellor of the Diocese. In the literary world she was known as the translator of Godet's "Studies on the New Testament," of which she produced an admirable English version, published last year.

—Mr. Gladstone speaking of the *furor* in London against the Russians says :

> The people of London from deficient local institutions have had less of political education than those in the country generally, and it is in London, too, that the evil influence of the money power is concentrated. When poor King Bomba was assailed and toppled over for offences infinitely less, hardly any one raised a voice in his behalf, for it was not thought there was any "British interest" in the matter.
>
> The conduct in this matter of many persons of superior Christianity, and in particular those of the majority of the clergy, as contrasted with that of the Nonconformists, will to my dying day be to me a subject of great grief and astonishment.

Erastianism in Prussia.—No Churchman can be in the least surprised at the failure of Baron Bunsen's famous invention, the "Royal Evangelical Church of Prussia." Alarmed at the progress of German unbelief, and perceiving the utter inability of the voluntary Lutheran and Reformed congregations to arrest its progress, the Christian philosopher suggested to King Frederick an amalgamation of forces in genuine Prussian style. A Royal Order was issued for Lutherans and Calvinists to coalesce in a new State Establishment. It will surprise the Bishop of Rochester to learn that "Protestant" was not the denomination selected. Unfortunately, the famous German appellation had become the property of the Rationalists ; and no orthodox German now calls hinself a Protestant, nor much likes the designation when applied to him by innocent travellers. The new State combination was started under the name of the "Royal Evangelical Church." The King created himself *summus episcopus ;* bishop, deans, and pfarrers were appointed under him, with stipends from the Royal exchequer ; a Liturgy was compiled ; and a strict military discipline established. To the surprise of the benevolent Monarch, the people would not have it. Lutherans and Calvinists alike refused to be comprehended, and when their churches were taken possession of at the point of the bayonet, they fled in large numbers to America.

The laity who remained at home submitted with the worst possible grace. If any of our readers tried to buy a German Bible, as we once did at Cologne, they will know how scarce and dear the sacred volume is in the land of Luther. The Royal and Evangelical Liturgy is to the laity simply an unknown book. It is never seen in their hands.—*John Bull.*

HOME.

Dr. Van Rensselaer's letter we think will need no explanation to our readers. The facts in regard to Father Curci have been pretty well exposed in the newspapers, to the great discomfiture and shame of the Jesuits. This hobby of the temporal power will eventually split the Roman Church worse than the Vatican Decrees and the old Catholic Movement.

We have concluded to print the Calendar for each month under our head of Church Work, with the Lessons for Sundays and Holy Days according to the new English Lectionary. This, with the "Notes on the Services" in our Miscellany, we take from the "Churchman's Diary" by Masters, London. Of course every clergyman should have the Calendar of Lessons, as issued by Mr. Hutchins for the General Convention.

—We are very glad to see that Dr. Knickerbacker has *declined* his appointment to Arizona. We are not advised why Dr. Harris has declined Quincy. As to Springfield, its action is a noble vindication of justice and truth, and the rights of an independent Diocese; but we cannot help feeling the necessity of preserving unimpaired the work and influence of what we regard as the chief stronghold of Churchly teaching and Theology in our country.

Dr. Ewer's Congress paper is one of the very ablest in the whole series. The author has revised it for our pages. It contains seed enough for half a dozen Sunday Evening Lectures, as we can testify by experience.

—We hope the Bishop elect of West Virginia is well enough anchored to allow his friends to give sufficient guaranty against the possibility of his following Bishop Cummins' example.

—We hope the famous Letter to the *N. Y. Tribune* will not be taken as representing just what High Churchmen generally would say, if they spoke, or commissioned any one to speak for them. There are many ways of "putting things," and each has his own. What the *Church Journal* says about the compactness of organization and secret energy &c., of this party, is the veriest bosh. It is really criminal at such a time to raise a mere scarecrow and panic—"in our midst."

—We give in this number the Report of the Committee of Central Pennsylvania on Cathedral organization, hoping to follow it up in our next with some remarks on the general subject, especially with a view to the plans proposed in Wisconsin. The Report we print is hardly explicit enough as to the control of the Bishop over all services in the Cathedral, or as to the constitution of the chapter. If the "independent electoral body" constitute part of the chapter or have co-ordinate powers, the majority of the chapter would in that case be non-residentiary. Unless a Cathedral is entirely endowed it must bear a quasi parochial character with reference to other churches, as well as a Diocesan character; in other words, in its ordinary aspect, it must be a "Bishop's Church." This, we imagine, must be the case with most of the "Cathedrals" that have been organized thus far in this country. We confess to a practical unacquaintance with the subject, and invite correspondence on the vexed question how to adjust the Cathedral to the present parish system in See cities.

—Rev. Mr. Hutchins, as Secretary of the General Convention has published in pamphlet form, most convenient for the use of the clergy, the new Calendar and Table of Lessons, with the Proper Lessons for Sundays and Holydays, recently put forth by the Church of England and allowed by the late General Convention to be used at discretion in this country until the next General Convention, to which he has added the new Table for Lent, and for the Ember and Rogation Days in like manner allowed. Copies may be had of the Secretary at Medford, Mass., for ten cents each, or five dollars a hundred. The Journal of Convention will be furnished at $1.50 in paper, $1.85 in cloth. The Digest alone at 25c. paper, 35c. in cloth. Only Bishops, Deputies, and the Secretary of each Standing Committee will receive it free

—As a means of reaching the masses of the people through the agencies of the churches, the *St. Timothy's Working Men's Club and Institute* was opened on November 24, in Roxborough, Philadelphia. The building is three stories high, 140 feet by 47 feet, and has a tower and clock. In the basement story are bowling alleys and bath rooms; in the upper stories are a reading room, with *a library of* 12,000 *volumes*, a conversation and smoking room, and a billiard room. There is also a main hall, which will seat 270 persons. This is said to be the first building of the kind ever erected in the country; the cost was $15,000.

—Whitaker's P. E. Almanac and Directory for 1878 is a great improvement on its predecessors. It gives a calendar for a year ahead, which is often a matter of great convenience, the new Table of Lessons for Lent, also in addition to the regular Calendar lessons, it gives the English Tables of both Proper and Calendar Lessons, the List of Bishops in the whole Anglican Communion, English, American and Colonial, a Table of Diocesan Conventions with their Secretaries, a list of Church Periodicals, a full Parish and Mission List at home and abroad, a Clergy List and Necrology for 1876–7 remarkably complete, a list of Depositions (mostly sluggish "deadwood" left behind by Church progress), Church statistics, lists of joint committees, &c., of General Convention, General Institutions, a Bishop and Clergy List for the British American Dioceses, and Clerical Directories for all our principal cities.

It is a wonderfully full and convenient Almanack.

[T. Whittaker, 2 Bible House, N. Y.]

—We have a very fine specimen of Church certificate gotten up by the Rev. J. H. H. DeMille of Phillipsburgh, New Jersey, and printed at Bedell & Bro's, Trenton Station, New York. It is a "Young Churchman's Certificate," containing blanks for baptism, confirmation, catechising and first communion all in one. It is a handsome design and is a useful requisite.

—The consecration of S. Luke's Cathedral on S. Luke's Day at Portland, Me., was a great occasion for Bishop Neely, who had the pleasure to welcome as sharers in his joy, the Bishops of Fredericton, New Hampshire, Vermont, Massachusetts, Rhode Island, Wisconsin, Iowa, and Colorado. The sermon was preached by Dr. Dix, of New York, on the Reality which a Church means, as one great sermon of Christ and the Faith.

Also he sketched a picture of the position of the Church in this country in colonial days. How they stood alone and begged in vain for help. They had been long enough growing, and the kind of old congregationalism which marks the Church now in some places, is the outgrowth of that misery. But this is a correction. Let the Bishop have his own church whence shall flow out all the noble influences which he strives to impart. So with full heart he said, God ever bless this Cathedral Church of St Luke's in Portland, and make it all it ought to be.

The greatest evil of the present day he considered to be that independence which made men turn back to self opinion as the final arbiter. The land is just filled with conceited young men, each of whom must have views. In colleges young men must select what they will study. In households we find sometimes as many forms of religion as there are people. There is a want of unity in the Church. Let us learn that the Church is the body of Christ and obey her laws. There is a body tending toward infidelity who are ready to come to the Church if she will speak as she ought and say, "I have the truth." In true and thorough teaching lies our hope of the future; not in eloquent talk, but in earnest work of instruction. It is thus that the church idea kills individualism in the man, and that the cathedral idea will kill individualism in the parish. There are parishes which would not be disturbed if all the rest of the churches were to disappear, provided they could keep their organization and their pew rents. The remedy is coming in that little understood, that greatly longed for thing, the Province.

The local paper says:

It was on the 22d of January, 1866, that Bishop Neely was elected rector of St. Luke's Church, and on the 25th of the same month was consecrated Bishop at Trinity Church, New York. March 19th, 1867, at the annual parish meeting of St. Luke's Church, it was voted to select a lot and erect a building for a cathedral church. On the 15th of August, 1867, the corner stone was laid. On Christmas day, 1868, the first services were held in the partially completed church, but it was not until the following year that it could be fairly considered ready for occupancy. The plans have not yet been fully carried out, but the result thus far is a very handsome and spacious edifice, of Gothic architecture, capable of seating a thousand people, and costing about $120,000. The building is of blue stone, finished with red and gray Nova Scotia freestone. It occupies a space 140 by 65 feet, and a height, at the ridge, of 60 feet. The columns, arches, chancel wall, altar steps, sacred desk and baptismal font, are all of massive freestone. The superb altar is of white Italian marble, and rests on an elegantly carved base of Caen stone. Over the altar is the beautiful reredos of Caen stone, supported by columns of jasper, a gift from the children of the Sunday School. The chancel is laid with tiles. The cathedral is finished, for the most part, in ash. The present seats of the choristers and choir will eventually give place to handsome carved stalls and a screen. The cathedral was designed by Mr. C. C. Haight of New York.

—Dr. Dix's excellent sermon at the consecration of St. Luke's Cathedral, Portland, has been published in pamphlet form, at that place. Dr. Dix's public discourses are such as cannot offend any school of loyal Churchmen, and yet they have a powerfully *educating* influence upon all thinking minds, and give their readers larger and fresher views of what we really have in our noble heritage of Catholic truth. This sermon is very suggestive upon the "Church Idea" and the "Cathedral Idea."

—Dr. Bolles' address at the funeral of Dr. Kirtland the celebrated scientist, held at East Rockport near Cleveland, Dec. 13. is a beautiful tribute to a man of eminent scientific attainments, and yet of modest, retiring character, which yielded mind and heart to the great truths of the Christian Faith. We give a short passage:

We may think and know, not as poetry or fancy, but as one of the conclusions of modern science, that this beautiful domain on which he lived and in one of the cells of which his sacred body will repose until the great Easter morn, must forever constitute his whispering gallery, echoing and re-echoing the beautiful life which he here passed with nature and with nature's God; and, moreover, I am bold to say that it is no violation of scientific truth for us to believe that the insects and birds, the trees and the flowers, whose laws and habits he so fondly analyzed and cultivated, are really nothing more nor less than his visible telephones to convey to each and every individual, who may come within their range the inspiration of his loving heart and voice.

> "Tongues of the dead not lost
> But speaking still from death's frost
> Like fiery tongues at Pentecost."

But we mount up higher. We plant ourselves upon a loftier plane. We raise the question—of all others the most vital and most important. "Where is he?" "Man giveth up the ghost and where is he?"

Not the perishable body which we are now about to consign to the grave, "earth to earth." Not the outward mechanism in which he has hitherto acted, and which we now behold as cold and inanimate as the marble bust which can only resemble the form and lineaments of the original; not the bioplasm or the chemical forces which have hitherto been employed by him to carry on his works of discovery and investigation: not the material organism which in the course of eighty-four years has been changed over and over again, so that not a single particle of the original matter now remains to testify his identity, not any of these "adventitious accidents;" but the man himself that wonderful man whose identity and individuality could never be destroyed by any of the changes or chances of human life, and which in the last moments of his earthly existence were apparently as bright and as brilliant as they had ever been, notwithstanding the changes of time and age, where is he? Can it be possible that all are dead, "spirit, soul and body," constituting according to the philosophy of St. Paul and of Coleridge the three fold nature of man, and which allied him, in the very essence of his being, to the eternal throne of the Eternal God? Can it be possible that in all these respects he has perished forever as to his living essence? and that henceforth we must think of him and speak of him only as a Protoplast—a kind of moulded form of life, but now dashed in pieces like a potter's vessel?

God be praised, Death is no such conqueror. O, there can be no mistake as to the unanimous and universal testimony, that whatever the virtues, whatever the principles, whatever the elements of character which have survived on earth the shock of dissolving nature, must continue to exist, forever and forever, as imperishable as the heavens. Our immortality on earth is but a faint and feeble shadow of the substantial immortality of the life to come, when death itself shall be swallowed up in victory.

IN PATRIA.

In Patria—In Fatherland—
So spake the saints of old,
When singing of the golden strand
They panted to behold;
So near it seemed, so clear it gleamed,
What once men thought so far,
They sang the song of slaves redeemed
"*In Patria.*"

Joy could their native land impart,
For home is always fair,
And true the instinct of the heart
That found God everywhere;
But soaring still, their steadfast will
Had for its guiding star
The better land where pilgrims stand
In Patria.

That word is throbbing with the life
Of love that must obey,
And ever in the darkling strife
True sons, true patriots, they;
Mists cloud the view, but this they knew,
No doubt the thought could mar—
That *He* was there,—it must be fair
In Patria.

No city sought they here for aye,
No creature snared their soul,
Nor Jordan's mists nor thorny way
Could fright them from their goal;
See, o'er their shrines the legend shines
That tells where now they are,
In God's Right Hand—in Fatherland—
In Patria.

J. W. Horsley.

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THE COLONIAL CHURCH.

From the Church Quarterly Review.

[We print the following very valuable article both as a sequel to that on "the Church in the XVIIIth century" which we gave in the September and October Numbers. and as especially worthy of notice, by those Bishops who hope to attend the next Lambeth Conference.—Ed. Eclectic.]

1. *The Past and Prospective Extension of the Gospel by Missions to the Heathen.* By Anthony Grant, D. C. L. Bampton Lectures, 1843. (London: Rivingtons, 1844.)
2. *Colonial Constitutions.* By Arthur Mills, Esq. (London: John Murray, 1856.)
3. *History of the Colonial Church.* By J. S. M. Anderson. 3 vols. (London: Rivingtons, 1845.)
4. *Church Organisation.* The Constitution of the Church in the United States of America, in Canada, and in New Zealand. With an Introduction by the Rev. W. Sherlock, B. A., Curate of Bray. (Dublin: Hodges, Foster, and Co., 1870.)
5. *The Colonial Church Chronicle,* 1847—1870. 24 vols. (London: Rivingtons.)
6. *History of the American Church.* By Samuel Wilberforce, D.D. (London: James Burnes, 1846.)

The Colonial Empire of Great Britain has grown up very much as our Home Empire has done: it has increased slowly but surely, and has been consolidated gradually and under the influence of a variety of conditions and forces. Considerations, political, commercial, religious—the chances of war, the subtle agency of diplomacy. the bold spirit of individual adventure, each and all of these have contributed to that "aggregation of territorial atoms" which an American statesman described, if with hyperbole yet with genuine enthusiasm and admiration, as "a power to which Rome in the height of her glory was not to be compared, which has dotted over the whole surface of the globe with her possessions and military posts, whose morning drum-beat, following the sun and keeping company with the hours, circles the earth daily with one continous and unbroken strain of martial music." Of our fifty colonies some have been conceded by treaty; others, having been first taken in the name of the British Sovereign, have been allowed, under royal charter, to be farmed by Companies of the Adventurers who originally discovered or seized them, while the larger number have been acquired by force of arms.

It is just three centuries ago that England made her first attempts at colonisation, when Queen Elizabeth authorised Humphrey Gilbert, the Knight of Compton in Devonshire, to "take possession of all remote and barbarous lands unoccupied by any Christian prince or people." The earlier voyages of discovery by the Cabots and others, although favoured by royalty, are not to be included in the list of our efforts at colonisation, and from the grant of this charter in 1578 nothing resulted, but it must nevertheless be regarded as the first of that series of events under which the Colonial Empire of Great Britain has developed until it occupies more than a seventh part of the globe. Further attempts, equally abortive, were made by Sir Humphrey Gilbert and his kinsman Raleigh to occupy, first, Newfoundland, and subsequently Virginia. They were failures, but just such failures as are inevitable at the commencement of a great and abiding work; they bore witness to the presence of that colonising spirit which seems to be an instinct of the Anglo-Saxon race. It needed but the opportunity to achieve success, and the favourable time came when, with the accession of the Stuarts to the throne. peace abroad and religious intolerance at home thrust forth the bravest and the noblest spirits from their native shores, and first Barbados in 1605, and Virginia and New England in the following year, became British territory.

It will be observed that we draw at the outset a distinction very marked between colonisation and emigration. The latter is, so to speak, an accident. There always has been and must have been a leakage, more or less constant and premeditated, from every nation, and from one portion of the same country to another; the love of travel and of adventure has never been wholly suppressed by the difficulties which confronted it, even when the world was least civilised and the means of locomotion most scanty. These emigrations led often to the permanent occupation of other lands. Thus it was probably that the Papuan race from its cradle in the Hawaiian Islands "occupied the clustering islands known as Polynesia proper, and penetrated even to New Zealand," [1] and, it may be added to Madagascar. Thus, too, it may have been that the Aryan races covered the plains of Hindustan, subduing and often extirpating the aboriginal tribes. But these capricious swarmings from the parent stock are not colonisation; something much more solemn is conveyed by that word. From the very first it seems to have been realized how great is the responsibility of sowing the field of the world with the seed of man; and even to the heathen it seemed essential that where the arts of life and the order of civil government were carried, these should be consecrated by such charities and sanctities of religion as were possessed by the mother country.[2] Thus it was to limit our consideration to times that are at least within the scope of history, that the Grecian colonies, eminently inartistic and unsystematic as they were in regard to civil government, were bound by the sympathies and associations of the common creed to the mother country, the οἰϰιστὴς taking with him the sacred fire from the Prytaneium, a visible and abiding token of the fact that, howsoever widely they were severed, the worship of those who stayed at home and of those who went forth to cultivate strange soil was still the same. The remembrance of a common origin becomes weaker and weaker as one generation succeeds to another; the common language after a time ceases to be common as the speech of the emigrant assimilates new expressions and strange words, and in time becomes a dialect and almost another tongue; and it would seem as though the Greeks had learned that neither identity of commercial interest nor identity of danger from a common enemy compelling to a common cause of self-defence was enough to bind colony to parent, and that only in the clanship of the temple and the altar could the abiding links be found.

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[1] Hardwick's *Christ and other Masters.*

[2] It will be sufficient to point to the description of Nausithoos and his settlement in Scheria:—

ἀμφί δὲ τεῖχος ἔλασσε πόλει, ϰαὶ ἐδείματο οἴϰους,
ϰαὶ νηοὺς ποίησε ϑεῶν, ϰαὶ ἐδάσσατ' ἀρούρας.
Od. vi. 9, 10.

But Homer will yield other instances.

Roman colonisation was essentially military, and when the Empire fell its dependencies fell with it, leaving no history behind them.

Of the seven European States which have made serious attempts at colonisation, Great Britain alone retains her dominions. As to the cause of this opinions will be found to vary. Some, we know, will be bold enough to say that it is because, along with wise laws and sound government, she gave the faith and organisation of the National Church, that England has been rewarded with the retention for a period so unprecedented of her remote dependencies. But can we assert that our Colonial Churches grew up *pari passu* with the Colonies themselves, and that their growth was a matter of Imperial concern? We fear that it will be our duty to show, before we lay down our pen, that this national obligation has been imperfectly remembered and inadequately fulfilled; that where the civil power has done anything for the perpetuation and extension of the Christian faith, its efforts have been of so narrow and unecclesiastical a type that blunders and failures have conspicuously been the result; that our Colonial Churches are the outcome, under God, of private effort and munificence only recently called into action; and that the labours of the comparatively few persons who have had this cause at heart, and have pursued it patiently and faithfully, have often been opposed and ridiculed by the majority.

True it is, that in the beginning of our attempts at colonisation, when each new possession on the other side of the Atlantic was regarded as an addition to the royal demesnes, and was annexed to the Manor of Windsor or Greenwich, the royal care was not lacking, and the propagation of the Gospel among the heathen was specified as one of the foremost objects to be promoted. This was insisted on in the charter given by James I. to the Virginia Company. Nor was this pious care limited to the Monarchy and Church. In 1648, "the Commons of England assembled in Parliament, having received intelligence that the heathens in New England are beginning to call upon the name of the Lord, feel bound to assist in the work." Such was the preamble of the charter given to the New England Company, which still exists and dispenses the interest of its endowments. Charles II., soon after the Restoration, established a "Council of Foreign Plantations," who sat in the Star Chamber at Westminster, and among their instructions are the following:—"To take care to propagate the Gospel; to send strict order and instructions for regulating and reforming the debaucheries of planters and servants; to consider how the natives, or such as have been purchased from other parts to be servants or slaves, may be best invited to the Christian faith." In 1726 a further manifestation of the royal care for the spiritual welfare of the colonies was evidenced in an Order in Council, by which the Bishop of London was empowered "to exercise spiritual jurisdiction in the Plantations;" in other words, the Colonial Empire, which even then embraced the States, Nova Scotia, Newfoundland, the Leeward and Windward Islands, and the Bermudas, was presented with the shadow of Episcopacy, and the Bishop of London was saddled with the duty, which he could never fulfil, of overseeing the growing churches of these remote and scattered regions It is not a solitary instance of the State assuming a nominal responsibility, and by so doing preventing the Church from making her own and more adequate arrangements.

For ourselves we are tempted to ascribe the friendly relations which exist between England and her colonies to more mundane and less creditable causes, which we prefer to give in words which are not our own. In an article in the *Nineteenth Century* for March 1877, on "The Imperial Policy of Great Britain," Sir John Lubbock writes as follows:—

> The Athenians exacted a considerable annual contribution from their allied States, and this formed indeed a very important portion of their revenue.[1] With the Romans it was the first principle of taxation that the provinces were to defray the expenses of the Empire. When they conquered Sicily, for instance, they exacted one-tenth of the field produce and five per cent. of the value of all exports and imports. Coming down to more recent times, other countries—as, for instance Spain, Portugal, and Holland—have derived considerable revenues from their colonial possessions. Very different has been the conduct of England. So far from deriving any revenue from her colonies, she has spent enormous sums of money for their benefit

It is no pessimist view of human nature which ascribes the cohesion of the home and foreign portions of our Empire to self-interest and personal advantage. The colonies contribute nothing to the mother country, but derive immense advantages from the union. Once and once only the attempt was made to tax a colony, and the result was the immediate loss of the thirteen States of America, and we confess that there seems to us to be something irreverent and pharisaic in the self-complacent theory that attributes our permanent hold on our colonies to our zeal for their spiritual good.

That in our earliest colonisation the religious element should have been present, if it were not the very origin of the colonisation itself, is only what we should expect to find in that particular epoch; it was an age of controversy, a period in which the religious sentiment, which often turned faith into faction, pervaded the whole people, however widely severed they may have been by doctrinal shibboleths. There is this gain in an age of controversy, especially where the strife is not between Christianity and Atheism, but between different doctrines each professing to be Christian, that a philosophic contempt of all truth is impossible; men are compelled to range themselves on the side where their convictions are, and divisions, however much to be deprecated, are preferable to sheer apathy. In this respect the seventeenth century compares favourably with the eighteenth, sunk as it was in the depth of Hanoverian torpor, and the colonisation of the two centuries does but reproduce an accurate reflection of the religious life which prevailed in the mother country in each period. Indeed, the factions which, rooted in religious prejudices, distracted and well nigh destroyed the whole fabric of society at home, stamped upon our earlier colonies the impression of zeal for God which made indifference to religious matters impossible. The merely reckless and irreligious lives which adventurers are wont to lead in a new and uncivilised country were counteracted and shamed into something like decency by the example and presence of those who, whichever side they had embraced, had crossed the seas and forsaken house and lands for their religious convictions. Thus it was when the Royalists, seeing the cause of their Sovereign daily becoming weaker, looked to other lands for safety and peaceful homes‘ "the calamities of England," in the words of an old chronicler, "served to people Barbados." Says Clarendon—"It was principally inhabited by men who had retired hither only to be quiet and to be free from the noise and oppressions in England, and without any ill thoughts towards the King, many of them having served him with fidelity and courage during the war, and, that being ended, having made that island their refuge from further persecutions." According to their light they provided for the maintenance of the truth, and for the discouragement, if not the suppression, of error. Between 1641 and 1650, when at home the Church and Monarchy were making a sore struggle for existence, the Barbados authorities were dividing the island into parishes, building a church in each parish, and laying a tax of a pound of tobacco on each acre for the support of the clergyman. "Divers opinionated and self-conceited persons, who have declared an absolute dislike to the government of the Church of England" (so runs the act of that date), were made to conform. Masters and overseers of families were commanded to read prayers daily, morning and evening; attendance at church "on the sabbath" was compulsory, morning and evening, on all who lived within two miles of their parish church, and once a month was the minimum of attendance demanded from those who lived at a greater distance. Ten pounds of cotton was the fine levied for each offence. To this island Cromwell banished his captives, Irish and English, and thus the religious fervour of the people was sustained. The good settlers had not learned that the duties of religion can never be enforced by fines and imprisonment, or that the civil power can never assume the functions of the spiritual without signal failure.

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[1] Thucydides, bk. I. c. 19; II. c. 13.

The earlier attempts at colonisation on the American continent were marked by careful concern for the heathen aborigines as well as for the religious life of the adventurers. To Frobisher's third expedition, which was despatched by the Government in 1578, there was added by Her Majesty's Council "one Master Wolfall to be their minister and preacher." His position at home was one of distinction and remuneration; but he went forth "caring only to save soules and to reform those infidels, if it were possible, to Christianity." On reaching the American shore he "celebrated a communion on land, at the partaking whereof was the captaine and many other gentlemen and souldiers, mariners and miners, with him. The celebration of the divine mystery was the first sign, seale, and confirmation of Christ's name, death, and passion ever knowen in these quarters." [1] In the adventures of Gilbert and Raleigh the proclamation of the faith of Christ is constantly set forth as their main object: the charter for the colonisation of Virginia distinctly provided, as has been already mentioned, for the sustenance of religion. Whitaker and Sandys were not the men to live long among heathen and make no effort for their enlightenment, and the story of Pocahontas will ever continue to witness to their zeal

The conformity enforced at home during the reign of Elizabeth and James I. was destined to work a terrible Nemesis across the Atlantic. Sufferers for conscience' sake, the Puritans of the first years of the seventeenth century were bold to give up all for freedom of worship. They found what England denied to them in Holland, but the poverty which befell them in that country, where the shrewd and industrious natives forestalled them, made them turn their thoughts to the New World. Sandys, who differed from them on every point, was willing to befriend them and to secure for them the liberty which they coveted if they settled in Virginia, but the pedant James I. would give them no charter, and without a charter in those days there was no security; so in 1620 the Puritan pilgrims set out on their perilous voyage, and at last laid the foundations of New Plymouth, and in a few years covered the colony of New England. Thus again was colonisation distinctly based upon religious convictions; but, alas! Puritanism carried with it the seeds of infinite division and subdivision: the authorities watched with alarm and dismay the multiplying sects, which were the logical results of their principles. Their own sufferings had taught them no lessons of toleration; not merely were Churchmen proscribed, but it was made penal to give food or lodging to "Quakers, Adamites, and other heretics." They, or their fathers, had left England in bitterness of soul, without a sigh of regret, to escape the harsh laws which compelled them to attend their parish church;—no sooner were they the majority, than they "discovered that to say that men ought to have liberty of conscience is impious ignorance!" To these bitter Independents the Indians seemed no part of the family of Adam, but "pernicious creatures of whom the woods must be cleared to make room for a better growth; and this clearing process they did not fail to expedite, until John Eliot rose up among them, whose labours for the remnant of these poor people gained for him the title of the apostle of the Red Indians.

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[1] Hackluyt.

So with the foundation of the other States in the seventeenth century, the first consideration was given to religion. It will be seen that in the following century religion was the last thing thought of. When Maryland was given to Lord Baltimore in 1633 and settled by that nobleman with 200 English families, who brought with them their dependants and clients, and reproduced on a strange soil all the associations and habits of English rural life, it probably presented the most perfect type that we can discover of what colonisation should be. Lord Baltimore and his friends were Romanists, but that circumstance does but confirm our statement that all our American colonies had a religious origin. In Maryland, although, as was natural, Popery was dominant, all Christian bodies had full toleration. So with Pennsylvania, which was purchased by William Penn of the Duke of York, in order that his friends and co-religionists might have an asylum, it is religious conviction that establishes the settlement; even in Carolina, which the frivolous Charles II. gave to Lord Berkeley, the constitution, which made all sects equal, insisted on every person enrolling himself a member of some one of the many that abounded in a land of multiplied divisions. Before the close of the seventeenth century the colonies had increased rapidly. The East India Company had established their first settlement in Hindustan in 1611; a few years passed, and they possessed themselves of Madras; in 1662 the island of Bombay passed as the dowry of the queen of Charles II. from the Portuguese to the British crown; Cromwell added Jamaica to the West Indian colonies in 1655; the Hudson's Bay Company commenced in 1670 the monopoly of Rupert's Land which they were destined to possess for 190 years; New Amsterdam was taken from the Dutch in 1664 and renamed New York; St. Helena had been seized by the East India Company from the Dutch; the act was condoned by Charles II., who gave them a charter by which so valuable a halting-place on the voyage to India was secured to them; and many of the families who had been ruined by the great fire of London sought to recover their shattered fortunes by emigrating to this small speck amid the Atlantic waste of waters. But this quasi-religious colonisation hardly survived the seventeenth century, and, being such as it was, it sowed a crop of heresies which speedily counteracted the good which it contained. Specially the American colonies, as being the oldest, and, as they were contiguous to each other, the largest in one area, and the most populated, gave the greatest concern to thoughtful people at home. Amid the frivolities and extravagance of the Restoration period there were not a few pious souls who looked with dismay at the state of those growing regions, in which all the divisions of the mother country had been transplanted, and were increasing with the rapidity of noxious weeds, and for which the Church had done but little. Sir Leoline Jenkins at this time founded the Missionary Fellowships at Jesus College, Oxford, which are now held in strict compliance with the directions of their founder. Robert Boyle, foiled in his scheme of heading a "missionary company for the propagation of the Gospel among the heathen natives of New England," founded the lectures which bear his name as an annual appeal to the Church at home, compelling it to missionary effort.

Doubtless it was owing to the influence of such Churchmen as these that even in the reign of Charles II. the design of consecrating a bishop for Virginia was seriously entertained and nearly accomplished. The letters patent—those august documents for which Churchmen have paid so many thousands of pounds, the refusal of which has so much retarded the progress of the Church, and whose value is now declared by the authorities who have been wout to grant them to be less than that of the parchments on which they were written—these mysterious and potent instruments were prepared in the last quarter of the seventeenth century, and Virginia lost her bishop only because the scheme of providing the endowment out of the customs did not commend itself to the authorities. Then commenced the vicious system to which in various forms we have ever since been driven by the opposition of all governments to an adequate increase of the episcopate. The Bishop of London could only appoint commissaries, who of course could exercise jurisdiction, but, being only priests, could not convey the spiritual gifts, for the conferring of which the episcopate exists. Such an entire misapprehension of the inherent powers of the episcopate still lives; there are persons who can only associate government and jurisdiction with the functions of a bishop, and such jurisdiction is too often made to depend on letters patent or (worse still) on the power of the purse. Accordingly, in small missions, where, as in India, the episcopate is on far too small a scale, the "Jurisdiction" is that of a secretary, or a senior missionary, or a local committee, each and all dependent on another and irresponsible committee in London, who provide the funds. In the case of the American States the commissaries—Dr. Blair and Dr Bray,—who were sent to Virginia and Maryland respectively by the Bishop of London in 1683 and 1695. were excellent men, chiefly in this respect, that, while doing all that was within their competence, they energetically proclaimed the insufficiency of their powers. Their representations led, it is hardly necessary to state, to the formation of the Society for Promoting Christian Knowledge in 1698, and out of this was constituted, three years later, more formally and with the concurrenee of the ecclesiastical and civil authorities, the Society for the Propagation of the Gospel in Foreign Parts.

The more missionaries were sent out to America, the more the need of bishops was felt. The earnest, even passionate appeals made by American Chuchmen nearly 200 years ago, exhibit an amount of zeal for Apostolic order which we are not wont to associate with an era so apathetic in religious matters. A far-seeing missionary of the Society for the Propagation of the Gospel in 1703 urged his appeal by the consideration that "a learned and good man would go further and do the Church more service with 100*l.* per annum now than with a coach and six one hundred years hence." It is a pity that the name of one so far in advance of his age is not given to us in the record from which we quote; we believe he was called Talbot. Bishop Gibson, who had succeeded Compton in the See of London, declined the responsibility of the colonies: he could find no authority for his assuming it. He looked in vain for the Order in Council (*temp.* Charles I.) under which to this day the Bishop of London, claims jurisdiction over all British subjects, from Calais to Fiji, who are not within the limits of other Anglican dioceses; but on receiving a commission from the King he followed the example of his predecessor and appointed his commissaries! In the reign of Queen Anne four bishoprics were likely to be founded, two for the West Indies and two for the continent of America; but with the death of that sovereign the hopes of Churchmen died also; the dread of strengthening the Church at home by sending bishops to the colonies raised a powerful opposition. and the West Indies had to wait nearly a century before the boon was obtained, while the States cut the knot by declaring their civil independence. and then their spiritual liberty followed as a matter of course. So earnest was the demand for the gifts of the episcopate that two missionaries of the Society for the Propagation of the Gospel were consecrated by some of the nonjuring bishops, and on their return to America they administered confirmation and probably ordination, but with the utmost secrecy. Loyalty and Churchmanship had been up to this time convertible terms; but now, being brought into conflict, devotion to the throne predominated with some, while others cared first for the Church. The struggles of William White about 1780–1787 remind us of the outsopken claims with which Bishop Gray was wont, with equal boldness and with not less reward, to put forth some seventy years later.

In 1784 Dr. Seabury was consecrated at Aberdeen, the English bishops fearing to incur unknown perils by laying hands on an alien withont letters patent or royal mandate. The "Jerusalem Bishopric Act" is the creation almost of our own generation. By means of its provisions a clumsy way has been devised for consecrating in this country some three or four bishops for foreign countries not within the dominions of the Crown of England; but it is, after all, an evasive method of shirking a difficulty, and its advantages have never compensated for the unhappy scheme, for whose accomplishment it was in an evil day placed on the Statute Book.

With the independence of the United States and the consecration of Seabury at Aberdeen in 1784 and of Dr. White and Dr. Provoost at Lambeth in 1787, under the provisions of a special Act of Parliament, this portion of our quondam Colonial Church and Empire claims our notice no more. We have traced its struggles and fortunes at some length. They have their importance, inasmuch as they are repeated in their main features from time to time in other parts of the world; from them we may learn to avoid the blunders of the last century, and no one can know anything of the present state of the Church of the United States with her fifty-seven bishops and her missions covering the whole of the western portions of the continent, her true mission field, and extending to Western Africa and to Japan, without being encouraged in his efforts for planting the Church in other regions in the integrity of her organisation and with fullest spiritual liberty.

At last fear gave what unfaithfulness had for nearly two centuries refused. With the United States already slipped from our grasp, politicians began to fear what next would be lost. and straightway arrangements were made for conferring on what remained to us of the Western continent, the long-refused episcopate. In 1787 the see of Nova Scotia was founded; many of the clergy, who had been Royalists, found their way from the States to Canada, and one of them, Charles Inglis,[1] was the first of our Colonial bishops. His see was the whole of British North America from the Atlantic to the Pacific, until in 1793 the diocese of Quebec was founded. The State, which had hitherto thwarted the Church, now demoralised her by excessive liberality. the price or the reward of her loyalty; the bishops and the clergy drew their incomes from Imperial funds; the cathedral at Quebec was built by George III. "out of his Royal Bounty," on the representation of the bishop; King's College at Windsor in Nova Scotia was subsidised by the British Government for many years to the extent of 1,000*l.* per annum, and in 1791 the lands known as the "Clergy Reserves" were set apart by Act of Parliament for the maintenance and support of "a Protestant clergy." In time these grants were withdrawn, and the Clergy Reserves were applied to other purposes, the interests of the existing clergy being liberally commuted, and the sums paid for commutation were applied to the permanent endowment of the disestablished Canadian Churches. This system of State aid has been tried in other colonies, of which we shall write by-and-by; we may say once for all that we know not a single case in which it has not been dearly purchased at the price of suppressing zeal and discouraging all attempts at self-help.

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[1] He had been a confessor in the cause of loyalty. when in his Church in New York he had persisted in praying for the King, though he had been threatened with terrible things if he dared do so, and the church was filled with armed soldiers prepared to execute their threats.

More than thirty years ago, the then Conservative Chancellor of the Exchequer,[2] a devout Churchman himself, at a public meeting held in the interests of the Colonial Chuch, drew a true and thoughtful picture of the evils of such aid. He said:

> It often happens that the attempt to force upon those who are unwilling contributions for religious objects, goes far to neutralise the benefits which had been anticipated from such contributions. It frequently engenders a spirit of hostility and resistance which is destructive of religious peace, and presents but an ill example to those who are desirous to call others into our fold, upon the ground that we are brethren and act as such. And for my part I freely confess that contributions on the part of the State lose half their value, as compared with those liberal voluntary contributions of individuals which, proceeding from a sense of duty, are rendered by them with a consciousness of the duty which they fulfil. In the case of the legislature, it is unnecessary to say that the majority dispose of that to which they themselves contribute but a small part. It is given with no charitable feeling. It requires no immediate sacrifice. It may be levied by them upon individuals whose mite can carry with it no consciousness of satisfaction in the payment, or who may not, perhaps, have any idea of the object for which that sum is to be applied. But when you call for individual contributions—when each man comes forward, either from his wealth or from his poverty, to lend his aid—the act is calculated to benefit himself individually at the same time that it confers the greatest benefit upon the country The man so called upon to contribute feels that he is a responsible agent discharging a sacred duty committed to him, and the gift blesses not only the receiver, but in a double proportion it blesses the man that gives. And it is for this reason that I prefer voluntary assistance to any contribution, however liberal, that may be made on behalf of the public.

These words were uttered in 1840, and two years later the principle contained in them was acted upon by Bishop Selwyn, who, then laying the foundations of the New Zealand Church, said:

> I have thought it my duty to decline accepting assistance from the State here upon the principle of its Church Act, which is a copy of the New South Wales Act, and which professes only to give its assistance to the Church as one of the many denominations of Christians; at the same time hampering the Churches so assisted with a board of trustees and other unecclesiastical machinery, which has already proved injuious to the Church in Sydney. I have therefore felt obliged to assume a position of entire independence, offering to buy whatever land might be required for the Church rather than submit to restrictions of which I cannot approve.

To return from this digression. It will have been observed that in the first three quarters of the eighteenth century scarcely any addition was made to our Colonial Empire; probably the disturbed condition both of the Continent and of our own country supplied sufficient occupation for all the chivalry and adventure of the period. Canada, Newfoundland, Nova Scotia, and Prince Edward's Island became portions of the British Empire between 1713 and 1771; but these, which have since become important colonies, were ceded by treaty, and were not so much British colonies, occupied by enterprising emigrants from the mother country, as settlements transferred from one rule to another.

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[2] Mr. Goulbnrn.

But the defection of the American States was destined to work out results little anticipated by those who brought it about. They were contending about matters of taxation and finance; they little knew that, while fighting for liberty and autonomy on these matters, they were indirectly hastening on events which would result in the rise of countries larger in area. richer in resources, and destined perhaps to play a more important part in the world's drama than themselves.

There is a problem which from time to time gives great trouble to the Secretary of State for the Home Department; it confronts and puzzles that high official even now when model prisons and penitentiaries of colossal size have been built. It greatly puzzled the Home Secretary about the year 1780. The problem was, and is, What is to be done with our criminals? Crime cannot be consumed at home like smoke; it may be reformed, but the process is a spiritual one, and therefore beyond the power of a governmental department. While America was British territory, English crime was transplanted to those States, and felons, out of sight, were out of mind; not only murderers and pickpockets were received by our colonies, but many also of our best and noblest, whose loyalty to the memory of the Stuarts was their chief offence. But the independence of America closed this outlet, and our overcrowded gaols were reeking with pestilence, moral and physical. It was proposed to build huge penitentiaries, as, indeed, has been done now that our colonies everywhere decline to retard the growth of their independence and prosperity by receiving an annual accession of felons to their population. Not so in the last century; for if America was closed to them, Captain Cook at the antipodes had taken possession of New Holland, a vast and arid region inhabited by a nomadic and degraded race of savages sure to disappear before the advance of the white men—a region so remote as to preclude return, and from which there was no escape, except into the unknown and sterile desert beyond.

Here was the spot to which our home-grown crime should be deported; and so in 1787, the year which saw the foundation of our first Colonial See, the first batch of convicts was sent forth to Botany Bay, from whence they were moved to Sydney Cove. The ceremonies which accompanied this important event form a painful contrast to those of the colonists of America in the preceding century. *They* had inaugurated their first occupation of the new soil by Eucharists and prayers; but when on January 28, 1788, the foundation was laid of the city of Sydney, we read that "the flag of England was hoisted and salutes fired, between which the healths of King George III. and the Royal Family were cordially drunk" but of religion there was not the barest recognition. On this basis of crime was raised the superstructure of our Australasian colonies, which now rank as one of the great divisions of the world, with a future which it is absurd to conjecture; for who can say what will be the condition of the Australian Empire, or Republic, or group of sister kingdoms, even at the close of the present century? But we must refrain from speculation and keep to the humbler and saddened origin of these colonies which fills such a humiliating page in our national history.

Carefully and elaborately did the Parliament of 1787 plan the first colonisation of New Holland. 1,030 persons were sent out in 1787 in ten ships, and of these four-fifths were convicts. The voyage lasted ten months, but it was not that they were for this length of time cooped up on board their floating prisons, corrupting and corrupt, without any of the restraining influences of religion, but that at the end of their voyage and for the rest of their lives they would be equally deprived of all spiritual aids. If the Parliament of that day had been composed exclusively of atheists they could have devised nothing which could have shown a more entire oblivion of the dictates of religion. At the last moment a clergyman who volunteered to accompany them was allowed to do so, but year after year passed and saw the convict population largely increased, and no church was built save a small wooden house, which the good man erected at his own charges and largely with his own hands, and which was burnt down as a token of scorn for religion and of derision for the priest who continued his thankless toil. In 1794, Samuel Marsden, destined twenty years later to carry the Gospel to the savages of New Zealand, less degraded than many of his flock in Australia, joined the first chaplain, but their labours were unable to stem the torrent; punishments the most severe had no terrors for men who welcomed death as a release from the miseries of their existence. So the eighteenth century closed on our Colonial Empire, which, with the exception of the two dioceses of Nova Scotia and Quebec, was supposed to be part of the diocese of London.

A schoolboy's acquaintance with the history of the first twenty years of the present century would at once prepare one for the statement that there was little extension of the Church in that period, so stormy both at home and abroad. From time to time the question of the promotion of Christianity in Hindustan had been by its supporters brought into prominence and as often crushed by its opponents; but the renewal of the old Company's charter gave to the Archbishop of Canterbury an opportunity of reopening the question, and the reports of the labours of Buchanan, of Schwartz, and of the Serampore brethren, together with the representations of the Society for Promoting Christian Knowledge, had attracted public attention in a way that could not be safely disregarded. So, under the importunate pleadings of Wilberforce, the Company and the Government had to yield, and in 1814 Bishop Middleton was sent to Calcutta with a stipend of 5,000*l.*, and was supplied with three archdeacons each with 2,000*l.* per annum; but the very sermon that was preached at his consecration was suppressed, so strong was the opposition to the establishment of the episcopate in India, so great was the fear of offending the Hindu mind. The poor bishop, spite of his vast qualifications for his high position, hardly did more than demonstrate the necessity for an episcopate far more extensive and much less fettered by considerations of State policy and by the demands of Acts of Parliament which never contemplated such a position as he was called upon to occupy. He said that he was "working in fetters;" he was unable to ordain natives who were not British subjects, because they could not take the oaths of allegiance and supremacy; and he discovered, when too late, that he had no jurisdiction which could empower him to censure peccant priests. With this notice of the first concession of the episcopate to Hindustan we pass on, for we have lately treated of the Indian Church, and it hardly forms a part of the Colonial Church with which we are dealing.

In 1820 the Hudson's Bay Company sent a solitary clergyman to that region, which has within the last year or two declared itself a separate ecclesiastical province, and which has four bishops within its limits. The Scotch adventurers who formed the Hudson's Bay Company had held the country since 1669, but they had satisfied their consciences by enjoining on the chief factor in charge of each post "to read the Church service to their servants and people every Sabbath." The Rev. J West, the pioneer of Christianity to Rupert's Laud, was equal to his position, and in thirty years' time the country was conceived to be deserving of a bishop of its own. In 1824 the Government founded the Bishoprics of Jamaica and Barbados with a stipend from public funds of 4,000*l.* per annum to each

See; four archdeaconries were founded at the same time with stipends of 2,000*l.* per annum to each. For 200 years, as has been already mentioned, Barbados had been divided into parishes, each with its own clergyman supported by public taxation. To anticipate events somewhat, it may be added that in 1840, after the slave population had become wholly free, the number of the clergy in Barbados was doubled and their stipends increased. It is equally matter of history, which we may here record, that the Church in these islands, so aided by public funds, showed herself a stranger to the principle and the duty of self-help, and, when the State aid was withdrawn, was so helpless that her very existence was threatened. It was on the establishment of this see that Mr. Keble received the only offer of preferment, with the exception of the vicarage of Hursley, which was ever made to him; Bishop Coleridge wishing him to become the first archdeaeon of Barbados. We subjoin his estimate of a Church so founded and so maintained in his own language, in a letter to his friend Dyson:—

> Talking of archdeacons, what say you to my going out archdeacon to Barbados under W. Coleridge? Would you advise me to go out or not? . . . Thinks I to myself, one cannot surely think of a West Indian archdeaconry with 2,000*l.* a year, &c., &c., as a sort of primitive mission to which everything must give way. In short, thinks I to myself, 'tis a mere political thing, and I'm sure Dyson would say the same. [1]

Elsewhere also State aid had been largely given. In Nova Scotia the Government had made several bargains with the Society for the Propagation of the Gospel, which was the only representative of the Church, and for the first quarter of the nineteenth century expended some 12,000*l.* annually in the support of clergy and the erection of churches. In Australia, which was regarded as a prison, just as India was looked on as a military garrison, aid was given to all denominations in proportion to their numbers as shown by the Census returns; but these doles were unsatisfactory in their nature, and have either entirely ceased or continue in diminished amounts during the lives of those to whom they were assigned. The apathy of the Churches, to whom they were a perilous possession, may reconcile us to their loss, and to the certainty that no such experiment will be repeated. In 1835 and 1837 respectively, the sees of Madras and Bombay were formed, and the revenues of the bishops provided from the taxes of the country. In 1836 Archdeacon Broughton, no common man, became Bishop of Australia, his income being also provided by public funds. In 1836 the diocese of Newfoundland was founded, the Society for the Propagation of the Gospel providing 500*l.* per annum, aud public funds adding 700*l*, more, which ceased on the death of the Apostolic Bishop Feild last year.

It was reserved for Bishop Blomfield to eclipse all his great services to the Church, and to surpass even his scheme for providing the population of London with adequate church accommodation, by calling attention to the fact that in our rapidly extending colonies we were either spreading an unavowed but most real Presbyterianism, or giving over those rising countries to actual infidelity. At the time of his great appeal the whole foreign dominions of the British Empire had only nine bishops of the Anglican succession, of whom seven were dependent wholly or partially on the precarious grants of public money for their maintenance; that number has now become sixty-two, and nearly all existing sees have within themselves the promise of permanency. But it is not only for its remarkable results that Bishop Blomfield's appeal is famous; it commands our admiration for the boldness with which it comdemned past policy even more than for its wisdom as regards the future, for the plans of the good men of 1841 contained many blunders which it will be our duty to point out before we have done. How the Church had failed in her duty to keep pace with the growth of our Empire, Archdeacon Grant set forth from the University pulpit at Oxford in 1843. in words which we cannot forbear from quoting, exploding, as they do, the self-complacent theory already mentioned, which ascribes to National piety the retention of our colonies:—

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[1] *Memoir*, p. 115,

> This Empire has not been the growth of a day; for two hundred years savages and pagans have been brought within the ranges of its enterprise and influence. And we must with shame at once confess that the whole of that period exhibits nearly a blank page of indolence or indifference. For above a hundred years the utmost that was done was to maintain something like an establishment of Christianity by a few priests in our American colonies; again, chaplains were thinly scattered with our garrisons and factories along the coasts of the vast Indian continent, and lined the border of the dark masses of heathenism without an effort, without the means, to invade and enlighten them. A few heathen, a small remnant, or rather a first fruits, brought immediately under the control of European masters, were gathered in, and these should have been thankfully hailed as the first large drops that portend a coming shower to fertilise the whole ground; but nothing beyond this seems to have been aimed at. It was left to other and smaller States to make a first essay on paganism. Denmark, among Reformed nations, established the first mission in Hindustan, and it must again be acknowledged with shame that whatever more cheering conquests have been gained in subequent times in India have been effected by German missionaries aided with British money. In vain do we look for one name in the annals of our Church shining with the lustrous title of "Apostle to the heathen;" and sects that have seceded from the Church have combined in associations and have multiplied means and societies, till throughout the vast continents of the East and West and the multitudinous isles of the South their emissaries are scattering the Word of God and instructing savages in the truths of the Gospel.

Although Bishop Blomfield had to combat in the mass those objections with which the promoters of each new see have been confronted in detail, he was permitted almost immediately to see the partial accomplishment of his scheme; it was only on Whitsun-Tuesday, 1841, that the Archbishops and Bishops sent forth from Lambeth the famous declaration which launched the Colonial Bishoprics Fund, and before the year ended Bishop Selwyn was on his way to New Zealand. In 1842, on the resignation of Bishop Coleridge, the see of Barbados was divided, and Antigua and Guiana were added to the colonial dioceses which were wholly maintained by public funds. The three West Indian bishops were consecrated in Westminster Abbey, together with the Bishops of Gibraltar and Tasmania, whose sees were founded by the Colonial Bishoprics Fund; it was an event wholly without precedent, and the sight of five bishops sent forth on one day, four of them to new sees, gave hope and courage to many hearts. The Churchmen of thirty-five years ago had not learned how precarious is the tenure of what they in their simplicity called endowments, which were grants of money dependent on the will of the legislature.

In 1845 the See of Colombo was founded, thereby relieving the Bishop of Madras of that island; its income was provided from colonial funds, which the local legislature proposed, but the other day, to disallow to the present bishop even without giving notice of such stoppage of his whole official income; and when the same question was subsequently proposed to the House of Commons 121 members were found to say "Aye" to it. In the same year the Colonial Bishoprics Fund established on a surer basis the see of Fredericton, and Bishop Medley took spiritual charge of New Brunswick, hitherto a part of the diocese of Nova Scotia. In 1846 the abnormal conception of the Jerusalem Bishopric shocked the feelings of Eastern and Western Christendom: and if it has not been as actively disastrous as was anticipated, the deliverance is only to be explained by its being a conspicuous failure. It is said that Prince Bismarck has determined to appropriate the income on the next vacancy of the office, and, if so, we shall not be among those who will grieve at the step.

Bishop Broughton's ten years' labours in Australia were now beginning to tell. He had travelled incessantly, often through several adjacent counties which had never had a clergyman within their borders even for a passing visit. The efforts of the S.P G. had been for some years concentrated on Australia, as previously they had been on America, and gradually some skeleton system of ecclesiastical organisation appeared. The bishop was a far-seeing man, and he foretold the importance of the hamlet on the Yarra-yarra, where, in 1838, he expressed his satisfaction that the "prayers and a sermon were read every Sunday by a most respectable layman," and the people on Easter Day of that year received at his hands the Holy Communion, "then for the first time celebrated in that remote region." This hamlet has now grown into the city of Melbourne. In like manner the good prelate endeavoured to keep pace with, and even to anticipate, the influx of population attracted by the climate, the rich pasturage, and the mineral wealth of South Australia; but the more he travelled, the more the immense work which unfolded itself to him showed the necessity of the division of his see. He applied for aid to the Government, who already gave him 2,000*l.* per annum for his own income, and was told that if he wanted more bishops he must pay for them. He offered to surrender half of his income, and did ultimately give up 500*l.* per annum; and on St. Peter's Day, 1847, four new sees received each its own bishop. Three of these were on the Australian continent; they were Newcastle, Melbourne, and Adelaide; the fourth was Capetown.

(*Concluded next month.*)

CROYDON CONGRESS PAPERS

CONGRESS HALL, Wednesday Morning Oct. 10.

MUTUAL TOLERATION,

The subject this morning was:—

"*The Best Means of Promoting United Action and Mutual Toleration between different Schools of Thought within the Church.*"

From Canon Farrar's paper:—

The saying of Rupertus Meldenius, an obscure German divine, "In necessariis unitas, in dubiis libertas, in omnibus caritas," has been rescued into immortality from writings long since consigned to oblivion, simply because it sums up with incomparable felicity the duty of the differing members of a common Church. There never was absolute unanimity in the Church; if it did not exist in the first century, it is not likely to exist in the nineteenth. Nay more: such unanimity is not only impossible, but for us in our finite condition undesirable. "It hath not pleased the Lord," says St. Ambrose, "to give His people salvation in dialectic." Were every question about faith and worship absolutely settled with mathematical rigour of demonstration, then, to such as we are, truth would soon become a sterotyped formula, and religion "the deep slumber of a decided opinion." It is but a year or two ago that there were two men—both of them Masters in Israel, both eminently learned, both eminently holy, both widely influential, both in the forefront of the battle against unbelief and sin—the one still living full of years and honours, the other gone to his rest, but, though dead, still speaking—who, in the heat of controversy, not about the necessary things in which there should be unity, but about the doubtful in which there should be liberty, got to imagine themselves so far asunder, that at last one of them exclaimed, and the other accepted the tremendous conclusion, "We do not believe in the same God." Did they not believe in the same God? Aye, and in the same Saviour; aye, and in the same Spirit; aye, and they were called in one hope of their calling; aye, and we believe and are sure that they shall meet together in that place where Christians no longer rend, in their deplorable conflicts, the seamless robe of Christ, but where—all differences ended—the children of a common Saviour, quiet at last, shall clasp inseparable hands in joy and bliss in over-measure forever. For of these two brothers in the Lord, these fellow-labourers in the Lord's vineyard, fellow-soldiers in the Lord's battle, the one who said, "We do not believe in the same God," was Edward Bouverie Pusey; and the one who accepted the conclusion was my honoured friend and teacher Frederic Denison Maurice.

If we are sincere in the wish for united action all difficulty vanishes. *Solvitur ambulando.* The question is not, What are we to do?—but, Will we do it? But let us be assured of this, that year by year the necessity for it grows greater. Year by year atheism is spreading; indifference is stiffening into opposition; the masses of working men hold aloof from us; the statistics of intemperance are swelled by ghastlier totals; and all the while, forgetting the one new commandment of Christianity, we are rendering ourselves ridiculous and helpless by party squabbles.

Bishop Jeremy Taylor proved for us two centuries ago, with splendid eloquence and invincible argument, that "theology is rather a divine life than a divine knowledge;" and if some dislike the voice which has told us that "the elements of our religion are few and simple—salvation by righteousness, the sum of the Old Testament; righteousness by Jesus Christ, the sum of the New;"—yet the same has practically been said by one of the alas! very few deeply learned of our living divines—namely, that we have flamartiology from the Old Testament, and soteriology from the New. If we agree in these main facts, it matters but little how we differ in their formulation. In this large and comprehensive spirit the best men have lived. "Christianus mihi nomen est," said an old Bishop, when asked to what party he belonged. "Catholicus cognomen." "I am of all saints' orders," said Angelique Arnauld, "and all saints are of my order." A late worthy clergyman has painted on his study windows the words, "God is love," that through these words the sunlight might always fall. We know how the early Church was rent y the Paschal controversy, yet what says St. Irenæus? *ἡ διαφωνία τῆς νηστέιας τὴν ὁμονοίαν της πιστέως συνίστησι*—"the difference of the fast establishes the unity of the faith." And may not even the most blindly infatuated partisan among us all take warning from the fact that while we are fiercely disputing about the interpretation of a rubric, the world is quietly discussing the very existence of a God? The very sacrament of love and unity, of which a Wesley and a Keble sing with equal gladness, is made a wrangling ground of savage and opposing ignorances. Now, first, consider how St. Paul treated differences of opinion ten thousandfold more serious. He was not a man to be guilty of daubing the tottering walls of ruinous doctrine with the untempered mortar of hypocritic complaisance; he knew that there are errors, in fighting which we must not only draw the sword, but fling away the scabbard. When the Galatian Church was invaded by Judaic externalism, or the Colossian by *ἐθελοθρήσκεια*, you know how "*meras flammas loquitur*"—how he breaks into plain thunderings and lightnings Yet how gently—how in a way which the "uncompromisingly orthodox" would undoubtedly, in these days, have called tame and latitudinarian—does he deal with mere errors of opinion and mere wilfulness of practice. Some Corinthian women chose to appear in public with heads uncovered. He merely reasons with them, and adds, "If any seem to be contentious, we have no such custom, neither the Churches of God." Some denied the Resurrection—a flagrant error surely; yet does he denounce, does he anathematise, does he excommunicate? No; he pours forth an argument of overwhelming cogency, in eloquence of unequalled splendour; but simply asks, "How say some among you that there is no resurrection of the dead?" Some preach Christ even of contention, hoping to add affliction to His bonds—baseness surely; yet he only rejoices that Christ is preached. It was but the spirit of his Master. The parties are ever screaming out, "We forbade him, because he followeth not after us;" but the answer of our Lord to the over fervid and over zealous apostle was, "Forbid him not." And as for mere externals we may learn even from the Jesuits. They were very rigid in their rules about fasting; yet when one of their pupils wanted to eat a little meat in Lent, "Eat an ox," was their reply; "eat an ox, and be a Christian." Oh, believe me, my rev. brethren, it is not by barren orthodoxies, not by elaborate ceremonialisms not by multiplication of dogmatic entanglements, not by the beggarly elements of archæologic symbolism, that the Church will live. The politician of the faction, the controversialist of the newspaper, the fugleman of the party, will dwell on these things; but the soul, joyful in God—

> Remembering our dear Lord Who died for all,
> And musing on the little lives of men,
> And how they mar that little by their feuds—

will know that the cup of cold water given in Christ's name is better than a barren knowledge of the Summa Theologiæ—will be content with the truth that what the Lord requires of us is not thousands of rams and ten thousand of rivers of oil, but to do justice, and to love mercy, and to walk humbly with our God.

Πᾶσα στάσις καὶ πᾶν σχίσμα βδελυκτὸν ὑμῖν,' says St. Clement, writing to the Corinthians; and that is the true test of a noble and faithful Church. "But if ye bite and devour one another," says St. Paul to the Galatians, "take heed that ye be not consumed one of another." And what else are we doing, if some of the so-called "religious newspapers" represent us? The poet Wordsworth indignantly exclaims: "Great God, I had rather be a Pagan suckled in a creed outworn" than be dead to all sense of natural beauty. And when I take up one of these engines for the fostering of strife—when I observe their petty eavesdroppings, and their rancorous personalities—when I see them dealing invariably with religion in a spirit more glaringly irreligious and anti-religious than ever appears in secular politics—then I declare that I shake off my feet the very dust of such Christianity as that. I would rather by far be an honourable man of the world than such a Christian; I would rather be a heathen or a secularist than wear the phylactery of Pharisaism to ply the dagger of falsehood. And when I consider what noble hearts they have embittered, what noble natures they have basely hounded to death, neither swerving for their fear, nor stooping for their favour—

> Of whom to be dispraised were no small praise—

I say of those who support them, and of those who write in them, "O my soul, enter not thou into their secret; to their assembly, mine honour, be not thou united." Good men and honourable men may differ, but good and honourable men will not hate and revile one another. It cannot be too plainly understood, that so long as Churchmen support and tolerate such newspapers, they cannot have mutual toleration. A Church will never cohere by the repulsion of common hatreds :—

> Non tali auxilio, non defensoribus istis.

From Canon Garbett's Paper, (*Evangelical.*)

We are believed to be contending against the High Church and the Broad Church schools, when in reality we are contending against sections to which historical High Churchmanship and Protestant Broad Churchmanship are as strongly opposed as ourselves. We are deceived by names; let us try to get beneath them to things. Beyond the Broad Church school we believe that there has arisen an extreme mode of belief, partly critical, partly philosophical, which shakes hands on the middle ground between the two. On its critical side it destroys the historical credibility of the sacred books, and how strongly our brethren of the High Church school have been repelled by this aspect of it may be seen in South Africa. On its philosophical side it gives new meanings to all the terms of our theology, and resolves the circle of definite truth contained in the Articles into a revived Gentilism. At the other end has arisen an extreme which avowedly desires to restore the principles and practices of mediæval Christianity. I do not say Catholic Christianity, out of no disrespect, but because I do not believe it to be Catholic or to have any mark of Catholicity. These two extremes are diametrically opposed to each other by the whole width of the doctrine of authority, but they unite on the ruins of the Sixth Article in the rejection of the sufficiency of the Word of God as the rule of faith. The one takes away and denies the Scriptures to be in any true sense the Word of God; the other adds and asserts the unwritten tradition of the Church to be an integral as well as a later, and therefore practically a higher, portion of the Word of God. I confess to the firm conviction that these two extremes are not properly schools of thought, not legitimate variations of opinions on points on which the Word of God, and following the Word of God, the Church, has not authoritatively pronounced. They constitute different systems of faith divided from others by a line as deep as the convictions of the human conscience and as broad as the ages of primitive Christianity and the entire width of the Word of God.

I do not forget that in both these extremes the ultimate hope of salvation is built upon Christ; in the one case on the ideal Christ of a philosophical piety: in the other on the actual Christ of the historical past. But so it is likewise with the Church of Rome. The merits of the Lord Jesus theoretically underlie all her doctrines, though they underlie it so deeply that neither can the heart embrace the august Jesus nor the conscience come into contact with His precious Blood. Shall we say, then, that the differences between the Church of England and the Church of Rome are not fundamental? If they are not we are all in a state of schism. I do not envy the man who is rash enough to accuse a long line of illustrious saints with such blindness of conscience or to brand the entire life of the Church which has nurtured him with that broad plague-spot.

I arraign the honesty of no man, nor wish to throw a shadow of accusation on the earnestness and sincerity of those from whom I differ. No section of a Church which was not in earnest would be worthy of attention. In the defect of the moral element it would be as weak as the mist of the morning and might be dismissed as contemptuously. But personal purity of motive is no reason why we should assent to corruption of faith. There is not an age of the Church in which this palpable distinction has not been affirmed. The zeal and strict morality of Arius did not save him from the indignant condemnation of Athanasius; nor the eminent virtues of Pelagius from the protests of Jerome or Augustine; nor the rigid austerity of Nestorius from the prosecution of Cyril; nor the character of Vigilantius from the vehement sentence of Jerome and Cyprian; nor the holiness of Govinian from the judgment of Ambrose; nor the devoted life of Epiphanius from the opposition of holy Chrysostom; nor the holiness of Chrysostom from the indignant disapproval of Epiphanius. I might run down all Church history. I make no odious comparisons on any side. I only say that personal holiness is one thing, and orthodoxy of faith another, and that it is folly to confound them. . . . Each school should be left free to act according to its own genius without being suspected, or being conscious of being suspected, of any violation of the true principles of Churchmanship. If order has its claim on one side, so has liberty upon the other. For instance, it is in the genius of High Churchism to act through official channels, because its dominant principle is that of corporate Church life. It is equally the genius of Evangelicalism to follow the affinities of feeling rather than the traditions of office, because its principle is that of the personal life of each individual soul. It is equally in the genius of Broad Churchism to extend Church action into channels generally considered to be secular, because its distinctive principle is God's loving government over the whole of a redeemed world. Let them all have their free action without restraining any one to modes of co-operation foreign to the genius of its own modes of thinking. Let us follow the wise policy of the Church of Rome, and make each irregularity regular, and freedom orderly, by stretching over them the sacred robe of the Church's recognition. Beneath her shadow let all spiritual life have its spring and find its development. It is not over a mode of organisation that we need to be jealous, but over the principle embodied in it. If it be a sound life, having its basis on revealed truth and fed by the Holy Spirit of God, it is enough. The Church may smile with a smile of approving love on all action that has the word of her Master for its guide, the love of her Master for its motive, and the glory of her Master for its end.

Canon Carter, Rector of Clewer, read the following paper:—

The hope of mutual tolerance and co-operation depends not on outward arrangements, but on the growth of a tolerant and co-operative spirit. I propose to speak of some of the hindrances to the growth of such a spirit, and then of some of the causes that conduce towards it. It is a characteristic of the English Church that, while holding firmly the unchangeable deposit of the Catholic faith, it allows, within certain limits, which I need not stay to specify, religious thought freely to develop itself—in Tennyson's language, applied to England as the land where—

By degrees to fulness brought,
The strength of some diffusive thought,
Hath time and space to work and spread.

Hence our schools of religious thought and their varieties. I differ from the preceding speaker in believing that the variety of which he has spoken, not unkindly, but unfavourably, is a legitimate outgrowth of the High Church school, of which Bishop Cosin, were he amongst us, would have spoken differently, and also in believing that it is one in faith with the old historic High Church school.

Supposing, as I do, that all our various schools contain elements of truth, an English Churchman's aim should be to store up within himself all that he can gather of the truths they hold. Some consider this characteristic of the Church of England to be its weakness, as making religion difficult in comparison with the Roman system in which the mind is purely receptive of what is enjoined. I hold it to be a real strength, as furthering a growth of experience and a mental discipline of the utmost value. This discipline and balancing of the mind teaches it to be tolerant within itself, and it is thus prepared to be tolerant all round.

The absence of such a patient and balanced mind I reckon as one great cause of the abounding intolerance.

Another hindrance to tolerance is the liability to panic, to which the modern English mind is prone, notwithstanding its ordinary sobriety; and panic is more specially hurtful to rising schools of thought. Another hindrance is a certain narrowness of mind, such as clings to shibboleths, confining truth to particular forms and expressions, not allowing the Holy Ghost to teach the same truth to different minds under different outward modes. Another hindrance is the natural tendency to be extreme, causing, as in retaliation, opposite extremes. Yet another hindrance, peculiarly English, is the levelling tendency, under the assumed name of common sense, which distrusts whatever is enthusiastic or out of the ordinary course. There is another hindrance, which I must express—though running the risk of clashing with strong contrary convictions—the extreme sensitiveness, not to what is purely Roman, for with that I entirely sympathise, but to what is popularly counted as Roman, though it may be equally true to English Catholicity. From this cause the High Church school is charged with the opprobrium of the conversions to Rome, though as a fact not a few of the converts began as Evangelicals, and it were as true to say that the felt defects of the Evangelical school naturally led to a reaction, as to say that a taste of the moderate Catholicity of England awakened the desire for the more absolute Catholicity of Rome. Mutual recrimination were a fatal barrier to mutual tolerance.

I proceed to point out the causes which conduce to form a tolerant and co-operative spirit.

There must be a readiness to keep in mind the points on which we are agreed, and the points held in common are many, and also to allow to each other good motives. With this the Broad school must learn respect at least for a severe dogmatism, the Low school must learn respect for outward sacramental forms, and the High school must learn tenderness for simple subjective faith. Towards such a spirit three causes conduce—intellectual culture, moral equitableness, and the true love of God in Christ. I may consider the two first-mentioned together, because they both belong to the natural side of character. A few cases of mental habit will illustrate what is meant. To try to understand the real points for which another school contends, and their reasons—the not forcing on another school consequences it disclaims—the full allowance to an opponent of the truths he holds,—the self-restraint which measures the language employed, and tests the assertions that are ventured—these are a few samples of the intellectual and moral conditions supposed.

I touch a far deeper chord in speaking of the true love of God in Christ. This profounder motive to tolerance cannot, of course, be looked for in unreal or irreligious persons. But real men, men of love and prayer, who in different schools seek their one end in Christ, will be disposed to tolerance, though they approach their end from different standpoints. There is no hindrance to tolerance in the fact that one man has a different bias from another. There can indeed be no earnestness without a bias. The hindrance is only in the true end not being sought, while the individual bias is followed. . . . There need be no party spirit, though there may be party principles. I do not, therefore, contemplate the probability of what many have wished, that the Church Association were at the bottom of the sea, and that the Church Union would follow it. The hope for tolerance is that the Church Union might always be animated by love and respect, and continue to keep to its policy of defence, and that the Church Association might be guided by the same love and respect for others, and that it limit itself to defence, abandoning its policy of attack. I see no necessity for antagonistic partisanship in the advocacy of religious prepossesions, however ardent. Meeting together, face to face, is the more direct method of learning mutual tolerance. I have known neighbourhoods where clergy of different schools meet and act together, and I have known neighbourhoods where clergy of different schools do not call on one another, and even refuse to be called upon, and the result in the one case is the drawing of heart to heart, and in the other most painful and utter alienation. Coming as I do from a diocese, that of Oxford, the foundations of which were laid in a large spirit of generous tolerance, and by combining men of different schools in common action, while yet they retained their distinctive organisations—witness the annual retreat at Cuddesdon on the High Church plan, and the annual conference at Radley on the Low Church plan, each carried on under the same headship–I can speak from happy experience of the drawing together of parties by the removal, or at least the lessening of differences, and a general co-operativeness, which gave to the diocese of Oxford an unitedness, and through this unitedness an active confederacy of ministerial and devotional life, such as caused it to be the object of universal admiration throughout the Church of England—a very model of Episcopal government, and this was effected as our blessed Lord intended united co-operative action to be effected in His Church, by the chief pastor placing himself at the head of the different schools of thought, giving generous encouragement to each, allowing each its free development according to its own ideas, and by this very allowance moderating excesses, harmonising differences, and drawing hearts together in mutual respect—the singular power of influence exercised by Bishop Wilberforce for this end being a strictly personal one, himself being first generously tolerant of others, and so breeding the spirit of tolerance in those who felt themselves alike tolerated; and then himself leading into action those united bands of men whom his example had taught to be mutually tolerant and co-operative, as some great musician might harmonise discordant notes into a grand symphony. And here let me say, while speaking with truest deference in their very presence, what I conceive to be an essential condition of tolerance and co-operativeness—viz, that our chief pastors themselves should be the examples and the leaders in this career—that as they are set to be the centre's of unity within the Church, so this unity be carried out, not by a rigid uniformity, not by predilection for a particular school, not by the Bishop's own natural bias, but by largeness of heart, and equable generosity of allowance for unavoidable differences of Church development. I conceive this essential to tolerance and a co-operative spirit. For if one school feel the *prestige* and support of authority, and another school feel this same strength withheld from it; if with the one there be the confidence of a special favour, and with the other the disheartedness of being left comparatively to work on alone, how can they meet and discuss or design as on common ground; how can each feel itself a recognised portion of the same body; how, therefore, can there be the possibility of mutual tolerance and real co-operation?

Let me add a further remark as to one motive that should press on our religious schools of thought, the more than ordinary necessity of mutual tolerance in the present aspect of affairs, a motive acting on Bishops, priests, and the faithful laity alike. It is the attitude of the world without. Its hasty and prejudiced judgments, its incapacity for estimating aright the grounds on which our schools of thought take their stand, its indifference to the keen feelings which lie beneath religious earnestness,—these causes of trial, quite independent of political, scientific, dissenting, unbelieving elements, form around us a mass, if not of hostile, yet of alien materials, and these are kept intensely alive and are ceaselessly aggravated by a journalism the most independent and outspoken in the whole world. Now while these causes are in operation to an excess unprecedented in any age or country of Christendom, is there not a very special call for zealous care to cultivate whatever makes for tolerance among ourselves? And do we not also from these causes need—if I may speak my mind freely in an august pesence, and make an earnest appeal in all respectfulness—do we not, I say, urgently need at the hands of our chief pastors, specially of the chiefest, that they should exercise those special powers which distinguished our Blessed Lord as the Healer of His people's woes; the power, I mean, of reconciling opposing forces, in our special case, the powers of upholding all rightful claims of the different schools of thought, so as to shield them from the world's attack, mitigate the world's censures, instruct the world as to their claims, secure a generous dealing among "the powers that be" for all that have a fair ground to be heard, and to do what those only can do whose lot is cast in the high places, where the Church and the world meet, endeavouring to obtain fair play for all whom the Church of England embraces within its ample folds, and thus seeking, whenever possible, to heal the breaches of our Zion?

From Beresford Hope's Speech:

Belonging myself to that old High Church school which has been referred to I may be allowed in the short time I have at my disposal to explain briefly what it is that we demand. The great mass of the world think with their eyes and not with their minds; but the appeal for which we contend is one of cold, dispassionate investigation of historical truths—the truth of facts, the evidence of facts, the analysis of facts. Prejudice and personal feeling have to a large extent taken the place of such an investigation. A thing may be wise or it may be unwise; but whether the man who says one thing or who does another is loyal or disloyal to the body to which he belongs can only be proved by an inquiry as to whether what he says and does is only a figment of his own mind or a revival of something which had the authority of the Church in which he lived, but which with the lapse of time may have been allowed to fall into the shade. I agree with Lord Midleton in his general assertions as to the necessity of obeying the law. I was, indeed, a little afraid when I heard him make them. I did not know what sort of dress his lordship might demand that the Bishops and other ecclesiastical dignitaries whom I see around me should appear in next Sunday morning. (Cheers.) However, the argument was Lord Midleton's and not mine, and I must leave his lordship and the Congress Secretary to settle the matter. (Laughter.) The question as to whether or not a particular thing is historically true comes within the province of law; and, in settling it, the law, may of course go wrong. Courts are not infallible. Documents or papers may not be forthcoming when men would give their eyes to find them, or they may turn up when least expected. (Laughter.) It is on an appeal to historical truth that I base the best hopes of unity in the Church. Canon Farrar, in the course of his address, intimated, not obscurely, that he looked upon those who uttered certain catch-words, or believed certain things, as night-birds—(laughter—but he did not say whether those night-birds were owls or nightingales. (Renewed laughter.) But what, I would ask, are the symbols of the Catholic faith but catchwords? The question is not whether a thing is a catchword, but whether the thing which the word means to catch is worth catching or not. (Laughter.) A catchword may represent either what is infinitesimally great or infinitesimally little. Infinitesimally little things of course, we may reject; but we must take care not to reject things merely because we ourselves know infinitely little about them. (Laughter.) Before the ruler of the universal Church came a question of mere ceremonial—the question, namely, as to whether women living in a provincial city should go to church with coverings on their heads or not; and St. Paul, the great Apostle, instead of saying that that was an infinitesimally little thing, went into the matter, and inscribed his opinion upon it in the canons of Holy Scripture. St. Paul knew the value and proportion of all things, and felt that even such a matter as a woman's head-dress should be made, as Lord Midleton says, a "law abiding institution." (Laughter.)

Canon Ryle's Speech.

My Lord Archbishop and Christian friends, I think we have all seen today sufficient proof that in these times we are not entirely of one mind. At all events I think you will all agree with me that we have got a very burning question in hand. I stand here as an Evangelical Churchman, and I hope you will give me liberty—such liberty as I have found in preceding Congresses–to speak out honestly and courteously the convictions of my own heart. I know not whether I am regarded as one of those ecclesiastical Bashi-Bazouks or Cossacks of whom we have heard– (Laughter.)—but I hope I have learnt to value John the Baptist's advice to the soldier –" Do violence to no man." (Cheers.) I have certainly no intention of doing violence to the feelings of any one present. I have heard some things this morning, the utterance of which I regret very much indeed. I regret very much the language used by the Bishop of Winchester and Canon Farrar respecting the newspaper press. (Cheers.) I have suffered, perhaps, as much as most people from that press. I have been found fault with by the *Rock* because I have preached in a surplice. (Laughter.) I am not ashamed of having done so–(Cheers)–and if I went to any church where the clergyman wished me to preach in a surplice I would do so again. (Cheers.) I have also been found fault with by the *Church Times* now and then—(Laughter)—but I read it all the same. I spend many a penny on the *Church Times.* I like to go within the camp of all, friends and foes, and I think the newspaper press ought to be treated with respect. (Cheers.) It is no easy thing to bring out a newspaper, and I would remind those who complain of the temper and language of some newspapers of the reply made by a clergyman to a person who said it was easy to preach extempore, " Let him try." (Laughter.) Now, I fully recognise the differences between the three, or rather four, schools in the Church—there being a fourth school holding very pronounced opinions, who say that they belong to no party at all. I like to see an honest representation of the schools, and I believe that out of these various schools good does come and must come. They are signs of life and vitality. Where there is no strife there is death. Out of the Arian heresy came forth that grand thing the Athanasian Creed—(Cheers)—out of the Pelagian heresy came forth the grand preaching of St. Augustine; out of Texel's abominable sale of indulgences came forth the teaching of Luther respecting justification by faith; and out of the heresies of the last century came forth that glorious book, Bishop Butler's *Analogy*. (Cheers.) I believe that controversy and divisions have done a vast amount of good, though there has, no doubt, also been much to regret. But the question before us to-day relates to united action and mutual toleration. We must have united action on some points. There are a great many points on which I would stand side by side with Canon Carter and Canon Farrar. I would stand side by side with them in defence of the union between Church and State; aye, and in defence of our churches and our churchyards I would very heartily unite with them. (Loud cheers.) As regards missionary efforts, I am quite satisfied that the consequence of trying to fuse them all into one common agency must be mischievous, and that we had better each continue to do our work in our own way. (Cheers.) As to mutual toleration, I feel that I can tolerate anyone who comes within the limits and circle of the Articles and the Prayer-book of our Church; but if I am asked to exercise toleration towards those who are against Holy Scripture, who practically dissent from what is contained in the Articles, and who try to bring the Prayer-book into contempt by putting a dishonest interpretation upon its words, then I reply that in my ordination vows I promised to do what I could to drive away all strange and erroneous doctrines. (Cheers.) I think it would do a great deal of good as regards toleration if we were to pray more for each other and to endeavour to come face to face. Charles Lamb said of a certain person in speaking to a friend, "I hate that man and I dont want to see him;" and on being asked why he did not want to see him, he replied, "Well, if I once see a man face to face, I find it hard to hate him." (Cheers and laughter.) I earnestly hope that we shall all go away with a desire to promote "unity of the spirit in the bond of peace." Perhaps the fire of persecution may one day make us think less of our differences. When Bishops Ridley and Hooper were at liberty they quarrelled about vestments; but when they were going to be burnt they forgot their differences and in view of the fire they loved each other as brethren. (Cheers.)

From the Church Times.

UNITY AMONGST CHURCHMEN.

From some recent indications it would seem as if the Archbishop of Canterbury had repented of what he did to stir the embers of party spirit, which, but for his intervention, would by this time have been as dead in the Church of England as they are in the Church of America. The miserable, and even ludicrous, failure of the P. W. Act for any useful purpose whatever, and the most Rev. Prelate's personal observations at Croydon, would appear to have done their work, and the meeting of representative men which he has just held at Lambeth may, we trust, be taken as evidence of a sincere desire for some *modus vivendi*. If the *Record's* account may be trusted, the most Rev. Prelate took his measures with good feeling and discretion. He selected two men from each of the three great "schools of thought," and confided to them the task both of issuing the invitations and of selecting the speakers. The only particular in which he seems to have interfered with the arrangements was in requesting that Canon Ryle might be desired to give an address. Nothing could be fairer or more practical; and we trust that his Grace will not be discouraged by what may at first sight have looked like an untoward result of his exertions in the character of peace-maker. The most Rev. Prelate may, perhaps, have felt inclined to say with the Psalmist, "I labour for peace, but when I speak to them thereof, they make them ready to battle;" but he should observe who and what the "they" comprises. It may be said to include two classes; one actuated by natural, though we shall be able to show, perfectly groundless, apprehensious; the other animated by a spirit so shocking as almost to suggest the idea of demoniacal possession. But the former, it may be hoped, is amenable to reason, and the latter is so unimportant that it may be safely disregarded. A passage in the Bishop of Maritzburg's recent Charge will be here very much to the point. The Rt. Rev. Prelate says that, whilst a person who formed his opinion from certain "religious" newspapers might suppose that a schism was inevitable, another that relied upon his own observations would come to an entirely opposite conclusion:

> If I were to judge solely from the public services and private conversations in which I myself took part, in cathedrals and parish churches, in the houses of bishops and clergy, I should not hesitate to say that the writers in these newspapers do not truly represent the feeling of Churchmen; but, on the contrary, there is far more of mutual forbearance and brotherly consideration for one another, between men of different schools of thought, than there was ten years ago, and that there is much more real unity of spirit and purpose, and more cordial recognition of it, underlying widely divergent modes and methods of work and worship, than there used to be.

This is exactly what we have always maintained. From the High Church side there will never come anything that is likely to break the peace, provided only that they are allowed the liberty which they freely concede to others; but they would be a great deal more, or less, than men, if they stood tamely by and permitted themselves to be robbed of what they value above all earthly treasures.

Let us see what the difficulty of the more respectable opponents of Unity really is. Mr. Joseph Bardsley, as the *Record* tells us, "played the man and told the meeting that unity with Romanizers was impossible." Mr. Ryle has since expressed himself at length in the columns of our contemporary, where he speaks in that quasi-manly and straightforward manner which is always so taking at public meetings. He is ready, he says, to fraternize with "honest" High Churchmen and Broad Churchmen, for though he differs from them in some respects, he believes that his points of agreement with them are far more numerous. But there is as much virtue in this word "honest" as ever there was in Touchstone's "if." *Prima facie*, one might ask who Canon Ryle is, that he should constitute himself a judge of any man's "honesty," but his own. He says:

> The difficulties of the position are greatly aggravated by the astounding readiness of many High Churchmen and Broad Churchmen to throw a shield over the Romanizers within our pale, and to defend and protect them. They are obliged to admit that their *proteges* are very unsound both in doctrine and practice. They tell us that they do not approve of many of their ways. Yet in spite of all this they are continually excusing them, and flattering them, and praising them, and pleading earnestly that these "dear, good, zealous, devoted people" should be treated most tenderly, and let alone! In short, they are asking us to tolerate Popery. I am utterly unable to understand their line of conduct.

Surely it would have been charitable, and therefore wise, to conclude that if all his "honest" friends so greatly admire these same "Romanizers," they must in their turn, Romanizers though they be, have some claims to integrity. As a rule, like likes like, and honest men have an instinctive discernment of honesty. Fortunately the Canon enters into some particulars:

> It was not so in days gone by. High Churchmen and Broad Churchmen of the old school were thoroughly agreed on one point, and that point was steady, determined rejection of Popery. High Churchmen like Andrews and Hooker, and Jeremy Taylor and Ken,—Broad Churchmen like Stillingfleet and Tillotson, and Patrick and Burnet, have been always of one mind. They always spoke, preached, and wrote against Rome, and denounced Romish errors in unhesitating terms. Will any one pretend to tell us that these great men would ever have thrown a shield over clergymen who taught such doctrines as the Mass, Auricular Confession, and prayer to the Virgin Mary? Would they have recommended us to let such teachers alone for the sake of unity and peace? I, for one, will never believe it.

Here, as usual, Mr. Ryle uses language of such ambiguity that it is rather hard to make out exactly what he means. We never heard "the Mass" called a "doctrine" before; but we will undertake to say that Mr. Mackonochie, for instance, would find more points of agreement with the Eucharistic teaching of Ken and Andrews than Canon Ryle would do. As to prayer to the Virgin Mary, the great Catholic party in the Church of England do not use it. As to the Auricular Confession, the only "doctrine" of the Church of England on the subject that we are aware of is contained in a few lines at the end of the Homily on Repentance, and it is that no one is bound to the numbering of his sins; which is exactly what the men whom he calls "Romanisers" say. The fact is, Mr. Ryle is under a complete delusion. If he would but condescend to read, say the *Church Times*, regularly, instead of drawing upon his imagination for his facts, he would find that no one of the divines whom he has quoted—he would find that not even Canon Ryle himself—was a more strenuous opponent of Rome than those whom it is our privilege to represent. Nay, if he will but only read a little more, he may find that Dr. Littledale, though he did call certain Reformers "unredeemed villains," is an opponent whom Cardinal Manning has far more reason to dread than any of the champions of the Church Association; for he does not commit the blunder of attacking Rome where she is impregnable, and yielding up to her without a struggle those points on which alone we can safely rely.

But now a word for the professors of the Gospel of Hate. The following is the language in which the *Rock* thinks it right to indulge:

> We are told that Friday's gathering was the second of its kind—the first having been held at Lambeth in August last. But if so, how came the Evangelical clergy there? In society people who have any regard for their reputation would scarcely accept a second invitation to a house where on a previous occasion they had met Dr. Gully and Mrs. Bravo. Are God's people to be less careful of their character than men of the world? If not, how came it to pass that after being once asked to meet law-breakers, traitors, blasphemers, and idolaters, our Ryles, Cadmans, Garbetts, Auriols, &c., should be ready to do so a second time? We make no apology for the use of (seemingly) hard words, the first two epithets on our list being justified by the Primate's own speeches, while the two last are taken from the articles and rubrics in the Book of Common Prayer, which every clergyman has solemnly sworn to obey. We write with the deepest sorrow and humiliation, but it is necessary to speak out. Do our friends believe that their attendance at the Holy Communion in such strange companionship would be an act well-pleasing to Almighty God? Are ministers who would rather die than surrender the Protestant view of the Lord's Supper to kneel side by side with cannibal "priests" who first worship and then devour the God whom they pretend they have made?

We trust that the Archbishop has read and pondered over these words, for it is right that he should know what kind of men it was to whose memorial he listened three or four years ago, and whom he sought to gratify with his Public Worship Regulation Act. We trust, too, that Canon Ryle has read it; for he will wonder no longer why "honest High Churchmen" decline to join the Church Association in persecuting brethren who, holding the same truths, are, perhaps, a little more consistent in acting upon them.

As to the *Rock*, we will not return railing for railing, when the hallowed and gracious season of Christian forgiveness and love is all but upon us. We will rather invite it to make good its words. That men like Canon Carter, Mr. Murray, Mr. Maclagan, and Canon Gregory hold the Catholic faith respecting the Trinity and the right faith touching the Incarnation, the *Rock* will hardly venture to deny. It is also certain that they would reject "as a bad dream" the idea that Heaven may be won without a true and lively faith in the Atonement. If any one doubts it, let him read almost any sermon or any book of theirs. In fact, it is a very common complaint that Ritualists often preach in so "evangelical" a strain that even experts are puzzled to tell the difference. As for the Blessed Eucharist, the very tribunal, disregard of which, it seems, makes a man a law breaker and a traitor, has pronounced perfectly lawful the view of which our contemporary uses such revolting language. The fact is, it is the Ritualists who are really true to the "principles of the Reformation"—not those who revile Ritualism. Admit, for the sake of argument, that they are quite wrong, it is nevertheless clear that they are honestly seeking to carry out the rule of Queen Elizabeth—that is to say, the rule of the Reformers themselves—as to the Ornaments of the Church and ministers thereof. There is no mediæval abuse which they do not repudiate. They are the staunchest opponents of Papal assumption; they repudiate Purgatory, Pardons, and the worship of images and relics. They do not invoke saints. They do not hold that the clergy are bound to celibacy. They are not only in favour of a vernacular Bible and prayers in the vulgar tongue, but they publicly read the one and say the other every day; and they are almost the only people who do so voluntarily. Now those who are really acquainted with the Reformation know that there was nothing of which a greater point was made; yet the *Rock* of only last week says that "if the Douglas people are wise they will discountenance the movement" that is springing up in the Isle of Man in favour of the daily service. It adds:

> With us, as a rule, "daily services" mean Sacerdotalism, Sacramentalism, Formalism, Pharisaism, good music, bad preaching (if any), and no gospel, together, of course, with the lowered moral tone, which always follows in the wake of Ritualism.

All this, it seems, comes, of using our "beautifully simple," our "eminently Protestant," and our "truly Scriptural Liturgy"—in other words, of reading every day half a dozen psalms and two chapters, or parts of chapters, from the Old and the New Testament. We wish that our good friends were not so much afraid of their Bible; for if they read it better they would find in it instruction of special value at this juncture. For instance, there is the very apposite precedent of the great altar which the children of Reuben and Gad and the half tribe of Manasseh built by the side of Jordan (Josh. xxii). Nothing could exceed the Protestant zeal of the rest of the Israelites at this innovation. Not Canon Ryle himself could have been a bolder champion than Phinehas, the son of Eleazar the priest. But before "stamping out" the two tribes and a half, they had the fairness to ask for an explanation, and were content when a reasonable answer was given them. It is the same spirit that is wanted now. It is most desirable that Churchmen should ask and receive explanations from one another; for we believe that at least nine-tenths "of our unhappy divisions," of which we are all getting so tired, and of which we are all beginning to see the great danger, have arisen from sheer misunderstanding. And we think that the Archbishop of Canterbury may, after all, be well satisfied with the results of his experiments. The language which we have quoted from the *Rock* could only have been dictated by fear, and the

Rock would not fear the collapse of the Gospel of Hate, of which it is the chief preacher, if it did not see that a spirit of "sweet reasonableness" was beginning to pervade the whole Church.

From the (*London*) *Church Review.*

THE CHURCH OF ENGLAND TEMPERANCE SOCIETY.

Lust and drunkenness are the two great national sins; and how these vices may be lessened or suppressed ought to engage the attention of every serious-thinking Churchman. On the former we do not propose to dwell further than to recommend plain preaching and honest admission of the evil in the midst of us, rather than a determination to know nothing of its presence, and to thwart every effort to save the innocent from suffering for and with the guilty. But the recent correspondence in our columns, and especially the letter from the well-known clear-headed vicar of St. Matthew, City-road, has drawn our attention to the work of a Society which certainly has many claims upon our sympathy. There has been a great deal of cant talked at so-called temperance meetings, and numbers of absurd statements made which quite justify the sarcastic caricature of the Brick-lane Branch of the Ebenezer Temperance Association. There are many friends of that mystic order the Good Templars—a secret society quite as much as the S. S. C.—who declare that in depths of wickedness the moderate drinker descends lower than the drunkard; there are others who have a craze about unfermented sacramental wine, and a very numerous class who persuade themselves, and endeavour to force their opinions upon everyone else, that the wine used at the marriage feast at Cana, and at the Last Supper, was of this description. With such advocates those who read and think can have but little sympathy; their earnestness is commendable, but their ignorance and bigotry are repulsive. They are perhaps the Bashi-Bazouks of the movement, and for such, as the Primate has declared, there is a field for labour and usefulness.

But a society which should be able to speak as the representative or ally of the most educated body of clergy and laity in all Christendom must have some grander platform, some broader basis, and such it has. Its objects and principles are:—(1) The promotion of habits of temperance; (2) the reformation of the intemperate; (3) the removal of the causes which lead to intemperance. But it does not require that every member or worker must necessarily be a total abstainer. It has been sometimes supposed that it has changed its front," and that it goes forth now with an uncertain sound, holding total abstinence as a principle in one hand, moderation in the other. No misconception could be greater. The total abstinence section of the society remains as it ever was—its principles intact, its opportunities of promulgating them far greater than they ever were. It holds as it ever did that as the first step to the restoration of the intemperate—the process of permanent restoration being then from first to last a spiritual one—association on the basis of total abstinence is the one great essential; and that "for the present distress" the same principle is to be recommended to all—more especially to the young, as a safeguard against the inordinate temptations to which the drinking customs of their age and country will expose them. The object of this section is, as it ever was, to form parochial total abstinence societies, wherever practicable, throughout the land.

It was after some slight alterations had been made in matters of detail, at the suggestion of the committee of the Lower House of Convocation, that the society received the unqualified approval of the two Archbishops, and was launched upon its present career at the Lambeth meeting in February, 1873. We hardly expect that many of our readers who believe in the necessity of coping with one of the crying evils of the present day will urge that the Church, and not any society working within the Church, should be entrusted with the task. In an ideal Church, and with an ideal body of members, it might be so; but with our own experience of the necessity for supporting the doctrine and discipline of the Church, even in the face of Episcopal opposition, it will hardly be urged that the baptismal vow of temperance, soberness, and chastity should be the only bond or sign permitted to the baptized. It would be folly, in the sight of what is going on around us, to be without our representative body; it would drive—as it has too often driven—the enthusiastic and perhaps over-zealous advocates of a great national crusade into the ever-open arms of Nonconformist agitators, who are equally open to make capital out of the temperance, trades union, or any other question which is or may come to the fore. Archbishop Manning, with that astuteness for which every Churchmen must admire him, saw the salutary features of the movement, the extraneous sympathy which it would command, and put himself at the head of a Catholic league of total abstinence, which has done much for the poorer members of the Anglo-Roman body, and removed a widespread stigma on the observance of St. Patrick's Day. We believe there is one if not two bishops on the English bench who are total abstainers; but the great apostle of the temperance movement is the youngest son of the world-famed Samuel Wilberforce. On his father's sad death in 1873 he realized the burden that he had to bear alone, and in the strength of God he determined to bear it manfully. In October of the same year he began his work as a temperance reformer. He was brought face to face with the terrible evils which drunkenness was causing in every street of his parish, and he resolved that he would make a vigorous crusade against it. The zeal of his nature at once showed him that if he wanted to do anything he would have to become a total abstainer. Homes which once were almost a hell upon earth are now decent and respectable. Those who four years ago were wallowing in the mire of drunkenness are now reclaimed, and are regular communicants at the church. With his own hand he has pledged over 1,000 working men and women, and it is only on the rarest occasions that he is absent from the fortnightly meetings which have been regularly held ever since the society was started. All who visit these meetings acknowledge that there is a "go" about them which is in reality the reflection of the president's character. But it is not at St. Mary's only that his influence is felt. There is hardly a large town in England and Wales he has not visited; nor would there be any if he were able to accept the pressing invitations which every post brings him. In a letter written to the *Guardian* newspaper he spoke of the help he had received through the temperance movement from quarters where as a rule opposition to everything connected with the Church and its teaching is generally met with.

In America it is the rule rather than the exception for the clergy and ministers of all denominations to abstain, and in a Nonconformist sketch we read that a preacher who openly drinks intoxicating liquors is regarded with suspicion. This may be American, and the rigidity is as much to be dreaded as the rigid Puritanism of the Commonwealth era, or the overdone Sabbatarianism of our Highland neighbours.

The society has now a weekly instead of a monthly organ, as in these days of meetings a monthly one will not give even a brief epitone of the work going on all over England, and in the northern province they are most wonderfully alive to the question.

A work which we have always encouraged to enable Churchmen to take their places as citizens and to claim their rights has also wisely commended itself to the society, as we gather from the following paragraph out of their last report:—

"A young men's debating class has been established at Manchester, and one will shortly be formed in London, for the purpose of training up and sending forth suitable advocates, thoroughly competent to press home the important claims of Church temperance work."

Our Nonconformist friends have always been vehement in favour of shutting up public-honses, but it has been left to the Church to devise something to take their places and provide for the working classes refreshment and shelter without the pernicious surroundings of the gin palace or the bar parlor. The street stall movement has steadily progressed during the year, and it has been found that in populous town parishes, with a clean, energetic attendant, each stall can be made self-supporting. In Eastbourne during the year 366*l.* 15s. 3d. has been taken over the counter of the stall there, and a balance for working, goods, repairs, &c. Thirteen streets stalls were sent out last year, and nine this, making a total of twenty-two supplied by the society in the southern province. In addition to the stalls, twenty-four larger or smaller coffee and cocoa barrows have been sent out to different parts of the country, all of which have done, and are doing active service. Birmingham has its coffee carts in the market place and at the station; York its Church of England Temperance Society Coffee Omnibus, which, in addition to displaying many local advertisements, supplies you with a ride, a rest, a warm, a daily paper, and a cup of coffee —all for one penny. Ireland, in a more extended and permanent form, has a stand erected in Police-square, Dublin, through the exertions of its Temperance League. The "cabman's shelter" movement is all in this direction, and it may therefore be safely said that the movement spreads. Each stall or barrow furnishes an opportunity of spreading temperance principles, and should, for this purpose, be well snpplied with tracts, leaflets, &c. It is not expected that these structures will do much to reclaim the intemperate, but it is obvious that we must create the demand for coffee and cocoa by giving facilities for supply. In Hastings, too, we have noticed the fishermen surrounding the temperance stall, and have regretted that though there is a fisherman's church, which not half-a-dozen ever attend, there is no hall or reading-room as at Margate, where their many idle hours might be passed, away from the bars of the public-houses. If the church is not a consecrated building it had far better be turned to some more useful purposes than it serves at present, as a recent article in these columns proved to be the case.

The society puts before all the act of self-denial by which it believes the highest and noblest results will ensue—viz., from the example of total abstinence. This is a platform no one can object to; the promise given to the Rechabites, the reward promised to all who will deny themselves, this is Christian, this is Catholic. We believe in vows of voluntary obligation, we believe in acts of self-denial, and so from the advanced party this movement ought to receive more active support than it does at present. By and through such work we may reach the classes which the C. E. W. M. S. or the pastoral efforts of the clergy have as yet been unable to reach, for the abstaining working man is always better off in a worldly point of view than even his temperate brother. But if we do not see our way to make this act of self-sacrifice, yet there are many other means whereby we may aid the cause of temperance and work under the auspices and with the help of this society.

Our City readers know many a man who has been ruined not so much by hard drinking as by that "eternal sipping," as a leading member of the medical profession has styled it. And as we descend lower in the social scale and in our dealings with the poorer classes the custom of treating and beer money are all to be deprecated.

The disease exists and the remedy ought to be brought home; it is the office of the Church to bind up the broken heart and to help the fallen to recover their position, and there are many ways by which this may be carried out. Let our clerical readers think over the temperance cause and read last year's report, which the secretary, Mr. Sargant, will send on receipt of a post-card addressed to him at 13, Catherine-street, Strand. If but one-half of the clergy who signed the memorial against intemperance had established parochial branches of the Church of England Temperance Society depend upon it the aspect of our streets would be much altered, many places in our prisons vacant, and the number of our faithful communicants perceptibly increased.

EVANGELICAL THEOLOGIANS.

We remarked lately that Dr. Blakeney was scarcely well advised in commenting unfavourably on the learning of the mediæval clergy and monastic Orders, considering how extraordinarily low is the standard of acquirement amongst the living members of his own school in the Church of England. This has been true of it in the main ever since the Evangelical revival of the last century, which was moral and emotional, but very far from learned and cultured, though some brilliant exceptions can be found in the list of its worthies. But probably the greater part of its leaders would have thought Romaine's boast, that for the last thirty years of his life he had read nothing but the Bible, a thing to be proud, rather than ashamed of. In Dr. Von Döllinger's brilliant lectures on the Reunion of the Churches, the present literary position of the school is thus briefly appraised; "These Evangelicals are wholly destitute of theological culture, and possess and produce only a popular, not a scientific literature. . . They still exist on the credit of their greater and more active predecessors, and by help of the institutions they founded; but they are not an advancing party, but the reverse."

We have just been applying a test, whose nature and results we will now lay before our readers, in order to ascertain what title the Evangelical school, as judged by its literary fruits, has to pronounce any opinion whatever on the religious controversies of the day.

There is an annual publication, now in its third year of existence, called Whitaker's *Reference Catalogue of Current Literature.* It simply consists of the catalogues of stock issued by the chief book-selling firms of the United Kingdom, all bound up together in one volume, and supplied with a copious index. There are one hundred and fifty such catalogues in the latest issue, just out, and the index refers to more than thirty thousand works now in print and on sale, not merely to those of the current season.

We have been at the pains to go through several of these, including all which are mainly concerned with Evangelical religious books, in order to discover how many authors amongst living Evangelical clergymen of the Church of England have published works with any title to be called theology proper, and with any prospect of duration. Our point of view excludes mere hortatory sermons (though not academic lectures or conferences), pietistic booklets, tracts, religious biographies, expositions of Scripture for "family reading," and the like, so that Canon Ryle, for example, who has frittered away his powers on mere fugitive writings of little mark or value, finds no place in our survey, nor Dr. Vaughan either, who has not even the one merit of vigour and absence of platitude which Mr. Ryle possesses. Nor do we include Dean Howson, for his own permanent work was done in partnership with the Broad Church Mr. Conybeare, who has the credit of executing all its valuable parts. Some may remember the answer of a Cambridge Don, when asked his opinion of a University sermon by Dr. Howson: "I could not help thinking, all through the sermon, what a superior man Mr. Conybeare must have been." What we look for is the sort of book which ladies with a moderate share of grammar and piety could not write just as well or better than the average clergyman,—scholarly commentaries, dogmatic treatises, ecclesiastical history, conferences, religious metaphysics, and so forth, with the further condition that their authors must be living, and acknowledged members of the Evangelical school of Anglican clergy.

We have examined the following catalogues: Bagster, Cassell, T. and T. Clark, Daldy and Isbister, Hatchards, Hodder and Stoughton, Hunt and Co., Jarrold and Co., Longmans, Mack and Co., Macmillans, Murray, Nisbet, Religious Tract Society, and J. F. Shaw. Messrs Seeley's catalogue is not in the volume, so that it does not enter into this inquiry. Out of these fifteen catalogues only *five* contain any books of the class we sought, namely Daldy and Co., Hatchard's, Longman's, Macmillan's and the R. T. S.

The five catalogues which do contain them include the names of just *eight* living Evangelical authors.

These eight authors are represented by no more than *eighteen* works.

We will set them down, that there may be no mistake. The Rev. T. R. Birks has two books in the R. T. S. list; *The Bible and Modern Thought* and *The Exodus of Israel.* He has also edited Paley, but that is not independent work. He has four books in Macmillan's list: *First Principles of Moral Science*, *Modern Utilitarianism*, *Difficulties of Belief*, and *Modern Physical Fatalism.* He has also written a *Commentary on Isaiah*, which was, we believe, rejected by the editors of the *Speaker's Commentary*, for which it was prepared. It is not in any of these lists. Mr. Garbett has one book out of four in R. T. S. list which may be reckoned, namely, on the *Inspiration of Holy Scripture*, and we will add his *Bampton Lectures*, though we do not find them in the catalogues. Canon Bernard's and Dean Payne Smith's *Bampton Lectures* are in Macmillan's list, while the latter writer's *Jeremiah and Lamentations* is the one Evangelical contribution to Murray's *Speaker's Commentary.* Dr. Jacob's *Ecclesiastical Polity of the New Testament* is Daldy and Isbister's one item, while Mr. R. B. Girdlestone's *Synonyms of the Old Testament*, and Dr. Boultbee *On the XXXIX. Articles*, are all that are to be found on Messrs. Longman's roll. There are also three works on Jewish antiquities in relation to Scripture, by Dr. Edersheim, published by R T. S., but two at least of these were written, we believe, while he was still a Nonconfornmist minister, and we think they can scarcely be counted in with justice, but we will allow the benefit of the doubt.

Nearly half the quantity of this very moderate amount of production, and much more than half its value, stand to the credit of Mr. Birks alone, leaving eleven works of anything like solid quality as the total result of all remaining Evangelical activity, amid the mere passing froth of goody, boneless, marrowless publications with which they flood their presses, all of which may be dismissed with the keen criticism of Mr. Spurgeon on one of their most representative men—"Why Oxenden's books sell we do not know. We would not care to have them for a gift. 'Milk for babes' watered beyond measure." And indeed we have not only put in three of those eleven under a sort of protest, but do not ourselves acknowledge any value in Dr. Boultbee's book and in Dr. Jacob's only its confession that modern Evangelicalism was quite unknown to Christians of the Nicene period, though he thinks that it was flourishing two centuries earlier. Strict inquiry would, therefore, bring the total down to thirteen works, leaving six to the five thousand Evangelical clergymen other than Mr. Birks.

What makes this result all the more remarkable is that it is not in the least true of the High and Broad schools, nor even of the Nonconformist pastors, nor of the ministers of the Presbyterian bodies in Scotland. Dr. Eadie, who died just the other day, a minister of a small and unconsidered Presbyterian society, did singly more for Bible learning than the whole Evangelical body; and such works as those of Professor Murphy, Dr. Paton Gloag, Principal Fairbairn, Dr. Bruce, Principal Rainy, and Professor Caird, would do credit to any communion, and contrast most forcibly with the scantiness and poverty of results that the wealthy English Church with its great universities, has produced in the school which is doctrinally most nearly allied to the system embraced by those distinguished students and authors.

The very fact that the Evangelical school has habitually decried secular learning, as altogether inferior in value and interest to religious study, makes the discreditable neglect of which we have just tendered proof more glaring, for it establishes the fact that intellectual feebleness and moral sloth, not zeal for the highest things, are really their sources of inaction. And as the matters now chiefly in debate in the Church of England are such as require diligence, patience, acuteness, and learning, to treat them at all, we submit that the Evangelical school as a whole, which cannot assume to be more cultured than its own leaders, is mentally incapable of forming any rational opinion upon them, and ought to go to school for the very primer of the subjects on which it now decides with prompt and ignorant dogmatism.—*Church Times.*

For The Church Eclectic.

THE NAME PROTESTANT.

Dr. Gibson:—The following letters, as bearing on this subject are too good to be lost, and I cut them from my English paper and send them for The Church Eclectic. Would that we had a few laymen amongst us who could and *would* put the facts of History in such a clear vigorous manner before our people! R.

"13, Clifton Square, Peckham, S.E., August 22, 1877.

"My Lord,—Allow me to offer you my sincere thanks for the very frank and kind tone of your letter of yesterday's date, to the contents of which I have given my most serious and prayerful attention.

"I beg especially to thank you for allowing me to write in a style which might otherwise be considered as somewhat too controversial from a layman to his diocesan. Your lordship appears to allow me some liberty in this respect where, in your third paragraph, you write, 'continuing the argument.'

"I am thankful, also, to know that you unhesitatingly admit that the 'word Protestant does not occur in our formularies;' which admission at once relieves my mind of serions disquietude.

"To me it would appear little short of providential that nowhere throughout the Prayer Book, nowhere in the Articles, nowhere in the Homilies—not anywhere—does the Church speak of herself as 'Protestant.' Surely, my lord, were the Church of England 'Protestant' in the sense in which you 'deliberately use' the word, it would have been impossible for the framers of our formularies to have avoided the use of the term somewhere—at least in those seventeen Articles to which you allude as being 'against Roman error!' Is it possible that we should not have heard something of 'Protestant doctrine,' or of the 'true Protestant religion?' That we find nothing of the sort appears simply unaccountable on your lordship's theory; particularly so, when we remember that the Lutherans, who are indeed Protestants, have removed the word 'Catholic' from the Apostles' Creed. They do not believe in the Catholic Church, *i.e.*, in a body perpetuated, and to be perpetuated, by a continuous succession to the end of the world. They have lost the Orthodox Faith but they are at least consistent.

"Your lordship says, that although 'the word Protestant does not occur in our formularies, it is equally true that the word Trinity does not occur in Holy Scripture,' and that you 'never heard of an English Churchman objecting on that account to the doctrine it declares.' I can barely follow your lordship's reasoning in this instance. 'There is no authority at all for "Protestant,"', you seem to say, 'and there is no authority in certain books for Trinity; but as we do not object to the one, so we should not object to the other.' May I ask your lordship to reconsider the sense of this proposition? Allow me to restate it in other terms, thus:—There is no ecclesiastical authority for the term 'Protestant;' but there is the most definite ecclesiastical authority for the word 'Trinity,' *ergo*—? If I mistake not, the conclusion would be, therefore Churchmen rightfully acknowledge the latter, while they do not own to the former? The first six General Councils, with the Athanasian Creed, are received by the English Church, my lord, and they are our authority for the use of the term 'Trinity.'

"You say that the English Church is Protestant as regards Rome. I do not deny it, but I say, she is also Protestant, *e.g.*, as against the Anabaptists. As a layman, the XXXIX Articles are in no sense binding upon me; but I have no hesitation in receiving them as a statement of the mind of my Church, in their 'plain, literal, and grammatical sense,' which is the only sense in which, according to the 'Declaration' prefixed to them, they are imposed upon anyone. I do not deny that the Church is Protestant as against what she may deem to be 'Roman error,' but so, my lord, and most emphatically, is the Eastern (or as it is commonly called, the Greek) Church. Energetically, and effectually, too, does she protest against 'Roman errors.' Yet would anyone in his senses think of calling the Eastern Church 'Protestant,' or Eastern Catholics 'Protestants?' Why, my lord, in the Council of Bethlehem, held in 1672, they expressly anathematized Protestantism!

"If that is Protestant which protests against the supposed errors of Rome, why do we not call the Eastern Church, which does so strongly protest against them, by this name 'Protestant?' Your lordship would probably say, Because the Greek Church is as bad, every whit, as Popery! But by this reply, my lord, you would not mean by a 'Protestant' simply one who protests—as the English Church may do—against the errors of Rome, but against something held in common by the Roman and Eastern Churches. Something, I will venture to say, held also by the English Church—such as the sacramental system of the Catholic Church; Baptismal Regeneration; the Divine gift of the Holy Ghost in Confirmation; the Real Presence in the Sacrament of the altar; the Apostolical Succession by physical descent from the Apostles; the power of Absolution to forgive sins. If your lordship means by 'Protestant' that the Church of England protests against all or any of these Catholic doctrines, then I can only reply that she never was, is not, and by God's grace never will be, Protestant; because she holds, as most necessary truths, every one of these Catholic dogmas.

"The specific 'Articles' to which your lordship alludes must not be read under the glosses which, like barnacles (to employ an expression of Dr. Pusey's), had once encrusted around them. 'Tract XC.' says Dr. Pusey, 'did a great work which I believe will never be undone while the Articles shall last. Men will gloss them as they did before according to their preconceived opinions or as guided by the Puritan system of belief, but they cannot do so undisputed. . . . . So long as the 'literal and grammatical' interpretation shall be applied, it will be impossible either to condemn Tract XC., or to import into the Articles the traditional system so long identified with them.'—('Historical Preface to Republication of Tract XC., 1866.')

"The Articles, surely, my lord, were directed against certain abuses of practice or doctrine which may have been current before Trent; and I think that the late Bishop Forbes of Brechin has conclusively shown us that their statements are not, in any sense, necessarily in opposition to the dogmatic decrees of that Council—('Exposition of Thirty-nine Articles.' Parker, 2nd Ed., 1871.)

"But my lord, I may ask, granting that in a certain sense the Church of England protests against the 'errors of Rome,' is that a sufficient reason for denominating her, as a title which should be impressed upon her sons, 'a Protestant Reformed Church,' or her laymen as 'Protestants?' Rome herself is in that sense a 'Protestant Church,' for she protests very strongly against Protestantism. All Churches and Communions are in that sense Protestant *e.g.*, Unitarians protest against Trinitarianism.

"I should be 'ashamed' to be called a Protestant, my lord, because of the equivocal company into which it would introduce me. Allow me to develope my meaning. The Presbyterians are Protestants, therefore Protestants reject Episcopacy; the Independents are Protestants, therefore Protestants reject any established order or line of ministry; the Anabaptists are Protestants, therefore Protestants, as such, do not believe in infant baptism; the Quakers are Protestants, therefore Protestants, as such, do not believe in any sacraments; the Swiss Calvinists are Protestants, therefore Protestants, as such, deny the Atonement; the new school of German Lutherans are Protestants, therefore Protestants, as such, do not believe in original sin; the Socinians are Protestants, therefore Protestants, as such, do not believe in our Blessed Lord's Divinity.

"The origin of the term 'Protestant' is not, as your lordship is aware, an ecclesiastical one. It is secular. A 'Protestant,' in the original sense of the word, is one who protests against the Diet of Spires summoned by the Emperor Charles V. in 1520, and who appeals from that to a General Council. The Lutherans, and those who follow them are, therefor, rightly termed 'Protestants;' but the Church of England reformed herself on the very distinct basis of an appeal and a return to primitive antiquity—to the teaching of SS. Ambrose, Augustine, Jerome, Chrysostom, Basil, and the

Gregories, for example, those 'godly doctors, of the Primitive Church, as our homilies term these saints.—(2nd Book, ii. 2.)

"For all these reasons, my lord, I must still say that the Church of England is not rightly called, in your sense of the term, 'a Protestant Church;' and I must confess that I am not a 'Protestant.'

"The term which the Church of England does give me, by which to designate myself, is 'Catholic.' The Reformers employ the term 'Catholic Faith.' 'Catholic writers,' &c; my Prayer Book bids me pray for 'the good estate of the Catholic Church,' and as I have already said, I am bidden to believe in 'One Catholic Apostolic Church.'

"Your lordship will kindly excuse, I trust, both the length and the necessarily argumentative character of this letter—I remain, my lord, your lordship's obedient humble servant in Christ,

(Signed) "WILLIAM GRANT.

"To the Right Rev. Father in God, the Lord Bishop of Rochester."

"Oxted, Redhill, 24 Aug., 1877.

"My dear Sir,—I am very pleased to see the deep interest you take in Church matters; though unfortunately we are not quite able to see everything in the same light. Love of the truth and charity to those who differ from us are gifts from on High which we all need in these anxious times.

"You will understand that I have not time to discuss the matter further; but you will permit me, with every kindly feeling, to remain, yours faithfully,

(Signed) "A. W. ROFFEN.

"To William Grant, Esq."

"23, Clifton Square, Peckham, S.E.,
"August, 1877.

"My Lord,—I have the honour to acknowledge your lordship's letter of the 24th inst., and I beg to thank you very sincerely for the kind expressions of interest and goodwill which it contains.

"I regret that your lordship is unable to reply to the positions of my former letter; but I may perhaps be allowed to hope that the points which I have brought forward will—in the interest of that love of the truth which your lordship so well describes as a gift from the Father of Lights—receive due consideration at your hands.

"Permit me to conclude by a brief reference to the subject upon which I first addressed your lordship. I do so in the name of the saintly Dr. J. M. Neale:—'The only time,' he writes, 'the question has in any way been put to our Church, whether she will call herself Protestant, her answer was clearly in the negative. In the time of Queen Anne an address was proposed in the Upper House of Convocation, which applied that term to the English Church. After a struggle between the two Houses, the Lower House succeeded in altering the obnoxious phrase. All honour to those bold and persevering priests—though it is now the fashion to calumniate them—who defended the cause of their Church against the time-serving comprehension-seeking bishops of the Upper House."

"As I feel sure your lordship will not object to this correspondence being made public, I am sending it to one of the Church newspapers.

"With feelings of sincere respect for the tone of charity in which your lordship has replied to my letters, I beg to remain, my lord, your lordship's obedient and faithful servant in Christ,

(Signed) "WILLIAM GRANT.

"To Right Rev. Father in God, the Lord Bishop of Rochester."

Miscellanea.

CHRISTMAS IN ROME.

The Roman correspondent of the *Pall Mall Gazette* gives an interesting account of the observance of Christmas at Rome:—

"Christmas with the Romans is kept very much as it is in England: there is the same gathering of relations together, and there is even more than the same amount of feasting. All sorts of people turn up about Christmas time—many whom you cannot even remember to have heard of or seen—to ask for Christmas-boxes, and there are, of course, the same Christmas bills. Long before the time comes you are prepared for it by an unwonted display of live poultry. In Genoa you meet flocks of melancholy looking turkeys wandering about all the streets, directed by a man with a long cane; and every now and then they stop at some doorway, and someone comes out, chooses a bird, and carries it upstairs to be fattened on chesnuts till Christmas comes. The poor creature wanders about the kitchen, while its purchaser gloats over its increasing plumpness, until it roasts before the same kitchen fire. In Rome these flocks are no longer seen, and the capon is more in favour than the turkey. Christmas Eve, although it is one of the chief fasts in the Roman Church, really ushers in the festivities, and has become one of the greatest feasts, though people only eat 'maigre' diet; and those of the lower and middle classes would think their year ill-spent if they did not have a grand supper on Christmas Eve. Fish is kept back for days beforehand at the risk of spoiling, and fetches unheard-of prices on the day, especially those sorts which custom has laid down as the correct ones to be eaten on the occasion. The great favourite here, as at Naples, is the 'capitone,' a fish resembling conger-eel, fried in oil or roasted in slices on a gridiron; a fish soup, too, in which all sorts of fish are boiled together, is a much appreciated dish; and pickled eels, caviare, and macaroni dressed wfth tomato sauce, and salted anchovies, have all their admirers. The supper finishes with 'torrone,' a kind of sweet rock, chiefly made of almonds and honey, and pangialeo, a sort of debased plum-pudding, cold and heavy; in fact, the whole meal, and eaten at that hour, is one of the most indigestible that can be imagined. In some families, to avoid eating maigre, supper is put off till midnight, and then there is a great consumption of chicken soup, especially, I believe, among the canons of St. Pietro, who, having a midnight service to perform, prepare a grand brew of it in the sacristy. On Christmas Eve there are no performances at the theatres, as it is well understood that people are too deeply engaged at home. The next day the eating begins again, but this time there is no restriction as to what may be eaten: capons play a great part in it; but there is nothing so specially characteristic as in the preceding supper. From one till about four you will scarcely see a soul in the streets, and after that hour you chiefly meet people who have dined, and are going to spend the evening with friends, either playing at cards or at the 'tombola,' a game in which there is a pool, and every one chooses so many numbers; the numbers are then darwn out of a bag, and the one who first has all his numbers drawn wins the pool. Some few of the theatres give representations, and all night through there is a great deal of singing and noise in the streets, for many parties of friends go from house to house to see as many of their acquaintances as they can, and of course there has to be drinking of healths at each place. Among the poor this custom of keeping Christmas leads to great extravagance, for people are known literally to sell their beds to buy some luxury for the Christmas dinner. An old custom, that of the 'pifferari' or bagpipe players, who used to come into Rome from the Abruzzi to play before the images of the Madonna at the street corners at Christmas time, no longer exists. The pifferari were forbidden to come some years ago, from sanitary reasons, I believe, and permission has never been given since, and now many of the Madonnas have disappeared. There is always a great influx of beggars at this time, especially if the weather is cold, as it is this year, but under the improved police regulations their life is not such an easy one as it was; also six hundred have been arrested this month, and the greater part sent back to the villages whence they came. Of the religious ceremonies which formerly took place but a bare remnant remains; indeed, the chief attraction in that way is the 'presepio,' at the Ara Cœli church, where an altar is converted into a grotto representing the scene of our Lord's birth, in which the miraculous 'Bambino' is the central figure, and around are figures of the Virgin and the wise men, and above them very substantial clouds with angels.

There is a great ceremony when the Bambino, blazing with sham jewelry (for the real gems it possesses are too precious to be risked in such a crowd), is carried from the altar, where it is usually kept, all round to the church and on the steps in front to bless the crowd, and finally deposited in the 'presepio.' In this church, too, is erected a sort of small stage, on which children of eight to ten years of age mount, dressed in all the finery they possess, to deliver a short address, which they have learned by heart, to the crowd; their proud parents standing below to prompt them, if necessary, and the successful performers being rewarded by loud whispered applause. I confess I have always felt most pleased with those who failed. On the day after Christmas Day the opera began at the Apollo, and with that we are fairly launched into the Carnival season, which lasts till Lent.

THE CZAR'S RETURN—THANKSGIVING IN THE CATHEDRAL.

The great semi-circular place in front of the Kasan Cathedral was fringed with crimson tiers of seats, and occupied partly by soldiers, partly by a densely packed mass of civilians.

The scene within was extremely striking. One passed the massive doors to find the semi-darkness of a gloomy morning relieved by the radiance of multitudinous candles, from which the light flashed on the polished sparkling surface of huge pillars of Finland granite, and on the gold frames of sacred pictures. The soft light gleamed on the chased surface of the holy door, behind which lies the high altar, and on the precious stones with which are so profusely adorned the sacred effigies which break the glistening silvern surface of the Iconostas. The gorgeousness of a worship which appeals to the soul through the senses was visible everywhere; in the massive candelabra of solid silver; in the name of the Almighty rendered in precious stones in the centre of the screen with dazzling rays of glory encircling it; in the glitter of inumerable gems; and in the polished beauty of rare marbles.

Worship and war mingle strangely together in this Cathedral. An inscription testifies that the silver of the Iconostas was the offering of the Don Cossacks after the campaign of 1812. Another sense than that of religion is appealed to by the trophies and banners which depend from every column, like palm leaves drooping from a central stem. Here are the visible tokens and signs of Russia's military prowess in past wars. Not yet are here the trophies won at Gorni Dubnik, Telis, and Plevna. These are yet to come, but the war prizes of Diebitch, Wittgenstien, and Paskiewitch shot-torn, and faded hang from the brackets fixed in the marble pillars. The triumphs of earlier warfare with the Turks are commemorated by standards taken by Suvaroff when he led his own storming party against the ramparts of Ismail. The eagles of France, trophies of the collapse of the great invasion, are alternated with the standards tipped by the Crescent. Over the tomb of Kutosoff hang the banners his army won, when blood dyed the snow on the banks of the Beresina. Under the flagstaffs hang the massive keys of cities which have surrendered to Russian arms. That black staff there, studded with golden bees, is the marshall's baton of the ruthless Davoust.

The waiting throng in the noble Cathedral is a microcosm of the Russian nation. People had spent the night sleeping on the marble floor, that they might secure a place for the morning. There has been no respect for persons in the admissions. The Mujik in his sheep-skins stands next to the high officer, whose bosom glitters with decorations. The lady of the nobility and women of the people rub shoulders. The old peasant woman and the Princess bend together at the shrine. A clear space is preserved along the centre of the aisle. Elsewhere the eager, earnest throng is massed. Order and quietude prevail. The duty of the police functionaries in keeping clear the central passage is very light. Ladies are passing along this pathway, carrying boxes in which they are collecting contributions for the relief of the wounded, and the copecks of the peasant jingle against the gold imperials contributed by the noble, for all are liberal in this cause according to their means. Tall priests in their lofty hats, their long hair falling on the collars of their gorgeous robes, move to and fro, arranging the preliminaries of the religious ceremony. The great chandeliers hanging from the roof are lighted, and now the Cathedral is in a blaze of light.

As the hour for the arrival of the Emperor draws nigh, the high officers of police finally marshall the orderly throng to come up to the front. Alas that so many of them should wear these all too significanr mourning garments on such an occasion as that of to-day! There always seems to be the undertone of a sob in the loud-sounding clamour of the joyous cheering, and here and there in the corners of the great Cathedral were to be noticed weeping women, poor souls who have given hostages to Russia and the Czar, in the lives of those nearest and dearest to them.

Suddenly the tinkle of a bell is heard; the great doors of the Cathedral are flung wide open; there surges in a great gust of cold air, on the wings of which is borne a great throbbing volume of sound, the roar of the cheering of vast multitudes, the booming of artillery, the clashing of the pealing joy-bells. Decending from the altar-place, the clergy, headed by the Metropolitan, resplendent in gorgeous robes, and wearing a mitre which is one mass of glittering precious stones, advance in stately procession towards the door. There is a brief pause, during which the cheering outside peals louder and louder. From the front of the Iconostas a stream of melody diffuses itself over the Cathedral as choristers raise the chant of thanksgiving. Now the procession is returning from the door where the Metropolitan has received the Emperor. The throng cannot be restrained. It closes in with irresistible impulse, for here comes their Czar back among them after sharing with his gallane soldiers the dangers and hardships of the campaign. His son Archduke Sergius, the youngest member of the Imperial family who has made the campaign, is by his side. The throng is silent, as beseems the sacred edifice, but the eager joy of glowing faces testifies to the all-absorbing emotion.—*John Bull.*

HERESY.

Heresy is a moral and not an intellectual misdoing. It is significant enough that the literal meaning of the word should be not "mistake" but "choice." A man is a heretic who chooses to take a particular line and will not listen to reason. It is the duty of every man when what purports to be religious truth is presented to him, to listen with candour and attention to the evidence; but nothing is more common than to hear people say—"Don't tell me. I am not going to believe that." Suppose the question should be Baptismal Regeneration, a man will say "You're talking nonsense. How can a few drops of water thrown on a child's face make any difference to it?" Perhaps you may ask him whether he believes the story of Naaman, the Syrian, and whether it is not as credible that the washing of water with the Word should have power—the truth of Scripture being distinctly pledged to the fact—to bring about a death unto sin and a new birth unto righteousness, as that a man should be cured of leprosy by dipping himself seven times in the Jordan? But the answer is sure to be, "Ah, that's different. Anyhow, I am not going to believe in Baptismal Regeneration." It is idle in such a case to talk about "mistake." The man does not believe, because he will not. The arrogance of heresy, as we need not point out, is simply astounding. The satirist long since gibbeted the presumption of those who would

> Snatch from His Hand the balance and the rod
> Rejudge His justice and be god of God;

and the man who will only believe in Divine Revelation so far as it squares with his own ideas is as guilty of idolatry as the most blinded heathen that ever bowed down before wood and stone, the work of his own hands. Nay, he is worse. The heathen, in the first instance, probably meant his idol to be a mere symbol; but our modern philosopher deliberately frames a deity in his own mind, and falls down and worships it—in other words, he adores himself.

The point, however, to which we desire just now to call attention is that religious error commonly arises from right reasoning upon wrong premises. Take, for example, the controversy respecting faith and works. Its history is briefly this. In the first instance, the Apostles understood their mission to be only to persons of their own nation; and till about the year 40 no one ever supposed that any save Jews could become Christians. Even after the baptism of Cornelius there was a school which maintained that proselytism to Judaism must precede admission to the Church. Then came the *modus vivendi* established by the Council of Jerusalem, namely, that the Gentiles were not to be circumcised, but that circumcision was to be retained by the Jews as an honourable distinction; still, in spite of the Apostolic decree a party upheld the necessity of conformity to the Law. Against these St. Paul indignantly writes in his Epistle to the Galatians, chiefly on the ground that to insist on the necessity of the old covenant is to disparage the new. He declares that a man is "not justified by the works of the law," but by the Christian faith. Unfortunately, Protestant theologians have dropped out the words "of the Law," or understood by them, not the special law given to Moses, but the immutable laws of God; and they have claimed St. Paul as teaching that works of any sort are superfluous or even worse. Thus we have had Messrs. Moody and Sankey attempting to convert the world to righteousness by ditties like "Free from the Law, oh happy condition;" in which "the Law" could not be understood by their hearers, except in the sense of the obligation to virtuous living.

The only logical consequence of this teaching would be a complete Antinomianism; and so the Anabaptists of Münster did no more than carry out the Protestant theory to its extreme consequences.

There is similar perversion of the word "Faith." Faith as explained in the Epistle to the Hebrews, where a whole chapter is devoted to it, implies some line of conduct taken in consequence of an interior conviction. Thus the faith of Noah saved his house, because it caused him to build the Ark. But the faith which justifies is defined by Protestant theologians as consisting wholly in the mental process and as deriving no efficacy whatever from the act to which belief should lead. But if so, the brother who has faith and sands his sugar is only displaying the courage of his convictions.

GERMAN PROTESTANTISM.

. . . This Prussian Church is very interesting as a study for Englishmen, because it unites in itself certain qualities, and that in a quite unequalled degree, which we are daily assured by Broad Church and Low Church advisers, such as Archbishop Tait and Dean Stanley on the one hand, Canon Ryle and Canon Miller on the other, ought to be made the leading characteristics, where they are not so already, of the Church of England, in order to ensure its political stability, its social influence, its religious soundness, and its missionary vigour. It is, to begin with, a civil establishment and department in a sense and to an extent for which no parallel can be found here. The German Emperor, as King of Prussia, is in very deed, and not in vague, undefined theory, its head and Supreme Bishop (*summus episcopus*); its superintendents and pastors are State officials, all nominated either directly or indirectly by the Crown; its whole business is under civil control in a bureau as emphatically lay as the Home or Foreign Office; the State claims and exercises the right of deciding what doctrines may be taught by its ministers, whose salaries are defrayed by Government, and Dean Stanley's ideal is so far realized. Again, the theory of its doctrinal constitution is that it is a fusion of the "common Protestantism" of Lutheranism and Calvinism, that is to say, of the only body with a historical title to the name "Protestant," and the only one with a historical title to the name "Reformed." . . .

Forty years ago, just when the Oxford movement began to affect the Church of England, a Rationalist one, not distinguishable from that furthered here by Dean Stanley and Professor Jowett, took possession of the whole body of the Prussian pastorate and of the members of the Ecclesiastical Government. When they had sown the seed, the Atheists stepped in and reaped the harvest, showing truly enough, that their principles were the only legitimate outcome of the half-measures of Rationalism, and they drew, to all intents and purposes, the whole nation, except the Roman Catholics and the Jews, after them. Then, the "Evangelical" clergy took fright, seeing that their own positions and stipends, nay, the very existence of a pastorate at all, must go if Atheism once came in, and they began to hark back in reaction about 1850, just as the Conservative reaction in politics after the storms of 1848 had set in. But their change did not affect the laity, who remained steadily unbelieving, even when the majority of their pastors went back, not to bare Deism, but to Lutheran tenets. The survivors of the old Rationalist ministers of forty years ago, though now a minority amongst their brethren, feel that the congregations are with them, and that there is no prospect of the reaction lasting much longer, and are, therefore, very bold and pertinacious in trying to recover the position they held before the panic began. And so far, the practical result has been that when condemned by local consistories for denying the doctrines of Christianity, they are acquitted and reinstated by the Supreme Church Council, a sort of Judicial Committee and Upper House of Convocation combined. But the reason why even so much protest as that of the local consistories is possible is a very curious one. It is that the Liberals are divided into two classes, the "religious Liberals," who have some lingering interest in ecclesiastical affairs, and are very desirous of sweeping changes in dogma and liturgy, but who never go to church, though they do not object to take part in the synods and consistories; and the "irreligious Liberals," who despise the whole thing so much that they will neither go to church nor to synod. The result is that the united Conservative party, which makes a point of regular attendance in the synods, is able to hold its ground against that half of the Liberals which also attends, but if the other half were practical enough to put in an appearance, instead of taking up the attitude of irreconcilables, the Christian creed would not stand for a week amongst the Prussian formularies. It is only in the pessimist theories of modern German Atheism that the "Evangelical Church" finds its refuge, because the Atheists, thinking that everything is for the worst, do not care enough about reforms to attempt them, and, therefore, lazily look on at a system they hate and despise, which they could topple over if they cared to put out their little finger to touch it.

The Emperor, himself a Lutheran by conviction, has adopted, as a politician, a temporising and mainly Liberal policy, the two main outcomes of which have been the imposition of compromise as the guiding principle of the Supreme Church Council, and the abolition, mainly levelled against the Roman Catholic clergy, of the former civil obligation to ecclesiastical baptism and marriage, which were enforced till lately by the State, much in the spirit of our own abolished Test and Corporation Acts.

But the practical result has not been quite what was expected. The Roman Catholic priesthood in Prussia is, on the whole, popular with its laity, and every Roman Catholic who is either sincere in his belief, or who even wishes to stand fair with his clergy and his neighbours, gets married in church, and brings his children to baptism, just as he did when the State law was otherwise than now; but the Protestants, who dislike and despise their pastors, have pretty well abandoned both these usages, so that registration has taken the place of both baptism and matrimony, now that the ecclesiastical rites are no longer compulsory. This had led to very loud complaints and lamentations on the part of the Evangelical pastors, who remonstrate at the withdrawal of the State penal laws in their favour, failing to see that having sedulously taught their flocks that the Church is a State department, the inevitable result must be that when the State withdraws its support, religion must fall with it in the minds of those who have learnt to treat them as inseparable,—a plain lesson for the Primate and Dean Stanley, if they were honestly willing to learn. Compare this almost total abandonment of religious marriage in Prussia with the very small proportion of registrar's marriages in England and Wales, where the civil rite has been treated as sufficient for the last forty years, but where the average of such unions throughout the country is only ten per cent. of the whole number solemnized.

There are two other facts, not mentioned in the letter from which we have been quoting, but which we have formerly laid before our readers, and now desire to repeat. The first is the discrepancy in Church accommodation and attendance between London and Berlin. In the diocese of London there are 2,656,000 people, and about 400,000 Church sittings.

If we add 300,000 more seats in Nonconformist meetings, and subtract one-fourth from the population, to allow for those too young or too feeble to attend public worship, there remains accommodation for about thirty-five per cent. of the inhabitants, and constant additions are being made to this ratio, which is found insufficient for the demand. In Berlin, a city of 970,000 souls, on the other hand, the total accommodation in all places of worship is for 40,000, and so far from this representing any spiritual destitution, or prompting the erection of new places of worship, it is found to be exactly double what is practically required or used; and it is not unreasonable to assume that the great majority of this miserable two per cent. of church-goers consists of Roman Catholics.

The other fact is, that although the Prussian pastors are men of personally high and unimpeached character, and of a level of book-learning which is much above that of the average Anglican clergy, they are as completely outside the pale of society as the ministers of the minor Dissenting sects are in England. They are not received in the houses of the nobility and gentry, they are not even honoured guests in that burgher-class which alone gives them hospitality of any kind, they are the objects of dislike and suspicion, and what is worse than either, of contempt. No man of the higher grades of society dreams of entering the pastorate, no man in the pastorate hopes for social recognition. There is the outcome of a real State Church, based on " our common Protestantism," and on the dissemination of culture and freethought—an actively Atheist laity, a despised and powerless clergy, and an Establishment which keeps its footing merely because its countless enemies do not fear it sufficiently to assail and overthrow it. That is what the Church of England would be in twenty years, if the Primate and his favourite counsellors could have their way, and, stamping out Ritualism, substitute the Broad Church reaction for the Catholic revival.

THE PRECEPTS OF THE CHURCH.

(*Concluded from last month.*)

1. To observe Sundays and other Festivals, especially by attendance at the Holy Eucharist.
2. To keep the Fasting days with devotion and abstinence.
3. To repair daily unto the public service of the Church for Matins and Evensong, with other holy offices at times appointed, unless there be a just and unfeigned cause to the contrary.
4. To observe all Ecclesiastical customs and ceremonies.
5. To receive the Blessed Sacrament of the Body and Blood of Christ with frequent devotion, and three times a year at least, of which Easter to be always one. And for better preparation thereunto, as occasion is, to disburden and quit our consciences of those sins that may grieve us, or scruples that may trouble us, to a learned and discreet Priest, and from him to receive the benefit of absolution and counsel.

ECCLESIASTICAL CUSTOMS AND CEREMONIES.

The principal are,

1. To bow at the name of Jesus whenever mentioned in the Service, at the names of the several Persons of the Holy Trinity in the Doxology, and towards the Altar on entering or leaving Church.—*See Bp. Jeremy Taylor.*
2. To observe the "hours of prayer," as far as our circumstances permit, especially the third hour (9 A. M.), when the Holy Ghost descended on the day of Pentecost; the sixth hour, when our Lord was nailed to the cross; and the ninth hour, when he died.

3. To communicate, if our health permit, fasting.
4. To devote at least a tenth portion of all our income to God.
5. Not to marry during the periods following:

From	Advent Sunday	until	8 days after the Epiphany.
	Septuagesima		8 days after Easter.
	Rogation		Trinity Sunday.

THE ALTAR.

The length of the altar will vary according to the size of the Church and Chancel, but it should never be less than six feet. It should be three feet three inches high, and raised as much as possible above the level of the Nave: there should also be a Dossal Cloth, or Painting, behind it. The covering or vestment should fit closely, and be in two parts; the frontal or antependium, which hangs in front, and the superfrontal, which covers the slab, and should hang down about eight inches below. The frontal and superfrontal should each have a fringe. The linen used at the celebration ought to cover only the top and sides. The "Ornaments" proper for the Altar are two Lights and a Cross, and on Festivals vases of flowers. These should be placed on the super-altar, or retable.

If there are more sets of vestments than one, the following order should be observed in their use. The superfrontal may always be red.

White—From the first Vespers of Christmas Day to the Octave of Epiphany, inclusive, (except on the two feasts of S. Stephen and the Holy Innocents;) from the First Vespers of Easter Day to the Vigil of Pentecost (except on Feasts of Martyrs and Rogation Days,) on Trinity Sunday, Conversion of S. Paul, Purification, Annunciation, S. John Baptist, S. Michael, S. Luke, All Saints.

Red—From Pentecost to the next Saturday, Holy Innocents (if on a Sunday), and Feasts of all Martyrs.

Violet—Ash Wednesday (or, some say, Septuagesima), to Maundy Thursday; Advent to Christmas Eve; Vigils, Ember Days, and Rogation Days; Holy Innocents, unless on Sunday.

Green—All other days.

The colours for the Minor Festivals, which follow the same Rules, are given in the Calendar.

NOTE.—It will be seen that on days when the colour changes for Evensong, both colours are given.

No cushion should be allowed upon the Altar, and only one book for the Celebrant, with a small brass desk to support it. There are also required for Celebration a silk and a linen veil, a Corporal and Burse (to hold the Corporal) and a Purificator, or small linen cloth for wiping the Chalice.

From the Parish Almanac of the Church of the Advent, Boston.

THINGS TO BE KNOWN CONCERNING THE CHURCH.

The Church of Jesus Christ is One, Holy, Catholic, Apostolic.

The Head of the Church is the Incarnate Son of God, Jesus Christ, Who is the Life and the Light, and Who abideth in His Church the constant source of Life and Light, and in Whom all His members united by sacramental grace inhere (S. John, xv.), and form one body (1 Cor. xii.) and one family (Eph. iii.).

The Church is Holy because the Holy Ghost dwells in it, enabling it to preserve the faith once delivered to the saints, and sanctifying its members.

It is Apostolic. For it is essential to the extension of its Life, by means of the sacraments and participation in the full benefits of Christ's work, that there be a priesthood, deriving its power from Him, through His Apostles and their representatives. "It is evident unto all men, diligently reading holy Scripture and ancient authors," the Prayer Book teaches us, "that from the Apostles' time there have been these orders of ministers in Christ's Church, Bishops, Priests, and Deacons," and that "Christ hath promised to be with the ministers of apostolic succession unto the end of the world."

The Church is Catholic. When the Bishops of the whole Anglican communion, English, Scotch, American, and from all parts of the world, assembled together at Lambeth, in 1870, the Synod declared "that there was one true Catholic and Apostolic Church, founded by our Lord and Saviour Jesus Christ; that of this true Catholic and Apostolic Church, the Church of England and the Churches in communion with her are living members; and that the Church of England earnestly desires to maintain firmly the Catholic faith as set forth by œcumenical councils of the universal Church."

THE REFORMATION.

It must be remembered concerning the Reform within the Church, and wrought by herself, which took place in England, that it differed radically from the secession and revolt against the Church, her priesthood, sacraments and doctrines, led by Luther and Calvin. In England the continuity of the Church was not broken. She remained the same Apostolic and Catholic Church she was before. She retained her Apostolic succession, her Bishops and priesthood, the ancient creeds, the Catholic faith and sacraments. She rejected the pope's claim to be the monarch of the church, the source of jurisdiction, the arbiter of doctrine; removed abuses, guarded against popular errors, and returned to the catholic and scriptural customs of administering the Blessed Sacrament in both kinds, and the service in a language understood by the people. "The separation," says Dr. Seabury (late Prof. in our Gen. Theo. Seminary, New York), "was from the Court of Rome in respect to its claim of jurisdiction in England, and not from the Church of Rome in respect to any points of faith or order that had been ruled by the Catholic Church. Leaving the Bishop of Rome to govern the Churches of Rome, and the Churches also of such other countries as deemed it for their benefit to continue subject to his jurisdiction, the Church of England, under the protection of the state, resumed the responsibility of governing herself and her members agreeably to the Word of God and Catholic tradition. No change was made which offended the conscience of her members, as may be inferred from the fact that of 9,400 clergy, only 177 refused to conform. The Church remained Apostolic and Catholic, and gave to her clergy and children this golden

RULE OF FAITH.

"Preachers shall in the first place, be careful never to teach anything from the pulpit, to be religiously held and believed by the people, but what is agreeable to the doctrine of the Old and New Testament, and collected out of that doctrine by the Catholic Fathers and Ancient Bishops." (Decree of Convocation, 1571.)

We give a few extracts from the Fathers of the Church and Anglican Divines, showing their agreement:

APOSTOLIC SUCCESSION.

FATHERS.—*S. Irenæus, Bp., A. D.* 178.—Those elders in the Church are to be obeyed who have a succession from the Apostles, who, together with the succession, have received a certain true gift, according to the decree of the Father; but the rest who shun the chief succession, and are gathered together in any place, are to be suspected as heretics and persons of bad opinions, or as schismatics and conceited persons, pleasing themselves, or again as hypocrites, doing this for the sake of gain and vain glory; and all these have fallen fron the truth.

ANGLICAN DIVINES.—*Bp. Bull.*—Our records do evidence to all the world an uninterrupted succession of Bishops in our Church, canonically ordained, derived from such persons in whom a lawful power of ordination was seated, by the confession of the Papists themselves.

Bp. Beveridge.—How much we are all bound to acknowledge the goodness of God that we were born in a Church wherein the Apostolic line hath, through all ages, been preserved sincere, there having been a constant succession of such Bishops in it as were truly and properly successors to the Apostles, by virtue of that Apostolical imposition of hands, which being begun by the Apostles, hath been continued from one to another, ever since their time down to ours. By which means the same Spirit which was breathed by our Lord into His Apostles is, together with their office, transmitted to their lawful successors; and acts, moves and assists at the administration of the several parts of the Apostolical office in our days, as much as ever.

Those who wish to examine the transmission of orders in the church are referred to the following works: "The Apostolic Succession in the Church of England," by Rev. A. W. Haddan, B.D., published by Parker, Oxford. "The Validity of Holy Orders," by Rev. F. G. Lee, D.C.L. Bishop Forbes' "Explanation of the 39 Articles," Vol. ii. Art 36. "The Defence of Anglican Orders," by Rev. T. J. Bailey, published by Parker. "Church Defence Tracts, No 2," by Canons Liddon & Bright.

For many years Roman Catholics denied Anglican Orders on the ground that the register at Lambeth recording the consecration of Archbishop Parker, the first Elizabethan bishop, was a forgery, and that all that really took place was a mock consecration at the Nag's-Head tavern London. Canon Estcourt, a Roman Catholic writer, whose book has been examined by three Roman theologians, says (page 96), "Notwithstanding all the arguments that have been brought against the fact of these occurrences, it is impossible to doubt that everything did take place as recorded in the Register." "(Page 115.) "Further, it may be admitted as proved, that the Nag's-Head story is a legend without foundation in fact, and that the charge sometimes made of Parker and the first Elizabethan bishops assuming their place and discharging their functions without consecration of any kind is also unfounded." (Page 154.) "It is very unfortunate that the Nag's-Head story was ever seriously put forward; for it is so absurd on the face of it, that it has led to the suspicion of (Roman) Catholic theologians not being sincere in the objections they make to Anglican Orders."

BAPTISMAL REGENERARION.

FATHERS.—*S. Augustine* (*collected*).—God forbid that I should term the grace of that laver empty, wherein I was re-born of water and the Spirit; whereby I was freed from the guilt of all sins; whereby our very evil desires, so long as they are not consented to, even though they remain, are still all cleansed, wherein our little ones were not only engrafted into His Body, but the most hidden grace of the Spirit was secretly poured into them.

ANGLICAN DIVINES.—*Johnson.*—As the Holy Spirit is present in our Baptism to seal the remission of sins, and to infuse the beginnings of Christian life; so He is present in Confirmation, to shed further influences on them that receive it, for the further suscitation of the gift of God bestowed in

Baptism and in the Holy Eucharist. See "The Sacrament of Responsibility," by Sadler.

THE REAL PRESENCE OF CHRIST'S BODY AND BLOOD IN THE HOLY EUCHARIST.

FATHERS.—*S. James of Nisibis present as Bishop at the Council of Nicæa, A. D.* 325.—Our Lord, with His own hands, gave His Body for food, and when He was not yet crucified, He gave His Blood for drink.

S. Cyril of Jerusalem, A. D. 350.—We call upon God to send His Holy Spirit upon the gifts lying before Him, that He may make the bread the Body of Christ, and the wine the Blood of Christ; for whatsoever the Holy Ghost has touched is sanctified and changed.

S. Ambrose, Bishop of Milan, A. D. 374.—Though Christ is not now seen to offer, yet Himself is offered on earth when the Body of Christ is offered. Yea, Himself is plainly seen to offer in us, Whose Word sanctifieth the Sacrifice which is offered. And Himself, indeed, standeth by us as an Advocate with the Father.

S. Chrysostom.—It is not man who maketh what lieth there to become the Body and Blood of Christ, but Christ Himself, Who was crucified for us. The Priest standeth filling up a figure, speaking the words; but the power and the grace are of God . . . As that Voice, "Increase and multiply and replenish the earth," was spoken once, but throughout all time in effect giveth power to our race to increase and multiply; so also that Voice, "This is my Body," once spoken, doth, on every table in the churches, from that time even till now and unto His coming, complete the sacrifice.

When thou seest the Lord sacrificed and lying, and the Priest standing and praying over the Sacrifice, and all the people reddened with the Precious Blood, thinkest thou that thou art yet among men, or dost thou not straightway remove to heaven, and casting forth from thy soul every carnal thought, with bared soul and pure mind survey the things of heaven? O marvel! O love of God for man! He who sitteth aloft with the Father is at that time held in the hands of all, and giveth Himself to those who will, to enfold and to embrace.

(See, further, "The Doctrine of the Real Presence from the Fathers," by the Rev. E. B. Pusey, D.D., for extracts from all the Fathers [some eighty], before A. D- 450, on the Real Presence of Christ in the Holy Eucharist.)

(*Continued in our next.*)

THE LAMBETH CONFERENCE.

FROM BISHOP DOANE'S CONVENTION ADDRESS FOR 1878.

It is matter of public knowledge, that, after consultation with the English and Colonial and American Bishops, the Archbishop of Canterbury has issued to us all a printed Circular, proposing a Conference of Bishops of the Anglican Communion, to be held at Lambeth, in the month of July 1878; beginning on the second day, and continuing through the month. I confess to a divided feeling, as to my own presence at the Conference. The expenditure of money and time; the absence from the duties and interests at home, and my very strong sense of the *dissociabile mare*, are serious objections on the one hand; and, added to one's sense of personal inconsequence, in such a gathering as this will be, weigh the scale down toward the decision to stay at home. But, on the other hand, come in the lessons of a life-time, that no Bishop owes a higher duty to his office and his Master, and the Church, than to be present always in his place, in any gathered council of his brethren. It is not, of course, so much with the idea of adding counsel to the consultations, as of participating in the thought and earnestness of such deliberations, and of discharging, at least, the part which is assigned to me, as a Bishop in the Church of God. I am abundantly convinced that the assembling of the first Conference at Lambeth, brief and informal, as it was, was productive of important and valuable results. And it is very evident from the longer time allotted to this conference,and from the comprehensive character of the subjects selected for discussion, that even more distinctive and definite issues are likely to proceed from this. I say this to answer the objection which weighs with some minds, that it is hardly worth while to gather Bishops from the ends of the earth, for an informal and social meeting which passes no resolutions, and indeed takes no action at all. Not agreeing with the theory of this criticism, nor acknowledging its application to the first Conference, it is almost within *our* limited power of prophecy, to foretell more patent and positive results this time. The Encyclical Letter of the Bishops, the increasing relations of intimacy, personal and official, between the Church of England and ourselves, have in themselves justified the wisdom of the tentative gathering ten years ago. And these furnish the safeguards, and indicate the certainty that more will be accomplished now. To the objectors, from another point of view, who foresee the evils of Episcopal arrogancy and assumption ignoring the coördinate rights and responsibilities of the other clergy and the lay people, I have also something to say. There can be no question that some practical matters of grave importance are waiting settlement; our relations to the old Catholic movement; the establishment of, and terms of intercommunion with, autonomous national Churches; the relations among Foreign Missionary Episcopates, English and American; the question of English and American chaplaincies abroad; and, above all, that which was suggested in the first Conference, a plan for regulated, representative synodical action among the different portions of our Communion. There must be much *discussion*, before there can be any *decision*, of detail. And the Bishops are competent for this discussion, and *only* for this discussion.

If I should go to Lambeth, it would be in the special hope, and with the special purpose, that we might there agree upon some plan, to be submitted afterward to the deliberative bodies of each National Church, for the formation of a General Council, in which each National Church should be represented, by delegates, Episcopal, clerical and lay; and whose decision should be binding only upon such National Churches as should approve and adopt them. Not the character of individual Bishops only, but still more the solemn sense of responsibility of the collective Episcopate, must be guarantee enough to any churchman, that no final action upon any important question would be taken by the Bishops *alone*. Only what "pleases the Apostles and Elders with the whole Church," can ever go forth with the sanction, "this seemeth good to the Holy Ghost, and to us."

Correspondence.

THE CATHEDRAL SYSTEM.

At the request of a good brother at Nashotah, we publish the following Canon "of the Organization and unity of the Church in the City," proposed by the Rev. Dr. Egar, and referred to a committee, at the last annual Council of Wisconsin:

Whereas, In every city in which there are several parishes there is certain missionary, charitable, educational and other general Church work, which is not within the sphere of any individual parish, but which belongs to the Church of such city in its corporate unity; *therefore*, it is hereby provided that such missionary, charitable, educational and other general Church work, in each city of the Diocese of Wisconsin in which there are two or more duly organized, self-supporting parishes, be assigned to an ecclesiastical corporation representing the whole Church in that city, to be constituted in the manner following, to wit:

SECTION 1. The title of said corporation shall be, "The Bishop and City Chapter of ——. [naming the city.]

SEC. 2. The members of said City Chapter shall be: the Bishop of the Diocese, *ex-officio;* the Rector of each duly-organized, self-supporting parish, *ex-officio*, and — lay members from each parish; to be elected annually in such manner as the lay delegates to the Annual Council of the Diocese are elected, and such other clergy, being at the head of charitable or educational institutions in the city, authorized by the Chapter, as the Chapter may elect.

SEC. 3. The Bishop of the Diocese shall be *ex-officio* President of each City Chapter constituted under this Canon.

SEC. 4. The Presbyter in each city who has been longest in office as Rector of one and the same Church in that city shall be *ex-officio* Dean of the Chapter and Vice President. *Provided*, however, that the City Chapter may, by its articles of Association hereinafter provided for, make the said office of Dean and Vice President elective, if it see fit.

SEC. 5. Each City Chapter may appoint such other officers, lay or clerical, as are necessary for the conduct of its business.

SEC. 6. In the See city of the Diocese, the Church which the Bishop shall designate as his Cathedral Church shall be counted as one of the parishes within the meaning of this Canon; and the Priest who, under the Bishop, has cure of souls in the said Cathedral Church, shall be considered as the Rector of said Church within the meaning of this Canon, and shall be a member of the City Chapter in the same manner as the Rectors of other Churches.

SEC. 7. In the See city of the Diocese, the City Chapter shall be considered the greater Chapter of the Cathedral; the Clergy attached to the Cathedral Church itself being the lesser Chapter; and each clerical member of the City Chapter shall be *ex-officio* a Canon Non-Residentiary of the Cathedral, except the Priest having cure of souls in the Cathedral, who is a Canon Residentiary.

SEC. 8. It shall be the duty of the members, both clerical and lay, of each City Chapter to attend the meetings of the same, to assist in its deliberations, and to co-operate heartily and faithfully in its work.

SEC. 9. It shall be the duty of each City Chapter so to arrange, provide for, and carry on the missionary, charitable and educational work committed to it as to secure, as far as possible, the hearty co-operation of the members of the Church in all the parishes of the city; and especially to avoid infringing upon the canonical and legal rights of any of the parishes. And to the end that all occasion of jealousy or ill-feeling may be taken away, and that the Bishop may be seen to be the guardian of the rights of the parishes, it is hereby expressly provided that when any parish may feel itself aggrieved by any proposed action of the Chapter, in carrying on its missionary, charitable or educational work, the authorities of said parish may present their complaint to the Bishop, who shall hear and determine the matter in the presence of the Chapter, suspending or confirming the action of the Chapter, as shall seem to him right, according to the law and the facts.

SEC. 10. As soon as conveniently may be, the Bishop shall notify the Rector, Wardens and Vestry of each parish in every city of the Diocese which is entitled, under this Canon, to have a City Chapter, of the time when he will be present in that city to organize the Chapter; and on that date he shall be present and organize the Chapter, unless prevented by sufficient cause: in which case he shall proceed to the organization at some time, as soon as may be. And each parish so notified shall elect lay members of the parish, as above provided, at some time previous to the date assigned by the Bishop for the organization of the Chapter. And when any city which has not now two or more self-supporting parishes shall come to have them, the Bishop shall proceed in like manner to the organization of a Chapter in that city.

SEC. 11. When a City Chapter is formed under this Canon, it shall be its duty to prepare and report to the next Annual Council of the Diocese, Articles of Incorporation, by which the City Chapter may become a body corporate in law, so as to hold real and personal property, and to exercise the powers, rights and privileges of a legal corporation, for the discharge of its trusts in prosecuting the missionary, charitable and educational work committed to it. And when the said Articles of Incorporation shall be approved by the Council of the Diocese, it shall be the duty of the Chapter to become incorporated under the laws of the State of Wisconsin, by means of the said articles so approved. *Provided*, that said Articles of Incorporation shall in all cases contain a clause acceding to the Constitution and Canons of the Protestant Episcopal Church in the United States, and of the Diocese in which the city is situated.

SEC. 12. Each City Chapter shall fix its times of meeting for itself, and shall have power to make, amend and repeal By-laws for the conduct of its business. *Provided*, that such By-laws shall not be inconsistent with the Articles of Incorporation, nor with the Constitution and Canons of the P. E. Church in the U. S., nor with those of the Diocese in which the city is situated. And *provided further*, that no act of the Chapter, passed in the Bishop's absence, shall be valid until it has been submitted to the Bishop and has been approved by him.

SEC. 13. Until legally incorporated, each City Chapter formed under this Canon shall be guided in its work by the provisions of this Canon; and after its incorporation it shall continue to be so guided, except where express provisions have been laid down otherwise in the Articles of Incorporation approved by the Council of the Diocese. And each City Chapter shall in general be subject to the Canonical authority of the Council of the Diocese.

The plan above proposed has attracted considerable attention among the clergy, and we here add some current *notes* made up on it by one of the ablest among the number.

There are three factors in the See system:

1. The Bishop.
2. The Chapter.
3. The Cathedral Church.

They are put in the order of their importance, and a See could exist without the 3d.

1. THE BISHOP is the chief pastor, not a functionary to ordain or confirm merely. He holds an organic relation to the Chapter. He organizes it. He comes first; it second. Consequently the Chapter must not

act without his assent or against his veto, and he cannot act without the assent of his Chapter. Hence, Episcopal tyranny and Presbyterian action are alike prevented. In all new Chapters, it seems to me, there should be no Dean; the Bishop should be Dean, or if there is a Dean, he simply supplies the Bishop's place, because the Bishop cannot do the work fully.

2. THE CHAPTER. Anciently it consisted of all the clergy of the Diocese. (I use the word Diocese of course in its modern sense; our "Diocese" was anciently called "*paroikia*.") These clergy were chiefly *city clergy*, they served the one great Church of the city, and gradually had charge of outlying congregations in the city and in the country.

The first change was that the country clergy, though formally belonging to the Chapter, ceased to be *real* members of it. Then some of the city clergy began to live apart from the common life, and so ceased to be really members of the Chapter. Then the Chapter consisted of the clergy of the great city Church with certain officers whose offices had some relation to the Diocese at large, as the Arch Presbyter, Archdeacon, Chancellor, &c., &c. Then the Chapter thus diminished had all the privileges of the larger Chapter, as the election of Bishops. &c. (The form of this still remains in England in the *congé d'elire.*) Then finally in England, (I don't know about continental Chapters) the Bishop began to bear but a slight relation to his Chapter, and some of the functions of the Chapter were usurped by the State, and confusion and general feebleness in the Chapter ensued. Then the very name "the Cathedral," which only belongs to the 3d and least important factor in the See system, usurped the name of the Chapter; and we talk about Cathedrals and the Cathedral System.

In America we inherited the worst features of English Ecclesiastical life, and in trying to put ourselves right got into great difficulties. The three factors in our system are:

1. The Bishop (who has lost his central position and makes up for it by attempts after power in a wrong way, as by influence, by flattering laymen, by an undue exaltation of the House of Bishops, &c.).

2. The Standing Committee (which is a Council of advice to the Bishop, though he has no voice in appointing his advisors).

3. The Convention. (It should be remarked that in primitive times there was no such thing as a "Diocesan Synod" in the sense of our conventions. The most important functions of a Convention, such as Canon makers, were performed by the Provincial Synods; in other respects the Chapter answered to our Conventions.)

Here must be noted that lay co-operation became a necessity in the American Church the moment that the shadow of it which exists in England in the Parliament and the Crown ceased to be. But with us there was the dreadful error, a root error, that the laymen in the Convention and in the Standing Committees need not in all cases be members of the Church even! and are elected by people, some of whom are not members of the Church. Hence, our lay representation is fatally vitiated, and this vitiation is the worse from the great power we have given to laymen in our whole legislation.

The See system is the attempt of Churchmen in America to return to the Primitive model. In it there is the great difficutly that this attempt must be made in cities (I instance New York as the greatest example) where the false system has prevailed for—say two hundred years—a longer or a shorter time, as the case may be. I will propose a plan which can be exactly carried out in any new See where there is only one parish in the city, or two or three merely which might readily assent to the idea. Such a plan would be possible for Dr. Seymour in Springfield or a Bishop in Quincy:

The Bishop to live in the city *with* the clergy, or near them: a Clergy House, or if there were married clergy, some union of them. His assent to be necessary to all the acts of the Chapter, and he not to act without the Chapter's assent. He should be the Dean and be chief pastor. The Chapter to consist of all the clergy of the Diocese with a due representation of the laity of the Diocese, and in this capacity to meet once a year as the Diocesan Synod.

The Chapter *in urbe*, which may be called the Lesser Chapter, to consist of the clergy of the city, or if too many, a due representation of them, which representation should have the Bishop's nomination and the election of those whom they represent. There should also be a due representation of the laity, and there might well be a representation of the Diocese outside of the city.

The chief work of such a Chapter would be to take care of *the souls in the city*, to build up works of charity, and to put Churches where they were needed, which should be chapels of the Cathedral or city Church.

The whole money affairs of the Church in the city would be managed by this corporation, and there would be a common fund. In addition to the city work, the Chapter could be also the Standing Committee, and the Missionary Committee, having in it the Treasurer of the Diocese, a Chancellor, &c. There could be also, as the Bishop of Truro proposes in the latest born Cathedral in England, a Canon "Missioner" to conduct missions, and I would add a *Penitentiary Priest.*

3. The Cathedral Church, whether great or small, would be the Church of this Chapter where the worship of the city centered and round which its charitable institutions clustered as far as might be. The other Churches would all be chapels served by members of the Chapter and having their own duties and works; but it would be a vision of *unity* and a *See System.* There would be an advantage in this idea in the fact that it could be carried out in every city of the Diocese, a Dean taking the place of the Bishop, and thus each city would be in the right way to become a new See. But how to adapt such a theory to our cities like New York. Yet in New York there is something to help. Trinity Church is still *the* Parish Church of New York. Its chapels have just the unity one desires. Were its Rector a *Bishop* and its vestry a *Chapter* (needing of course to be enlarged and altered) you would have a See system there. Multitudes of parishes would be glad to make themselves chapels of the venerable corporation. Those who would not, like Grace and St. Thomas, &c., &c, could go on as before, the great central body in the end would absorb them, or if not, they would be like the imperfect caudal termination in man, merely traces of the parochial system, which has existed for so long and has wrought such evil. St. Paul's, Baltimore, is still the Parish Church of the city of Baltimore. In cities, however, where there is no such admirable nucleus as Trinity Parish in New York, by taking the chief parish (not as a Cathedral) but forming a Chapter in the city and making the chief Parish Church the Church of the Chapter, the same results would be gradually brought about.

The great point is to convince people of the necessity of the system and, then the Revolution would be effected by the good will of those convinced. Such Cathedrals as are now being established are, many of them, the merest shams—like St. Paul's, Buffalo. Others aim at the right idea, as the Cathedral in Omaha, that in Milwaukee, &c. I have not seen Dr. Hopkins' plan for Reading. Bishop Doane's for Albany seems to me too mediæval; still I have not of late examined it. The Cathedral in Illinois consists of a Bishop and a Church, without any Chapter at all, just as St Pauls, Buffalo, consists of a Church, a Vestry and a Rector, with a Bishop as an ornament, there being in the latter case neither Chapter nor Bishop.

I have read both Dr. Egar's articles in the *Church Review*, the latter this morning. Dr. Egar is often theoretically right, perhaps in the main so, and I think the theory I have advanced is not materially different from his, but he is uttterly wrong *practically*. His practice is embodied in the Canon he presented to the Diocese of Wisconsin, in June, 1877. If you will remember that a See system includes

1. The Bishop;
2. The Chapter;
3. The Cathedral Church;

and that these three ought to bear an organic relation to one another you will perceive the force of my criticisms.

I. The Bishop, according to Dr. Egar's Canon, has three rights: 1st. He calls together the Chapter for organization and is *ex officio* its President. 2d. Section 9 gives him the right of suspending or confirming the action of the Chapter as shall "seem to him right according to the law and the facts," when a parish is aggrieved by the action of the Chapter. 3d. Section 12 provides that no action of the Chapter, passed in the Bishop's absence, shall be valid until it has been submitted to the Bishop and has been approved by him. But note when the Bishop is present he is only the President of a debating club, with possibly a casting vote in case of a tie. The whole work of the Chapter can be carried on without his assent, and if he chooses to do as he pleases in spite of the Chapter it cannot help itself. His assent is only required for acts passed in his *absence.* When present he bears no organic relation to the Chapter. His only safety would be to be out of town whenever it had a meeting! This flaw in the Canon is as funny as it is utterly wrong.

II. The Greater Chapter, according to the Canon, is composed—1st. of the Bishop *ex-officio;* 2d. Of all the city Rectors of duly organized self-supporting parishes, including the Priest (one) who, under the Bishop, "has the cure of souls in the Cathedral Church, which is accounted as one of the Parishes; 3d. Lay members from each parish, elected as they now are for the Diocesan Council; 4th. Such other clergy, being at the head of charitable or educational institutions in the city authorized by the Chapter, *as the Chapter may elect.*

The Lesser Chapter, which is only once mentioned (Sec. 7), consists of the clergy attached to the Cathedral Church. But note, not only does this "Chapter" bear no organic relation to the Bishop as shown above, it also bears no organic relation to those who are doing the work of the Chapter. The clergy of the Cathedral proper (except the one Priest who is at the head) do *not* belong to the Greater Chapter, have no voice in its action, and only such of those who are doing the educational and charitable work of the city as the Chapter *may* elect. The Heads of the educational and charitable institutions may be only the paid hirelings of the city Rectors, without a voice in the government of the very institutions to which they are giving their lives. The Chapter of course under this theory could not make laws for the parishes of which the members of it are the Rectors, for they are independent. They make laws for the government of these works, the workers in which may have no voice in the laws which bind them. Please note also the constitution of this Chapter. The Bishop has nothing to do with its members, except perhaps the one Priest of his Cathedral. The members of the Chapter, clerical and lay, *are elected by the parishes.* His Chapter may change whenever a vestry is disgusted with the vote of its Rector. In short, Dr. Egar's Chapter is a Chapter which bears no organic relation to any thing in Heaven or earth, except *to the hideous vestry system.*

III. Please note lastly that the Chapter has nothing to do with the *Cathedral Church.* It bears no organic relation to it. The Cathedral Church should be the Church of the *Bishop and Chapter.* In Dr. Egar's plan it is the Church of the Bishop alone, though what rights the Bishop has in his Cathedral Church does not appear. To be sure the city Rectors are Canons Non-Residentiary, but they have no rights, perhaps no duties, and what is the point of the whole matter, as *members of a Chapter* the Cathedral Church is nothing to them. The clergy of the Cathedral make up, to be sure, (Sec. 7) the Lesser Chapter, but the Lesser Chapter is *not a part of the Greater*, and has no specified rights. Dr. Egar's Chapter has *no* Cathedral Church. I think therefore I am correct in saying that Dr. Egar's Canon is a Canon for leaving out of the See system

1. The Bishop;
2. The Chapter;
3. The Cathedral Church;

and so destroys what it proposes to build up.

DE GAUDIBUS COELESTIBUS.

BY S. THOMAS À KEMPIS.

Adstant angelorum chori,
Laudes cantant Creatori,
Regem cernunt in decore,
Amant corde, laudant ore.
Tympanizant, citharizant,
Volant alis, stant in scalis,
Sonant nolis, fulgent stolis.

Coram Summâ Trinitate,
Clamant Sanctus, Sanctus, Sanctus!
Fugit dolor, cessat planctus
In superna civitate.
Concors vox est omnium,
Deum collaudentium.
Fervet amor mentium
Clare contuentium,
Beatam Trinitatem in una Deitate,
Quam adorant Seraphim
Ferventi in amore,
Venerantur Cherubim
Ingenti sub honore—
Mirantur nimis Throni de tanta Majestate.

O quam præclara regio!
Et quam decora legio
Ex angelis et hominibus!
O gloriosa civitas,
In quâ summa tranquillitas
Lux et pax in cunctis finibus!

Cives hujus civitatis
Veste nitent castitatis,
Legem tenent caritatis.
Firmum pactum unitatis
Non laborant, nil ignorant.
Non tentantur, nec vexantur,
Semper sani, semper laeti
Cunctis bonis sunt repleti.

New Britain, Conn.

TRANSLATION OF HYMN

De Gaudibus Cælestibus.

BY THOMAS À KEMPIS.

The Choirs of Angels stand around
And their Creator's praise they sound;
They in His Beauty see their King,
With heart they love, with voice they sing.
With voice and strings, on swiftest wings
In praise they rise and scale the skies,
With sounding song, a shining throng,

Before the Highest Trinity
They "Holy, Holy, Holy," cry.
All grief is gone, all wailing done,—
The City of their God they see.
Concordant notes of song and praise
To God, their God, they all upraise.
All souls with ardent love are burning,
Clearly and face to face discerning
In One Godhead the Blessed Trinity,—
Whom adore the Seraphim,
With fervent love forever;—
Whom adore the Cherubim,
With honour's best endeavor,
And Thrones adoring laud His so great Majesty.

O how bright the blessèd Region!
O how comely is the Legion
Formed of angels and of men!
O the City so all glorious,
Where is peace, o'er all victorious,—
Light and peace its walls within!

In robes of chastity they shine,
The citizens of that State divine:
The law they keep, of Charity,
The compact firm of Unity.
No toil have they; as seen they see:
No longer tried, heart satisfied,
Perfected aye, in constant joy,
With all good things fulfilled they be.

WM. E. SNOWDEN.

Church Work.

Calendar for February.

1	Frid	V & W	Vigil of Purification. *S. Ignatius, Bp. M. At Even., Collect for Purification. Christmas decorations to be removed before Evensong .. .. **Fast.**
2	**Sat.**	W & G	PURIFICATION OF S. MARY THE VIRGIN, or Candlemas.[1] Proper Collect, Epistle and Gospel. At Evensong, Collect for 4th Sunday after Epiphany.
3	**Sun.**	Green.	FOURTH SUNDAY AFTER EPIPHANY.[2] S. Blaise, Bp. M.
4	Mon	Green.	
5	Tues	Red.	S. Agatha, V. M.
6	Wed	Green.	
7	Thur	Green.	
8	Frid	Green.	.. .. **Abst.**
9	Sat	Green.	At Evensong, Collect for the 5th Sunday after Epiphany.
10	**Sun.**	Green.	FIFTH SUNDAY AFTER EPIPHANY.[3] *S. Scholastica, V.
11	Mon	Green.	
12	Tues	Green.	
13	Wed	Green.	
14	Thur	Red.	S. Valentine, Bp. M.
15	Frid	Green.	.. .. **Abst.**
16	Sat	G & V	At Evensong, Collect for Septuagesima Sunday.
17	**Sun.**	Violet	SEPTUAGESIMA SUNDAY.[4] Give notice of Vigil of S. Matthias.
18	Mon	Violet	§S. Colman, Bp. C.
19	Tues	Violet	
20	Wed	Violet	
21	Thur	Violet	
22	Frid	Violet	.. .. **Abst.**
23	Sat	V & R	Vigil of S. Matthias. At Even., Collect (1) S. Matthias, (2) Sexagesima .. .. **Fast.**
24	**Sun.**	Red.	SEXAGESIMA SUNDAY.[5] S. MATTHIAS, Ap. M. Athan. Creed. Service of Festival, with Collect of Sunday.
25	Mon	Violet	
26	Tues	Violet	
27	Wed	Violet	
28	Thur	Violet	

LESSONS FOR RED LETTER DAYS.

	MATINS.		EVENSONG.	
[1]	Exod. 13: 1 to 17.	S. Mat. 18: 21 to 19- 3.	Haggai 2; 1 to 10.	Acts 20: 1 to 17.
[2]	Job 27.	S. Mat. 19; 3 to 27.	Job 28 *or* 29.	Acts 20: 17.
[3]	Proverbs 1.	S. Mat. 22: 41 to 23: 13.	Proverbs 3 *or* 8.	Acts 25.
[4]	Gen. 1 & 2: to 4.	Rev. 21: 1 to 9.	Gen. 2, 4 *or* Job 38.	Rev. 21: 9 to 22, 6.
[5]	1 Sam. 2: 27 to 36.	S. Mark 1: 21.	Isaiah 22: 15.	Rom. 8: 1 to 18.

GUILDS AND SOCIETIES.

S. Mark's Church, New Britain, Conn. Rev. W. E. Snowden, Rector.

Since the entrance of the new incumbent upon his duties last May, this Parish gives signs of unwonted activity. Among these is "S. Mark's Guild." The well-printed card, which is the only official notice that we have received, contains this "extract from Constitution:"

Article 2. The objects of the Guild shall be, to assist the Rector in the parochial work of the Church; to promote and increase a spirit of missionary zeal and brotherly love among its members; to bring others, especially young men, under its influence; to show courtesy and hospitality to strangers; to stimulate an interest in the Church and its Services; to cultivate a spirit of social intercourse and literary improvement; and, in general, to pray and work for the best interests of the Church and parish.

These seven heads embrace much and varied work. The scheme well carried out, must add vastly to the strength of the Parish.

S. Mary's Parish, Burlington, N. J., Rev. G. M. Hills, D.D., Rector, has during the last year organized a Guild, the object of which is "to unify (?) and utilize the Laity, in the work of Christ and His Church." It has twelve working committees:" 1. on Strangers; 2. Young Men; 3. Young Women; 4. Ushers; 5. Parish School; 6. Sunday School; 7. Library; 8. The Altar; 9. Church Decorations; 10. Sick and Needy; 11. Missions; 12; Finance. Monthly meetings are held, opened with a prescribed "Office of Devotions."

S. John's Parish, Cohoes, N. Y., Diocese of Albany; Rev. Walker Gwynne, Rector. This Parish, under its efficient incumbent, has organized a *Brotherhood*. Its object is, "to do good to the bodies and souls of men; and to advance the interests of S. John's Church by organized Christian effort." Five committees do the work: 1. on Visiting the Sick; 2. Investigation; 3. Labour; 4. Entertainment; 5. Seating.

This is the Parish from which the Bishop of Fond du Lac, Wis. was elected. He left there a noble monument of his zeal, in the large, handsome parish Church; but heavily burdened with debt! It is sincerely to be hoped that the *incubus* has ere this been removed.

The Guild of the Church of the Holy Comforter, Rahway, N. J., reports through its Committees a good year's work for a small town. "235 visits" indicate much activity. An industrial school of 28 children, condncted by *one lady*, completed 191 garments. Many comforts were supplied to the sick, and needy through the rigours of last winter. The Rev. N. Barrows, Rector, is *Provost* of the Guild.

The Almoners' Society, of *Grace Church, Brooklyn Heights*, issued its "8th Annual Report" in October last. It has a *Directress, Treasurer, and Secretary*, and two *Superintendents*—all women; 164 garments have been distributed among the poor of the Parish. 8 boxes have been sent to missionaries at home and abroad, containing in all 400 garments, besides inumerable other useful things; and amounting in value to $1.267, Transportation charges were *all paid by the Society*. The funds are low in the treasury, but the Society "counts itself rich in having the interest and prayers of members of this Parish" As "Almoners" of parochial bounty, it is confident that its office will not prove a *sinecure*. Weekly meetings are held in the Committee Room of the Church, to which all *helpers* are cordially welcome.

The same Parish has an "*Employment Society*, "which made its 13*th. Annual Report* in October last. This is a woman's society for the "Relief of Industrious Poor Women." A first and second Directress, Treasurer and Secretary, compose the Board of Managers. There are also eleven Directors. The Sick and Needy, and the Aged Poor Widows, beneficiaries of the Church, have been relieved and comforted. 46 women have received sewing, 1,220 garments have been cut out and distributed to be made, garments and bedding to the value of $453, have been sold. The Society has raised $1,357 dnring the twelvemonth.

Literary Notes.

Lord Shaftesbury makes a violent attack upon the S. P. C. K. from which he withdraws on account of what he calls Romish teaching, and specially for a book by the Rev. Brownlow Maitland on "the Argument from Prophecy," which Lord Shaftesbury so poorly comprehends that he confounds the author with the opponent against whom he is arguing. The Secretary of the Society points out that the five Episcopal referees who pass upon its publications are appointed by the Archbishop of Canterbury, and that the Evangelicals are largely represented on its Committee. Mr. Maitland thus describes the object of his book:

> The object of the book is not to explain Hebrew prophecy to the believer who looks back upon it from the Christian standpoint, but to draw out from it, in a simple and popular way, an argument on behalf of the Divine authority of Christianity, against the sceptic who regards both Judaism and Christianity as religions of natural evolution, and destitute of any supernatural character. Such an argument, to be effective, must obviously be based on those broad features of the Old Testament which are unquestioned by sceptical criticism, and must not assume anything which is fairly or plausibly debatable respecting the date, authorship, structure, or the meaning of various prophetical writings. By this necessity of discussion the entire book is moulded.

Prebendary Row comes out in its defence, and says the line is the same taken by him in his Bampton Lectures for 1877. He points out that Lord Shaftesbury, as President of the Victoria Institute, is patron of a great many works that "give up" a vast deal more of Scripture than such a book as this.

—In reference to the article we print on "Evangelical Theologians," a correspondent of the *Church Times* gives the following extract from Dr. Newman's *Apologia* on Thomas Scott of Aston Sandford:

> "What, I suppose, will strike any reader of Scott's history and writings, is his bold unworldliness, and vigorous independence of mind. He followed truth wherever it led him, beginning with Unitarianism, and ending in a zealous faith in the Holy Trinity. It was he who first planted deep in my mind that fundamental truth of religion." And again: "For years I used almost as proverbs what I considered to be the scope and issue of his doctrine, 'Holiness before peace,' and 'Growth is the only evidence of life.'"

Another correspondent says this was spoken of Scott's Essays, such as "The Force of Truth," and has no reference to his Commentary. As to this he quotes Dr. Neale and Spurgeon. Neale says of Scott's Notes:

> They are such as some men would not take the trouble of even thinking, many would not be at the pains of speaking, and one should have imagined were not the fact as it is—such as no man would have condescended to write down.

Mr. Spurgeon says:

> Among entire commentators of modern date, a high place is usually awarded to Thomas Scott, and I shall not dispute his right to it. He is the expositor of Evangelical Episcopalians, even as Adam Clarke is the prophet of the Wesleyans, but to me he has seldom given a thought, and I have almost discontinued using him. . . . I know I am talking heresy, but I cannot help saying that for a minister's use, Scott is mere milk and water—good and trustworthy, but not solid enough in matter for full-grown men. In the family, Scott will hold his place, but in the study you want condensed thought, and this you must look for elsewhere.

Dr. Brooke gives twenty-two authors from the Irish Church on Bible and Church subjects, but only seven of them wrote on Biblical Exegesis and Criticism, and four of these—Archbishop Newcome, Archbishop Trench, Dean Graves (*Pentateuch*) and George Hamilton (*codex criticus* of Hebrew Bible), were *not* Evangelicals, neither were Archbishop Magee, Dr. Hales, Robert King, or Archer Butler, as mentioned by Dr. Brooke.

—The *Nineteenth Century* for January has an extraordinary article by Dean Stanley on the Ordination formula and Absolution. The utterances of this School seem to excite no attention from the Bishops Canon Farrar's sermon *against* eternal punishment is advertised and published in this country along with Mr. Beecher's *farrago* on the same subject.

—The *Contemporary* is taking a higher stand than ever. "Jevons against Mill," "The Duke of Argyle against Disestablishment," "Prof. Tait on Natural Philosophy," "Dr. Rigg (the Methodist) *against* Government Education," are among the contributions making the first number of the new year an exceptionally good one.

—The *Christian Apologist* we have cut off from our list, as it appears to be only a Romish publication in disguise.

—Rev. J. H. Blunt, author of the "Annotated Book of Common Prayer," has published "*Chapters of Parochial History*," being memorials of Beverston, Cam, Dursley and Uley.

—The Bishop of Lincoln in answer to the opinion of Dr. A. J. Stephens, Q. C., on the use of unfermented wine in the Communion, simply refers to his "Diocesan Addresses" of a year ago.

—The *Church Review* calls attention to what it deems the best piece of Gothic in London, the old Abbey of Austin Friars, in the possession of a small Dutch Protestant congregation ever since the days of Edward VI. It proposes measures for regaining it to the Church.

—The *Rock* gives Bishop Thorold a savage scoring for consecrating a mortuary chapel at Richmond that has a reredos and a window representing angels in adoration before a cross.

—On New Year's Day a memorial window was unveiled in S. Clement's, Eastcheap, showing life-size portraits of three worthies once connected with the parish. The inscription is as follows:

In D. O. M. gloriam et in recordationem
THOMÆ FULLER
Sacræ Theologiæ Professoris
Qui Anglorum laude dignorum vitas de pinxit
Ecclesiæ Brittanicæ annales composuit.

JOANNIS PEARSON
Episcopi Cestriensis
Qui Fidem Catholicam interpretatione luculenta explicuit.

BRIANI WALTON,
Episcopi Cestriensis
Qui compluribus linguis divinas scripturas Edidit.
Discrimina donorum idem spiritus.
1 Cor. xii. 4.

—Father Curci's book on the relations of *Church and State* and against the temporal power of the Papacy has appeared. The *Church Review* says of it:

> Father Curci supported the infallibility decision, although he knew that its origin was the same unreasoning Vaticanism that has now crushed himself. He sees that the same spirit is now determining to erect the "temporal power" into a dogma, and feels in his own case that it is possible for ecclesiastical authority to become a yoke too heavy to be borne. He objects to its present probable direction with all the zeal displayed by Dr. NEWMAN when the latter denounced the "intolerant and aggressive faction." But such men as Father CURCI have allowed the faction to obtain its present position, and he may have begun to resist it too late. Father CURCI will not be reasoned with, perhaps not be remonstrated with. The policy of coercion will be continued, and most probably he will yield. He has written a book which very likely his own hands will ultimately cast to the flames, and he will retire into penitent obscurity to meditate on the virtue of subjugating the intellect, and reading history backward at the instance of authority. In this condition probably his theological instincts will finally desert him, and he will spend the remainder of his days in an effort to discover how far it is possible to serve GOD with that part only of our nature which moral theologians call the affective. Or he may defer his submission to his death-bead, like Father GRATRY. Yet such instances strengthen the impression that Vaticanism is working on a volcano, and that a mental revolution must be preparing on a much wider scale.

The same paper adds:

> The reflection that on the Continent of Europe there is no refuge from Romanism, even in its Vatican form, ought to reconcile us to our lot as members of the Church of England. Nearly everywhere on the Continent non-Romanism is honeycombed with infidelity, and flings back men who wish to be Christians on a harsh, though disagreeable, alternative. Scepticism progresses in the Prussian Church, which is at this moment agitated by the fact that out of 30,000 parishioners 900 have protested against a pastor who "denies" the supernatural, and, therefore, cannot believe in CHRIST. Similar revelations crop up in the Protestant Church of Holland, where the difference between the Low and High among ourselves becomes a difference between believers and non-believers in the Nicene Creed. Protestantism on the Continent is helpless as a defence of the fundamental verities of Christianity.

—*The Church Review* says:

There was a time when our cathedrals were a scandal, and their Services a perfunctory business, which would be slurred over or put off as occasion might require. But wherever there is an earnest endeavour by the chapter to make cathedrals houses of prayer, and available for all classes, there has always been a successful response. The crowded weekday congregations at Manchester, and the festival and Sunday evening Services at Chester, have shown that Dean Cowie and Dean Howson have both been able to demonstrate the fact that we have no longer cathedrals which we can make no use of. If we are but permitted for another tweuty years to carry on in peace the work of restoration, both to the fabrics and to the Services, the cathedral system may be one of the most efficient means of spiritual life and work in the English Church.

—A racy correspondent writes us:

At Newport I visited the house ("White Hall") built by Bishop Berkeley, and saw the "hanging rocks" under which he wrote the "Alciphron, or Minute Philosopher." To me the name of *Berkeley* has always thrown a charm around that region, and it has long been my wish to see it. Berkeley's character and genius are among the most precious possessions of the English speaking race. He alone deserves the name of the Christian Plato, and it shows the low, grovelling, mole-eyed character of the age in which he lived and of the generations since, that they could not comprehend the heroic devotion, and the wonderful insight into the Spiritual side of the universe which marked the man. When he lived he was the boldest, most profound and original thinker in England; and the more so because so thoroughly un-English. He is better understood and appreciated now than ever before, and in Scotland *Prof. Fraser*, the successor of Sir Wm. Hamilton, is expounding his Philosophy from his Chair, and has given us bv far the best edition of his Life and Works yet published (4 vols. 8vo.); while Dr. *Krauth* is doing the same in the University of Pennsylvania, and Uěberweg, the successor of Kant, has done a similar thing in Germany. Mind you, I am not an *out and out* Berkeleyan, by any means, but I have the utmost admiration of his spirit and method and genius, as you see, for I can hardly stop when I get hold of a patient listener like yourself, who can't get away, at any rate until he has finished his letter.

. . . By the way, I read the abstract of your *Temperance Sermon* and liked it much. It would make a good Editorial with some remarks (additional) of a Dr. Duckworth on the same subject which are good, and also something from *Dean Alford*, which I send you. It is hard to hold the balance *even* between Abstinence and Temperance, when the attempt is made to impose *either* upon all persons alike. The Church has always found room for ASCETICS of every kind, and within the bounds of her liberty no one ought to denounce or judge another.

One of the topics which ought to be treated *at once* from the standpoint of a Catholic philosophy, is this question of Evil and Penalty and Eschatology in general. That article of *Brownson* on "Calvinism," &c. which you have, contains some materials which bear on the whole matter. I think it would stir up some interest, and set some men thinking in a way they had not thought before. Farrar and Beecher have given a fresh impulse to the doubts and puzzles and misgivings of people, and half of *our younger* clergy are already *Universalists* or *Annihilationists*—certainly all the *Broad Church clergy* are either one of these or else *Restorationists*—and this it seems to me because they fail to grasp the Catholic view of *Evil* as simply and solely *privative*—"*damnum*" or *loss*. I have just got *Oxenham's* book, but have n't read it.

. . . I heard Joseph Cook *twice* lately in Boston, but have not time now to give you my impressions. He said, however, that the accepted Philosophy *at this time* in the German *Universities* is "*Ideal-Realism*," which is actually what Berkeley *meant* and taught, and not the *absurd* "*Idealism*" of *Fichte* and the rest of the *so-called* Idealist school.

—An analysis of the recent ordinations shows that at the ordinations 128 were graduates of Cambridge, 124 of Oxford, 23 of Durham, 22 of Dublin, 14 of London, 7 of Queen's College, Birmingham, 7 of Lampeter, 2 of Edinburgh, 1 of Glasgow, 1 of St. Andrew's and 1 of a Canadian university. Of non-graduates the London College of Divinity contributed 26; St. Bees, 25; Lichfield Theological College, 18; Lincoln, 16; Chichester, 14; St. Aidan's Birkenhead, 8; Salisbury, 6; Glouchester, 5; King's College, (theological associates), 2; Wells, 1; Warminster, 1; Church Missionary College, Islington, 1. There were 29 literates, of whom 9 were ordained in Truro diocese, and four each in Winchester, Exeter, and Norwich.

—Replying to a resolution passed at a meeting recently held in Brighton, in opposition to the system of confession being recognized in the established Church, the Bishop of Chichester writes:—"I am glad to observe that while condemning the practice of systematic and regular confession, the resolution admits the lawfulness and the benefit of such special confession as, under certain circumstances, our Church, in common, I believe, with all Protestant communities, promises and even recommends. It is the apbroach to the Roman practice of habitual and compulsory confession which I understand the meeting to censure, and, in my opinion, with good reasons"

—*Church Work* is the monthly organ of the Guild of S. Alban's, and as such full of guild work.

There is more than one doctrine as to Indulgences current in the Roman Church. The most popular one is that the power always exercised by the Christian body of remitting temporal penalties enacted by itself (such for instance, as releasing a penitent from a sentence of ten years' excommunication and fasting), extends beyond the grave, and applies to Divine punishment also, so that an indulgence of so many days, months, or years, secures the remission of such purgative chastisement in the next world as would be, so to speak, bought off by that number of days, &c., of strict penitential observance on earth. The doctrine is unknown, in any shape, to all the other historical Churches, and is a mere mediæval error and abuse.

Summaries.

FOREIGN.

Mr. Tooth has not yet resigned S. James', Hatcham, and it is uncertain whether, under the circumstances, he will do so. He seems to have conceded enough in refraining from prosecuting his persecutors for false imprisonment, and for the damage to his Church, as he is entitled to do.

—The Rev. Capel Molyneux and the Rev. James LeGeyt are among the late obituaries.

—The total of ordinations on S. Thomas' Day was 480. Hardly one passes without the admission of some Dissenting ministers.

—The new Bishop Suffragan of Nottingham, Dr. Trollope, consecrated on S. Thomas' Day, has become a Patron of the London Free and Open Church Association.

—*John Bull* says: "The Very Rev. Dr. Newman has been elected an Honorary Fellow of Trinity College, Oxford, of which Society he was a scholar previous to his election to a Fellowship at Oriel College."

—The Rev. Edward Caswall of the same oratory, at Edgbaston, has recently died.

—Mr. Alfred Birt, a layman, having written to the Bishop of Winchester, complaining that, at the reöpening of All Saints', Landport, the following notice was given to non-communicants: "Those who are not going to receive the Sacrament will have the goodness to retire," his Lordship replied as follows: "I do not think that there is any authority for turning worshippers out of church who may choose to remain when Holy Communion is administered; but I do think that people who do not intend to receive should have an opportunity to withdraw, for, judging by the history of its institution, and by primitive example, as well as by the teaching of the English Church, the Holy Communion was intended for recipients, not to be merely 'gazed upon' though the gazing be accompanied with prayer."

—There was a Mission at Birmingham in January, in which forty-five clergy and Churches were engaged.

—Dr. Vaughan of the Temple has weekday public readings in the Greek Testament, for "gentlemen only."

—Dr. Pusey, at last accounts, was seriously ill with bronchitis.

—By the death of Dr. Mozley another canonry is vacated at Christ Church, Oxford. There now remain in the chapter Dr. Pusey, who having been appointed Regius Professor of Hebrew in 1828, has completed his half century as canon; Dr. Heurtly, appointed Margaret Professor of Divinity in 1853; Professor Bright, appointed in 1868; and Professor E. King in 1873.

—The Januery *Church Quarterly* has a reply to the article of a late *London Quarterly* on Ordination.

—A committee, consisting of Mr. Freeman, Canon Liddon, Dr. Humphrey Sandwith, and the Hon. Auberon Herbert (brother to Lord Carnarvon), have issued an appeal for signature in favor of the free navigation of the Straits of the Dardanelles and the Bosphorus. A large number of adhesions, including Mr. Carlyle, Mr. Froude, Mr. Robert Browning, and Mr. John Morley, have been received by them.

—Some few of the State clergy have expressed sympathy with Turkey, but the Bishop of Oxford resents the charge as an "insult." He says:

> To charge the clergy of the Church of England with promoting a war on behalf of a tyranny which for more than four centuries has kept some of the fairest lands in Europe and Asia desolate is an insult which it is not easy to bear in silence. If it is the intention of the politicians who so affront us to make it increasingly difficult for Liberal clergymen to act with them they are likely enough to succeed.

What is it England admires in Turkey—her religion, or her politics, her manners or her morals? It is neither of these she cares for, but "Russian aggression" must be kept in check.

—The Bishop of Lichfield has opened a house in the Close at Lichfield for a domicile of young clergymen, who shall be ready to relieve incumbents in cases of illness or overwork, in any part of the diocese.

—Sir Wm. Harcourt points out that when the Berlin memorandum was rejected, it was thought a fine thing to have snubbed Europe. But England has only isolated herself. But the answer of Europe to this sort of language is obvious and natural; they say, "Very well, if you care only for yourselves we care nothing about you." "A Government which bawled about the streets that it consulted no interests but its own would find, as Her Majesty's Government had found, that they had no allies. A nation whose policy was to "paddle its own canoe," could not expect to be chosen to pull stroke in the eight-oar of Europe."

—Bishop Medley's noble sermon before the Provincial Synod of Canada, last September, has been printed in a *Second* Edition by the "Lovell Printing Co." of Montreal, where, we presume, it may be had.

—Bishop Thorold of Rochester, has recently been afflicted by the death of his wife.

- Dr. Mozley, Regius Professor of Divinity at Oxford, has died at the age of 65, in the very maturity of his splendid intellectual powers. His Bampton Lectures in 1865, his works on S. Augustine and Review of the Baptismal Controversy, his University Sermons, and "Ruling Ideas in Early Ages," are all books that should be in every clergyman's library. He died Jan. 4, at the vicarage of Old Shoreham.

—The subjects for the Lambeth Conference, which will begin July 2d, are the following:

1. The best mode of maintaining union among the various Churches of the Anglican Communion. 2. Voluntary boards of arbitration for Churches to which such an arrangement may be applicable. 3. The relations to each other of missionary Bishops and of missionaries, in various branches of the Anglican Communion, acting in the same country. 4. The position of Anglican chaplains and chaplaincies on the continent of Europe and elsewhere. 5. Modern forms of infidelity, and the best means of dealing with them. 6. The condition, progress, and needs of the various Churches of the Anglican Communion.

—The Bishop of Gloucester and Bristol is proceeding against against Rev. Mr. Ward of S. Raphael's private Chapel, Bristol, on the ostensible complaint of "three inhabitants" of the parish of S. Paul's, Bedminster, for practices which have been kept up for nineteen years, coming under the head of Ritualism.

—The Bishop of Winchester being asked whether he approved of the memorial against Confession that has been circulated all over England for signatures, without regard to age, sex, or religious connection, writes the following answer;

> *Farnham Castle, Dec.* 13, 1877.
>
> My dear Sir—I agree with you heartily in deprecating the introduction of a system of habitual confession into the practice of the Church, but I agree with you

also in thinking that whatever tends to increase the existing party bitterness is mischievons and dangerous. I believe that the worst enemies of the faith of Christ, and of Christ himself, are those who, by heedlessly provoking hostility, or by needlessly taking offence, or, most of all, by publicly stirring up religious discord, are driving one another into opposite extremes—so making the way plain for Romanism on the one hand, and infidelity on the other. You may be sure that Romanism and unbelief are the great gainers by all our unhappy divisions.

I am, &c., E. H. WINTON.

HOME.

Our business is so conducted that we know precisely how much cash we pay out for each subscriber we have, in printing, postage, paper, clerk hire, &c.; and the price of our publication to missionaries just covers this *money actually paid out*, leaving us nothing but a few copies on hand as "value received" for our labor. Now if a large number of those who are *not* missionaries neglect to send us anything at all for two or three years, and we have to strike their names off in sheer despair of their honesty, how are we to get back what we have paid out, to say nothing of our work? No clergyman (least of all, those with a decent income,) should order this publication and take it out of the Post Office month after month, and then decline to pay for it, on any consideration, whether he likes it or not. If he does not like it (so very few have said this to us, that we invite any hesitating souls to make very free with us), it is his plain duty to pay up and stop. We should like at least to have back what we have paid out foı these gentlemen on their own order, and in some cases have continued to do so for several years, without any direction from them when to quit it.

Our readers who pay their subscriptions regularly, and believe also that the laborer is worthy of his hire, will please excuse this elementary lesson in our common Christianity, which is as yet far from common enough.

—We are indebted to Father Grafton for a copy of the "Parish Almanac of the Church of the Advent, Boston," with a handsome photograph of the Altar and Rood Screen in its Christmas dressings, by no means tawdry or overdone, but chaste, dignified and beautiful. *O si sic omnes.* Why should any one object to glory and beauty in the Sanctuary?—unless we equally object to the beauty of holiness in the spiritual temple of lively stones. Besides the English Lectionary, this Almanac gives the History of the Parish as an illustration of the Free Church system, its doctrine and worship, hours of daily service and Communion, parish statistics of Guild, Sunday School, Sisterhood and Schools, with Extracts from the Fathers and Anglican Divines, and Minutes of House of Bishops and General Convention, illustrating Church principles, explanation of rules of the Prayer Book and ceremonial usages, and certain trenchant testimonies against the Church of Rome, together with a list of suitable books on the Church's doctrine and discipline.

—Mr. C. F. Roper s *Church Kalendar* for 1878 (11 Bible House, N. Y.), is an improvement on that of even last year giving both the English and American lesson tables, with notes each month on the Black Letter days as well as the Red Letter days, the sequence of colors concurrence of days, etc. The Editor makes a good appeal for the better observance of Ascension Day, which falls this year on May 30th. He has succeeded in bringing out, as he says, the *Catholic* side of the Prayer Book. It is just the thing to hang up in the Vestry room.

Price 35 cents.

—We are glad to see that *Our Dioceses* the organ of the two Episcopates in Michigan, disavows any wish to hinder Dr. Seymour's confirmation by the use of the word "stultification." It says:

> We simply meant to reflect on the convention of 1874 that rejected Dr. Seymour, as the place where the "stultifying" would rest, by a kind of reflex action, if Dr. Seymour is now confirmed, as we most sincerely pray he will be. Where our words have been interpreted as against him, we retract them, for we know too much of the Dean to say a word against him for Bishop of Springfield.

We have so little faith and interest in general conventions for doctrinal decisions, as they are at present constituted, that we would just as soon see them snubbed as not."

—The way in which our old friends of the *N. Y. Church Journal* (when they do condescend to notice us) select specimen passages from the ECLECTIC, tearing them away from their context, reminds us of an answer by a liquor dealer of this city to a "temperance reformer," (with shocking irreverence, indeed,) that our Lord made wine for a set of men who were already "*well drunk.*" It *is* barely possible that liquor dealers may have such an impression, but it is quite as correct an idea of what they are talking about as the people who boast they have not learned any thing in twenty-five years can really have of the theology of the present day When Calvinism is actually coming down with a crash all around us, and the secular press gives that as a reason why we must be given over to Universalism and the denial of all future retribution, is it not about time to bring out the things new and old of the Catholic historic Church? If superstition, in such days as these, is the *only* thing our Church press is afraid of, why not adopt the popular specific against superstition, to believe no *dogmas* of any kind?

The Letter of Bishop Potter to the *Evening Post*, vindicating Dr. Seymour from the violent attacks made upon him since his second election to the Episcopate, is that of a true Father in God, who studies the things that make for peace and edification, and who would check the letting out of the waters of strife. Dr. Seymour's election was unanimous, and the Church really cannot *afford* such an expensive sacrifice of dignity and truth as the clamors of mere personal spite and animosity demand in this matter. The public know too well that the slanders of a secret session have been more than met by an overwhelming accumulation of testimony that remains uncontradicted and unanswered to this day. It is nothing less than shameless to ask our Standing Committees, in the face of truth, to reenact that wicked farce of the secret session, *private letter* and all.

We can hardly imagine a motive for it, except it be the mere personal one of wishing to show some people that they have "crowed before they were out of the woods." But let them inflict punishment where it belongs. No man has been less identified with mere partyism, or party manœuvres, than Dr. Seymour.

—We have had the pleasure of perusing the proof sheets of Bishop Doane's Address to the Diocesan Convention of Albany, held at Troy Jan. 15–17. It is the most masterly estimate of the real value and results of the late General Convention, that we have read. Nothing could be more admirable than his full vindication of the Sacramental institution of Marriage, as to which most Protestant States have, by their laws of Divorce and the customs of society, placed themselves in a distinctly anti-Christian position. By the recent Canon our Church now *protests* against the Protestant defiance of Scripture in this regard.

What is said of the General Missionary Work too, is excellent. We hope the "General Board of Managers," however, will amount to something better than putting the whole work of the Church in commission. Diocesan Auxiliaries, we fear, will have a poor chance to compete with the Boards of Diocesan Missions. Everything will depend on individual Rectors.

As to the Tables of Lessons, the Bishop is inclined to agree with the weighty objections made by the Bishop of Connecticut. The Provincial System and the Canon for Shortened Services, could not have been more satisfactorily treated than in the observations which Bishop Doane has here made. The individual attempts made at Albany to tinker the Law of Church Incorporation, must soon compel united action among the Dioceses of this State. And as for shortened services, the Bishop draws the common sense line between Sacramental offices and the Minor offices of daily service. It is in the latter only that discretion can be allowed.

The Bishop treats the question of Sisterhoods at length, and justly points out that the religious orders of mediæval times were the cause of many religious *disorders*, for lack of amenability to Episcopal authority.

The question of lay coöperation will always be difficult as to details. We are already getting all sorts of orders, Guilds, Temperance Societies, etc., with their own special vows, and if we tolerate them at all, we suppose we shall have to let them work in their own way. Out in this direction we are thankful if not absolutely *compelled* to join the Nazarites or Rechabites, and like John the Baptist, "come neither eating nor drinking" And it may happen that an Episcopal authority that has written copiously *against* asceticism, in the abstract, will readily lend himself to this form of it. The Bishop takes the ground that no Sister or deaconess can own allegiance to any foreign or outside authority or the Bishop of another diocese than that in which she is at work, or any foreign Superior. If we understand correctly, however, nothing is more common in England than for a Bishop or Priest to send to some central Institution for a deaconess or Sister to do work in his jurisdiction, without requiring her to dissolve her connection with the House, or Home, to which she belongs. The Bishop's principle, however, is precisely the same as that upon which we ourselves insisted some years ago, in a Report to the Board of Missions on a proposed "order of Evangelists" under the auspices of some new Society, with its headquarters in Boston, we believe, which report was, by a little successful finesse, prevented from being read, and finally suppressed.

We regret very much that we cannot spread this address *in extenso* before our readers, as it reaches us the last week in the month, when our forms are nearly full.

The statistics of the address show gratifying increase in all particulars: confirmed 1,356; clergy total 117—died 1, dismissed 15, received 9, ordained deacons 5, priests 10; candidates for orders 18; lay readers 7; churches consecrated 3; missions organized 2. The new Child's Hospital near the Cathedral is in successful operation, and S. Agnes' School is in full tide of prosperity.

—We have received the able and interesting Report of Prof. J. P. White, President of the Buffalo Church Charity Foundation. This institution bids fair to rival the Brooklyn foundation of the same name. We are glad to see that Prof. White urges putting the work in charge of a Sisterhood, as to its internal management and details. We hope mere theoretical prejudices will not be allowed to stand in the way of this dictate of common sense. The Home has sheltered 87 persons during the last year, aged women and orphan children. The Churchmen of Buffalo owe it to themselves to place this charity out of debt

—The *American Journal of Insanity* for January contains the Address on "Mental Hygiene," delivered by Dr. Gray before the International Medical Congress at Philadelphia, in 1876.

—We have received the *Fourth* Edition of Dr. Ewer's Sermons on the "Failure of Protestantism," just published by D. Appleton & Co., N. Y. The book is eminently readable, and in the main unanswerable, for its remedy is by no means the corrupt Catholicism of Rome, which it treats as the real cause of all the evils in Protestantism, but the Catholicity of the first centuries. Any reader will get much information and food for thought from it, whether he can endorse it all or not.

—The Rev. C. F. Hoffman's "Sunday School Book of Common Prayer" is a wonderfully convenient little manual. It has full opening and closing Services, with a table of Lessons, and a table of suitable hymns from the Hymnal to be used through the various Seasons, all the Collects of the Prayer Book, and the Church Catechism, as "analyzed and proved by Scripture," the well known work of the late Bishop Doane of New Jersey.

—The Rivingtons of London, send us "A Short Greek Syntax" extracted from

Xenophon's Anabasis, with notes, by R. W. Taylor, M. A., head Master of Kelly College, Tavistock. It illustrates more points of Greek composition than any one would have imagined from the Anabasis.

—The *American Church Review* for January is a remarkably good number. Prof. Potter continues his translations on the Roman Law as affected by Christianity, Dr. Wilson writes on the Ministry of Reconciliation, Dr. Butler on Ethical Preaching, Mr. B. F. Hall of Auburn on the Trial of our Lord for Treason, and there are several other good articles, not the least, that of Dr. Boggs on a Layman's Office and Work.

—The Rev. J. G. Webster's Sermons in connection with the Temperance excitement, which some people seek to turn against the Church and religion itself, are models of prudence and sobriety, and full of good counsels to those seeking to emancipate themselves from the slavery of appetite.

—The *Young Churchman* of Milwaukee is one of the best papers for the young we know of. For ten copies and upwards, the price is 16½ cents a copy.

—We observe that the Rev. J. W. Bonham, the indefatigable Evangelist, has just been holding a twelve days mission at Washington, in the parish of the Rev. J. L. Townsend.

—We hear just as we are about going to press, that the venerable Dr. Chase, of the Diocese of Illinois, has departed this life. It will be a grievous loss to our Western brethren. We have the MSS. of his opening sermon for the new Diocese of Quincy, which is to be printed in the March number of the ECLECTIC.

—We call the special attention of all students of Church organization to the critique on Dr. Egar's proposed Canon of the Cathedral System, under our Correspondence.

—We are sorry to see such a letter as that of Bishop Gillespie in relation to Racine College. Is it not rather carrying coal to Newcastle to prove that the Bishops who have rallied round the College of the Northwest have not thereby adopted the personal opinions of Dr. DeKoven? Did Dr. Hopkins say anything of the kind? What it does prove, though, is that faithful men of his school are not to be hounded out of the Church, but recognized as loyal, valuable workers entitled to their opinions and place within the Church. That is all they ask. It seems like an excess of timidity and superfluous caution to make such an elaborate demonstration that the College is one thing and the Warden another clinched by the cheerful suggestion that Dr. DeKoven may die! We shall have the benefit of his own sole labors any way, no matter what becomes of him. "Precious balms" indeed, but enough to break anybody's head! We have always had great respect for Bishop Gillespie's conscientiousness, but in this case it seems rather ponderous.

—Some people seem to think we must believe ourselves every word that we publish. We are not the disciple of any one living Rabbi, but we shall not denounce as "worse than a counterfeiter or a thief," those who agree with Dr. Pusey, Canon Liddon, or Canon Carter. It is not these men that have *organs* in this country, and for that very reason Dr. DeKoven, or any other theologian of his calibre, shall say what they please as gentlemen and Churchmen in our pages even though the Low Church press nicknames us "their organ."

—The *Western Church* has published, in a supplement, a full and scathing account of the whole origin and history of the Cummins schism—the first that has been given to the Church. It would not indeed be strange if the movement had been at least egged on by secret Roman Catholic influence. But we do hope that any idea of conciliating by concessions this most useless and wicked schism will not enter into the policy of our ecclesiastical authorities. If the facts are as given in this publication, the whole Church ought to know them, and it owes a debt of gratitude to the *Western Church* for its boldness, energy and enterprise in such a publication of them.

THE CHURCH ECLECTIC.

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BISHOP DOANE ON THE GENERAL CONVENTION.

FROM HIS CONVENTION ADDRESS AT TROY, JAN. 1878.

On the 3d of October I was in my place at the opening service of the General Convention of the Church, held in Trinity Church, Boston. It was a noble gathering of Bishops, Clergy and lay people, and I felt never so much before the power and importance of the Convention preacher, in giving direction to the deliberations and decisions of the Body. The sermon of the Bishop of Connecticut was a manly and masterly appeal, to assume and undertake the Lord's work in the Lord's way; dealing not with masses, but with men, and dwelling, rather on their duties than on their rights; asserting most distinctly the positive "body of the Faith," and entreating those who hold it as God's gift to make it live by the "Spirit of good works."

Of the General Convention, two views ought to be taken; the outside general impression of tone and temper, than which nothing could be more admirable, and the inside specific expression of its results. Now, of this outside impression, much has been said (not too much) by lookers-on, and actors in the Convention, by Churchmen and Church papers, and by men and papers that have nothing to do with the Church. And everybody has acknowledged the unanimity, the good temper, the courtesy of the Convention, the breaking up of old lines of difference, the opposition of men to each other, who used to be united, and the union of men with each other, who used to be opposed.

The test of the reality of this will come, when some practical question arises, which involves some issue that seems buried now. I greatly hope, that when the occasion arises to try it, this vaunted broadmindedness and mutual confidence may not prove to have been only safe and unmeaning words.

The rationale of all this will, I suppose, be differently given. It is due, in my judgment, to two things: first, the three years rest from any exciting questions, doctrinal or personal; and second, the lifting up of the whole Church to a higher position. The disputed doctrines of twenty years ago are the acknowledged truths of to-day. The tolerators of my father's time are the teachers now of the truths they tolerated. And men of my father's school, once tolerated, are tolerant themselves; in the majority now. The differences to-day are not about Regeneration, the Real Presence, the Apostolical Succession; are not about Catholic truths. They are differences in, and of, *opinion about* those truths. In the essentials there is agreement and accord. The solitary speech in this year's Convention, about the language of the baptismal office, looked like an antique and sounded like an echo. This is no result of party triumph. It is simply the result of the lifting up and rising up of the whole Church together to a higher holding of the Faith. God forbid that I should seem ungrateful for this token of His presence, Who "maketh men to be of one mind in an house;" or say an ungracious word to mar the sweet clearness of the silver trumpet that calls us, as men of one mind, to go forth and do battle for the truth and right. But I believe that such seasons of unanimity have their dangers as well as times of controversy and strife. The period of no differences is apt to become the period of indifferentism. Men hold truths more dear and see them more clearly, when they are inscribed on banners that sway backward and forward in the contending lines of battles than when they are folded in and furled in the quiet hours of peace. Against this tendency we have need to be on our guard. It will be a hollow truce, a patched-up peace, a coward's compromise, if we purchase this one mindedness among believers, by concealment or depravation of the truth. And I say to all alike, who, by position or disposition, hold some one side or some the other side, more strongly of the Faith, which is *one*, that they must still contend for, maintain, proclaim what God gives them to proclaim, insisting upon the oneness of the deposit, allowing for the varying manner of holding it and not pretending to think alike about everything; but only to respect each other's honest differences. Unanimity, and even unity, are best secured by the recognition of these things. Differences are not dissensions. Disagreements are not quarrels; and tokens and signs of life, even if they disturb the easy-going stolidity of what is called the old-fashioned Churchman, are better than the indolence and inaction which pass sometimes for peace. Noise and violence are, at least, more alive than silence and sleep. So much for the outside impression of the Convention.

It is, of course, to be recognized, at the outset, that in approaching the question of its results, we must be influenced, more or less, each one, by the prominence and importance which the various subjects under consideration assumed *to us*. And yet over and above the smooth, even level of the calm and quiet surface of this session, hardly ruffled by any excited debate, there are some waves that lift themselves in plain sight of us all. And I think it is true that not to me only, but to everybody, the leading subjects of interest were the legislation passed and proposed on Marriage, the Canon on the Missionary Society, the permission for alternate Lessons from Holy Scripture, and the proposed action on Provinces, on Sisterhoods and on Shortened Services.

CANON ON MARRIAGE.

I say the legislation passed and proposed on Marriage. The legislation passed deals with the question of Marriage after Divorce. Of what vast importance any Canon upon this subject of Marriage is, no words of mine are needed to say. For not Christianity, not civilization, not society, but *humanity* rests upon the sanctity of marriage. Without it and apart from it we are not men, but brutes, and brutes of lower degree, for the higher order of animals recognize a purity of pairing. The story of the creation implies that marriage was the first act of God after man's creation was complete. I wish men read and realized more the divine sequence in that great oratorio. No sooner is man made than the honour of work is given him. He is *taken and put* by God into the garden to dress and keep it. The next step is the opportunity given to him to exercise high prerogative of *will, of choice.* "Of every tree, but one, thou mayst eat; and of that thou *canst*, but at thy peril." The next step is the development of the power of *speech* given and drawn out by God, for God brings every created thing to Adam to see what he would call them. And then when man knows and is free to use his three highest honors, his three chief powers, his three distinguished and distinguishing faculties of labour, and choice, and speech; God makes out of him—this is not marriage, it is creation, and then brings unto him—that is marriage—a woman, Isha. And therefore, not because she was taken out of, but because she was brought unto man, he being Ish, she is Isha. She takes his name and becomes indissolubly part of himself. And all that death does is to loose one from the *law*, not from the *life* of the other. This is the divine institution of Marriage. I am not talking about the civil ceremony, the private contract, the State recognition. I am talking about the *μυστηριον*, the mystery. And mediævalism did no better service to mankind than in accounting marriage what it is, in one sense, a sacrament. As mediævalism did and does to-day, in the mouths of its imitators, no greater outrage to truth and purity, to God and men, to true manhood and true womanhood, than by daring to contrast, in the three conventual vows, marriage not with celibacy, with which it is contrasted, but with chastity, of which marriage is at once the synonym and seal.

Now, if all this be true, the Church of God cannot be too careful, too explicit, about everything relating to marriage, particularly while the world as in our day and generation is so loose and lax. And yet we have been timid, faint-hearted, time-serving to the last degree; till the corruption of American morals has well nigh unseasoned our salt, and the "three measures of the meal," that is, "the world, the flesh and the devil," have well nigh deadened the yeast of our witness to the truth. The day of bolder and better things begins.

The Canon of Marriage and Divorce opens with a sweeping declaration that the Word of God, and not the will of man, is the test of legality in marriage. This covers far more ground than the detail of this single Canon expresses; as I propose to show. Ten thousand civil legislatures, ten thousand magisterial certificates, ten thousand ministerial travesties of matrimony so-called cannot make law that which the Word of God forbids. No man, no woman is married, who are "joined together otherwise than as God's word doth allow." It is concubinage. It is fornication. It is adultery. It is bigamy or polygamy. *It is not marriage.* And nothing, no special legislation of Parliament, or Congress, or Legislature, or Court can make it so. The sin committed in ignorance may be condoned. The sinner in ignorance may be pardoned. But the sin of the prevalent ignorance on this subject rests, I believe, in part upon the tongue-tied timidity of the Church in this land. I know we fail to realize the power of this Church on the community outside of her, in matters of morals or of truth. But, thank God, now the string is cut and with certain hesitances and stammering we "begin to speak plain."

No divorced person but the innocent party, in a divorce suit for the cause of adultery, can be married again. And the penalty is not the favorite form of discipline, which fills our Canon law with devices and conveniences for the trial of Bishops, Priests and Deacons; the penalty is the excommunication of the sinner; the refusal of the Sacraments to any person who shall so violate God's law. I beg to call the attention of my people to this with the most solemn, emphatic endorsement of its searching importance. We wield no temporal power because the keys of the Kingdom of God are of far greater force. The penalty is tremendous because the sin is fearful. And no Priest of this Church has the right to keep the people committed to his charge in ignorance either of the fact or of the force of this re-enactment of God's law. It will be found when the Journal of the House of Bishops is published that the final concurrence of the two Houses, as it now stands, was brought about by three avowed and explicit understandings. First the language, "the word of God and the discipline of this Church," means Holy Scripture of course, *and* this Canon, *and* the rubric in the marriage service, *and* any other law on this subject now binding or hereafter to be enacted. Secondly, the provision, "No Minister shall in any case refuse the Sacraments to a penitent person in imminent danger of death" (the House of Deputies was good enough to translate our Latin for the benefit of the unlearned) means that in case of a person dying penitent of this sin the Priest may act on his own responsibility. But in the case of a person not "in extremis" he may admit him to the Sacraments *if* the "godly judgment of the Bishop" shall have been asked and had in favor. Thirdly, this Canon for the first time recognizes the right of the Bishop, as Judex ordinarius, to decide upon ecclesiastical questions, to appoint his Court, to employ his Commisaary, to take testimony, to settle facts and to deliver his judgment as to what constitutes the true penitence upon which any sinner may be received or restored to the Communion of the Church. I say, the Bishop's right; I should say rather his duty. And the recognition of such duty means two things: that the independent manhood of the Bishop's office ought to come in between a Priest, who is dependent very often on some rich and wilful sinner and assume the responsibility of prohibition and penalty. And it means, what must follow, the establishing of some court of appeal behind, beyond, outside of, and apart from the Bishop's court or the Diocese; some *Provincial Appellate Tribunal* to revise and reverse the decisions of the Bishop in this and other matters where he may be wrong. And I should feel myself a weak and foolish Bishop if I did not desire and demand such an appeal that I may be safer and stronger in the discharge of my own responsibility by the consciousness that, if I am wrong, there is somebody and something that can set me right.

I have made the introduction to this part of my address broad to cover something else than merely this Canon of the marriage of divorced people. In the first place, gross as the lawlessness upon this matter is, it is not half the wrong-doing of our country and our century. And the Church's silence that has kept people in ignorance is responsible for it. It is wellnigh impossible that men should know what is God's law upon this grave and fundamental question, if "the Priest's lips *keep*" *to themselves* the "knowledge" of God's law. And I think we have failed sorely in our duty to this generation in that we have never anywhere enacted and published a table of prohibited degrees. Just how to reach it now is compassed with certain difficulties, because a generation has grown up in the face of our silence and under the influence of low and lawless views on marriage, whom it would be difficult if not unjust to bring under the application of a Canon enacted now. But I believe this might be averted by a solemn publication of the law of God for the warning and instruction of the people; its enforcement with penalties to come later. And I am sure that even harshness to the few is far kinder than the timidity which suffers the many to rush ignorantly into sin. That we do not warn people of their sin does not take away its sinfulness. It only makes us partakers in other's crimes.

It is well known that in 1808 the House of Bishops, being asked by the House of Deputies, declared their judgment that the Canon of the English Church on Marriage was "obligatory on this Church and to remain so." It *will* be known when the Journal of this last General Convention is published that the subject was referred to in the House of Deputies, discussed in the House of Bishops, and decided by the Bishops in the same way by a vote which was afterward reconsidered. The whole matter is now in the hands of a joint committee of both Houses. And we owe it, I think, to the grave importance of the question, in all its bearings, to examine it with unprejudiced care. I shall take early occasion, in a more thorough way than I could do it here, to state the argument and the authority upon which, I believe, that the persons described in the English Table of Affinity "are related," and so "forbidden in Scripture and our laws to marry together." If it provoke controversy it will, at least, provoke inquiry, and so promote the truth, whose "pool," when it is troubled by the ripple of earnest and even contentious examination, is really "troubled by an angel," for the healing of those who are in error.

CANON ON MISSIONS.

Beyond a peradventure, the matter of next consequence, in some ways the matter of first consequence, was the passage of what is known as the Missionary Canon. I call the attention of the Diocese to its three leading points. In the first place it is going back to the old principle, of which my dear Father, with Dr. Bedell and Dr. Milnor were the prophets in 1835; not only making the whole Church the Missionary Society, but making the General Convention, the largest representative of the Church, the Board of Missions. No man, it seems to me, can doubt from this time forth that the Church nails at her mast-head the Missionary colors. Her orders, no longer sealed, are, "Go forth, *and work everywhere:* and the whole ship's crew, everybody on board, all baptized people, are *ὑπηρεται*, the under-rowers, to toil "in rowing," if need be, till the other shore is won.

The next principle is the unification of the work, which is all *one.* Only for convenience sake of administration, that men may give their minds to the different kinds of detail they require, to the philosophy of work abroad, and work at home, the Committees of the Board deal, one with Foreign, and one with Domestic Missions. Other divisions are subdivisions now, not independent Boards. Yielding to the pressure and power of this thought the American Church Missionary Society, which is absorbed in the older Society, (I wish we had absorbed their name,) has not only made its organization auxiliary, but has gone further than it began, and given over its specific and most important work in Mexico to the Foreign Committee of the Board.

And, lastly, the attempt to combine business and sentiment, which made the Board of Missions generally unsuccessful in exciting interest and uncertain in its transaction of business, has given way to something which remains still to be proved. The danger of failure, in the working of this new plan lies just here. The Board of Managers of the Missionary Society is simply for the transaction of business. But there is something more than business in Missions. There are, or there ought to be, faith, courage, enthusiasm, sympathy, feeling, the venturesomeness of strong conviction; and if the Church settles down to the idea that there are to be no large representative meetings, except triennially, to keep alive the coals upon the sacrificial altar, upon the Church's home hearth, of Missionary zeal; or settles down to the idea that it has found a proxy, a substitute, for any active interest; or settles down to the idea that, for the work thus made one by the union of its departments, one offertory a year is enough, then the plan will fail. There must still be frequent offerings and fervent appeals. Men's money must still be allowed to flow out of the deep well of their personal interests and into the channels which their personal feelings dig out, to Indian, Freedman, Chinaman, African, Mexican; to Minnesota, to Maine, to Greece, to Hayti, wheresoever it will. There must be still great meetings gathered from time to time in various places and stirred by song and speech, and there should be formed, in every Diocese, Auxiliary Missionary Associations, in which Clergy and laymen shall vie in distributing information and quickening interest in Parishes and Sunday Schools. With these protections, I believe, the working power of the Church will be enlarged in amount, and applied with greater accuracy and system to the progress of the work. I am glad to report to you that steps have been already taken for the formation (to be completed, I hope, while we are in session here) of the Albany Auxiliary Association to the Central Board of Managers.

TABLE OF LESSONS.

The action of the General Convention upon the new Table of Lessons was permissory and not compulsory. I do not know enough of the subject to speak with either emphasis or definiteness upon the relative advantages of the old and new, of the English or American Tables. I was disposed to the permission, because of its harmlessness and of the seeming demand for it; and, certainly, so far as the Lenten Table is concerned, the rationale of its selection, as given in the report of the Committee, is suggestive of much thought and taste. But I am not a little staggered by two things. So far as our own table is concerned the very weighty and well-argued remonstrance of the Bishop of Connecticut disinclines me to "meddle with them that are given to *such* changes" as substitute the new for the old Good Friday Lessons, and the new English Table comes with a sort of caveat upon it, from the facts that already in the Church of England men like Wordsworth and Goulbourn and Burgon are questioning its wisdom, and that, in the same moment of our permission to use, the English Church is craving permission to revise it. Still it may be tried, but I shall be greatly obliged to the Clergy of the Diocese, who introduce it. if they will watch its use and make such notes, especially where the Daily Calendar is in use as will indicate whether or not the "old is better."

PROVINCES.

The next prominent action of the General Convention related, in two ways, one direct and one indirect, to the very important matter of a change in our Provincial system. The indirect reference to this was the division of Illinois into three and of Virginia into two Dioceses. This sort of thing cannot go much further without compelling, upon various grounds, the division of our one great Province into several Provinces. We have frivolously frittered away our opportunity in this State, chiefly because the Canon of the General Convention, which permitted our federation, prohibited our doing much that was worth federating to do. The West will, I believe, be wiser and the Church will learn wisdom, and the Provincial System will come, not in the violent, cut-and-dried plan of geographically laying out maps of division; but as the reunion of divided Dioceses in a single State makes virtually the Province, which will be recognized afterwards.

I have dwelt at some length, elsewhere, upon an occurrence in connection with a proposed amendment to the act of incorporation of all our Churches in this State, which I hope will make some people in New York realize that Provincial organization has in it something of practical importance, and is not merely a servile imitation of other countries and other times. I venture to say that had a Provincial Synod of the Dioceses of this State been called at once to petition the Legislature against it no man would have dared attempt to pass it by a subterfuge, even if it had ever received the courtesy of a first reference.

The direct legislation on Provinces, which found no time for discussion in the House of Deputies, and which discussion could not carry in our House, is again postponed. But it must come and it will.

SHORTENED SERVICES.

Of two Canons which fail to pass I was not a little sorry about one, and glad on the whole about the other.

An hour's earlier introduction into the House of Deputies of the Bishop's Canon of Shortened Services, or a day's longer session, or a little more conference, would, I think, have passed it. And I am sorry that it did not pass for three reasons: First, I wish we could have asserted the principle, which seems to be clear and good, that the twenty-second Canon is our law of uniformity. If it be not we have no law enforcing or regulating the use of the Book of Common Prayer. And the use of a book may vary while the book remains invariable. A joint resolution altered the *use* of the Prayer Book three years ago. And it is as important, I think, to make this easy as it is to make a change in the substance of the book itself hard.

I am sorry, too, because I believe the demand for shortened services is not real enough to be very lasting, so that it would be foolish to change the services in so formal and permanent a way as by a rubric, and yet it is real enough to deserve attention. The very permission to use the Morning and Evening Prayer, in shortened form, would so increase the realization of its beauty that it would lead to the more general saying of a daily public service, and so inevitably to the more frequent use of the full offices in the Book of Common Prayer. It is idle folly, in our day, when not one Church in one hundred, throughout the land, is opened, except on Sundays, with, perhaps, here and there, a Litany Service besides, to insist upon the full use of the Daily Services, in the few places where they are said at all. If the Order for Daily Morning and Daily Evening Prayer were generally observed the demand for liberty to make the Service shorter would seem more real. And, I believe, when that permission rehabilitates the Church in her beautiful garments of frequent praise, when the abomination of laziness and worldliness that has taken away the Daily Sacrifice is removed, we shall find few cases where shortness is demanded, and more readiness to grant it where it is. But the request for it seemed to me to have greater force, from what I learn to have been the general confession of liberty taken, in this matter. Many people opposed it, because "they had the power already to shorten the service as they would." If this lawlessness is as widespread as it seems, and if the executive power of the Church is unable and afraid to restrain it, then it means that we had better make lawful that which, in itself, is not wrong. It is far better to say to all the Clergy: "You may omit certain portions" than to have a great many Clergy say, "I do omit what I please and I mean to, right or wrong."

For one other reason I was sorry not to have it passed. It indicated the fact that the Church knows the difference between the minor Offices and those which embody great and invariable truths of the Catholic Faith. There was a marvellous confusion in the minds of some reported debaters upon this subjet, on this very point. Some people feared that the General Convention *would*, *by Canon*, alter the Nicene Creed. Other people, who clamored three years ago for a change in the Baptismal Office, looked upon the "Dearly Beloved Brethren" as not the "jot and tittle" but the "Alpha and Omega" of unchangeable truth. We want a little liturgical clearness and a little common sense about this matter. Only an Œcumenical Council can touch a symbol of the Faith. And it is perilous, to say the least of it, for even a National Council, acting in its largest and most formal way, to alter its Sacramental Offices, without communication and conference, if not concurrence, with the Churches, with which it is in Communion. Individuals may be stupid about this, but the good sense of the Church can be trusted. The Ordinal, the Sacramental Offices, and the Catechism will not be altered by this Church *ever* in their doctrinal acts and words, or *easily* in any rubric or sentence of them. This is the sheet anchor of the Church's safety by which alone, however tossed about, she is safe from shipwreck by "the winds of doctrine." But the minor Offices that lead up to these and hold us to them are pliable, as ropes are always, and by their lengthening and shortening, as occasion may demand, the anchorage is all the stronger, and the ship the less likely to be even tossed. We can alter, vary, adopt, change and alter back again the Morning and Evening Prayer, the Litany, the Hymnal. Even a Clergyman, certainly with his Bishop's approval, may, under sufficient warrant, modify their use. But no man has any right, and the Church has too much wisdom, to change even the order of even the modern parts of our Sacramental Offices. The construction, for instance, of the Communion Office has a meaning which we are bound to recognize and make real. The recitation of the Decalogue, the recital of the Nicene Creed, indicate that only by obedience and faith can any man safely approach the altar, and you might as well omit the confession, which expresses the other requisite of penitence, as omit these. While the incorporation into every celebration of the Collect, Epistle and Gospel throws about the powerful pleading of the Eucharistic Sacrifice, or about its worthiest offering of thanksgiving, the event of our Lord's Life, the record of His special act of Mercy, the revelation of His particular teaching or the example of His faithful Saint, by which we plead or for which we give thanks. So while I should be ready to co-operate with you in the exercise of any lawful liberty now, and in the demand for a more recognized liberty hereafter in shortening the minor Offices of our ordinary worship; I must insist, with most urgent emphasis, upon the full use of the Sacramental Offices of our Liturgy.

SISTERHOODS.

The one other incomplete act of legislation was the proposed Canon on Sisterhoods, which, in its detail, I disliked, and for whose final loss, greatly as I deplored the spirit of its losing, I did not greatly grieve. My own interest, in the growth and government of Sisterhoods, is very deep and real, and is the result of no little thought, and study, and experience. But the proposed Canon, in my judgment, was unwise; and, I believe, it would have been either troublesome or ineffectual, probably both.

The compulsory uniformity of forms of admission to Sisterhoods throughout the Church, the dealing with Sisters and Deaconesses as though they are the same; the avowed and asserted intention tocontrol even books of private devotion, important as I think it is, that they should be regulated; and the arbitrary power to suspend from office, without trial, a Sister suspected or accused, were the provisions of a severe discipline, which would have overreached itself and which would either have prevented women from offering themselves to this work or encouraged (what it was intended to prevent) their organization, utterly independent of the Bishops, not asking and not wishing their indorsement or approval, of voluntary associations of women for good works.

I believe, on these grounds, that the Canon would have been unfortunately passed. I do not know that any detailed legislation can yet or can ever be wisely secured on this subject. I doubt if it has ever been in the history of the Church. But no man can look into the history of religious Orders without feeling that they have caused more religious disorders than anything else in the Church, and the secret of the trouble has always been one and the same—a disregard of Diocesan Episcopal authority; it used to be, in old times, under pretence of obedience to the Bishop of Rome. Two patent illustrations of the remainder of this evil exist to-day in England. The Cathedrals of England of the monastic foundation, whose architecture provides for a Bishop's chair as the symbol of his office, but whose statutes virtually empty it, if not of his presence, at least of his power; and the authority, derived by lineal descent from the mitred Abbots of Westminster, which makes its Dean independent of any Episcopal control; these, and abuses and corruptions which have made the history of the monasteries and convents of Europe a stench to civilization and a curse to Christianity, are the outcomes of the spirit, which exists to-day, of removing religious orders from the control of the Bishop of the Diocese in which they are at work. The Pope was a distant figure-head in the old days, whose remote authority was the convenient excuse for disregarding the rule of the nearer Bishop. Now there is not even the figure-head. But the demand is the same, and it is unchurchly and dangerous and wrong. No Bishop wants to add to his responsibility of ruling. But every Bishop wants to discharge it, and not to be held responsible for things removed from his control, and a Bishop is the divinely appointed ruler, with a gift, as well as authority and responsibility. Calling him a tyrant or an inquisitor does not alter this fact, and it amazes me (I thank God I speak of no personal experience in this matter) that the very people who hold the highest views of the Apostolic lineage of Bishops, and of the Scriptural and Catholic authority of those religious organizations for which an Apostle once told a Bishop to make rules and how to make them, should be the people, in our day, to resist the power and the ordinance of God. There is no more beneficent member of God's universe than the Sun, when Apollo drives its chariot, as the old fable had it. But when Phæthon supersedes him there is nothing more mischievous. And the beautiful and blessed ministries of women, devoting their lives to self-denial and well-ordered consecration, to adorn *not* themselves only, but the Church and the world, with good works, are as full of mischief and misery, when uncontrolled, (history being the witness) as they are of mercy and benediction, when rightly ruled. And the Bishop is and ought to be the ruler. The unlimited authority of the Superior of a Sisterhood, of the governing body of women, or of the Director, so-called, chosen, possibly, by the Sisters, because he will direct them as they desire to be directed, these, all, are only forms of self-will. And I say it with the highest appreciation of women and oft he work of Sisters, they are forms of that worst sort of self-will, which takes the erratic caprices of sentimentalism for its guide, instead of the sober and practical principles of common sense and the calm judgment of men outside the atmosphere of secluded and separated lives. It may be unpopular to say it, but it is true, that, in the first place, women are not meant to bear rule and men are, and in the next place the ruler is the Bishop and the Bishop in his Diocese, is the ruler of the general Church work in it. The safety, I think, lies here; at least, until we feel our way towards a wise and more general agreement on broad principles. The House of Bishops does not need to rule each individual Bishop about these things. We cannot introduce the arbitrary trial of a Sister till we are ready to encumber our Code of Canons with an elaborate system for trying them. We are safer without details in the formative period of a great movement. But the principle ought to be laid down, and acquiesced in, and honestly acted upon, that the Bishop is the Head, with power, of all general religious associations in his Diocese. And that no Sister or Deaconess can do, what was the worst phase of mediæval religious orders, own allegiance to a foreign, outside authority, to the Bishop of another Diocese than that in which she is at work, or to any foreign Superior by whatever name.

Of course, it is easier to carry this out where the Bishop is able to order and organize his Diocesan Sisterhood under his own overseeing and rule, and, of course, I have no desire to dictate to other Bishops what they shall do. I am only stating my own convictions of the real root of evil, which underlies so much positive good. And I am ready to acknowledge that it will make difficult, if not impossible, in some Dioceses, work of this sort. But, great as that loss would be, it is not so great as the introduction of disorder, and disobedience to the best established principles of Church government and law.

I cannot close this statement of my impression of the results of the General Convention, without a grateful record of what is beside and beneath them all the strengthening ties of love and sympathy among the Bishops, that made us homesick when we parted, and marked our House as a House of "men of one mind."

From the Church Quarterly Review.

THE COLONIAL CHURCH.

[*Concluded from February Number.*]

With the foundation of the sees of Sierra Leone and Victoria (Hongkong) in 1851, the *Colonial* Episcopate may be said to have been completed. It was largely deficient in numbers, but at last it had overtaken the Colonial Empire, the whole of which was, nominally at least, taken from the still more nominal charge of the Bishop of London, and attached to some diocese nearer to it than England. It needed but the setting up of the episcopate thus in outline to show how essential it was to divide and to subdivide unmanageable sees. In 1849 Rupert's Land, itself nearly as large as Europe, had become a separate see, extending from E. to W. some 3,500 miles. In the following year Bishop Fulford became first Bishop of Montreal, and during an episcopate of less than twenty years founded and developed a system of ecclesiastical polity which is a model to all dioceses and provinces. In 1853, Grahamstown and Natal were taken out of Capetown, and the bungling of the legal advisers of the Crown at the epoch sowed the seed of many subsequent law-suits. In 1854 Mauritius was taken from Colombo and constituted a separate diocese; here the bishop has been largely dependent on public funds for his income—funds which were given grudgingly and of which the withdrawal was perpetually threatened. The Anglican Church in this island has been little more than a somewhat feeble section, in the presence of prevailing Romanism and heathenism, ; she has never adequately asserted her spiritual rights, but has clung to the fiction of letters patent and political supremacy, and when, with the death of the last bishop, all State aid and recognition vanished, she was found to be without any organization or cohesion ; there was no body to elect a bishop and, but for special and probably unprecedented arrangements that were made in England, the Anglican Church in Mauritius would have been effaced at once. In 1855 Bishop M'Dougall was consecrated at Calcutta Bishop of Labuan, it having been found impossible to allow the Archbishop of Canterbury to send a bishop to Borneo, even at the request of the Rajah, without assigning a title and a diocese, happily provided by a tiny adjacent island which was British territory,—a piece of pedantry at which we are at last beginning to be able to laugh.

All subsequently formed dioceses have been either subdivisions of older ones or missionary dioceses thrust out from old centres. In 1856 the see of Christchurch, New Zealand, was formed, and two years later Bishop Selwyn found himself the Primate of a province with four suffragans, Wellington, Nelson, and Waiapu having been made separate dioceses. In 1857 Adelaide, then ten years old, cut off Western Australia, and the see of Perth was founded. In the same year the old diocese of Toronto took a very important step. In founding the diocese of Huron, it established the precedent of electing its own bishop by the free suffrages of the clergy and laity. Hitherto the nomination had come from the Crown, but even now it was necessary that the nominated bishop should come to England and be consecrated by the Archbishop of Canterbury under letters patent; but the precedent of free election was established which was a great advance. In 1859 the diocese of Brisbane was formed out of Newcastle, St. Helena was taken from Capetown, and, almost simultaneously with the foundation of the colony, which had hitherto been leased to the Hudson's Bay Company, the diocese of Columbia was formed.

The year 1861 was an important one. It was then that the Anglican Church in three widely severed portions of the globe asserted her inherent spiritual right to send her missions under episcopal rule into the regions beyond, and thus vindicated her position as a branch of the Catholic Church in a manner unknown to our forefathers. Not without much opposition was the victory gained. For years the question of "missionary bishops" had been discussed, and by those who could not see beyond the limits of the "United Church of England and Ireland" the idea was scouted. To the perseverance of Bishop Gray and Bishop Wilberforce we owe it that the knot was at last severed. The former bishop had determined to occupy the country opened by Livingstone's discoveries, and had equally determined that a bishop should head the mission. He consulted his brethren in England, who doubted whether they had legal power to send bishops beyond the Queen's dominions ; he likewise consulted the Lord Chancellor, who took eight months to consider his reply, having meanwhile communicated with the Governor at the Cape as to the political effects on the colony of a bishop being sent to Zambesi ! Finally the great bishop was informed by the Colonial Secretary that he would infringe no prerogative of Church or State if he consecrated a bishop for Central Africa in the Cathedral of Capetown.

But Convocation was not so easily won to the same view, and for a whole year the Canterbury Convocation had the question before them.

The Lower House indeed presented a report recommending that missionary bishops should be sent—

> I. Where a large staff of missionaries is necessary, or
>
> II. Where a large and imposing organization of heathenism has to be confronted, especially in regions lying remote from any diocese of our Church.

But in the Upper House there was more division of opinion. The Bishop of London (Tait) opposed the scheme as introducing "a very serious change in what has hitherto been the universal practice of the Church of England—viz. that the Queen shall, in virtue of her supremacy, nominate all bishops of the Church of England, either in the colonies or at home.'—However, after a year's deliberation, the Upper House practically agreed with the Lower, and expressed a "hope that the Bishop of Capetown with his comprovincials may be able to see fit to admit the head of the mission into the episcopal order before he be sent forth to the heathen." This was agreed to on June 8, 1860, and on the first day of 1861 Bishop Mackenzie was consecrated, and his brief but glorious episcopate was the best answer to those who doubted the wisdom of sending missionary bishops to the heathen. In the following month the Rev. J. C. Patteson was consecrated in New Zealand missionary bishop for Melanesia, and before the year ended the Mother Church sent forth a missionary bishop to the Hawaiian islands.

It was a memorable year in which from Canterbury, from Capetown, and from Auckland, three missions were sent forth to carry the organisation of the Church in its integrity to heathen lands; but the movement did not end here. The Metropolitan of Capetown, having sent one missionary bishop to the Zambesi, determined now to send another to the Orange Free State, and again consulted the English Convocations. The eminent lawyers to whom Archbishop Sumner had applied for a solution of the suggested legal difficulty agreed in admitting that none existed; but they added that bishops thus consecrated "must not assume the status, style, or dignity of bishops while within Her Majesty's dominions," and yet again they added *more suo* the perfectly gratuitous expression of their individual opinion that "novel proceedings of this nature, which have no precedent in our constitutional usage, are much to be deprecated and discouraged" So thought, A.D. 1861, "J. D. Harding. R. Bethell, W. Atherton." No doubt all repentance and amendment of life have to incur the inconveniences of innovation; but never was there so quaintly solemn a lamentation over departing stagnation as that of these distinguished lawyers! Their *obiter dicta*, however, found at least one sympathiser in the Upper House of the Convocation at Canterbury. As we read the chronicles of the Southern Convocation we are amazed at the ill-disguised aversion of some of the bishops from the proposed extension of the Church. The Bishop of Gloucester (Thomson), with that suspicion of Bishop Gray's motives which he never tried to conceal, intimated that that great prelate, having in the consecration of Bishop Mackenzie done something wrong, wished to shelter himself under the name of Convocation by seeking advice concerning the consecration of a bishop for the Orange Free State. The Bishop of Oxford observed that "when they were taking into consideration so important a matter, to treat it with contumely or to try to induce others to do so, was not the conduct which a brother, who had joined in prayer to God for His guidance to them in their deliberations, should pursue," and the Bishop of Gloucester's resolutions and amendments were negatived without discussion, one after another, and, as everybody knows, the diocese of Bloemfontein now exists, a conspicuous instance of devotion, of zeal, and of wise organisation.

The problem of a Missionary Episcopate solved, the Canadian Church took another and important step towards independence. A further subdivision of the old diocese of Toronto was required, and in 1862 the see of Ontario was founded. Here, as in the case of Huron, the bishop was elected by the Church, and, letters patent having meanwhile been discredited, Bishop Lewis was consecrated, under royal mandate, in Canada, the first instance of a bishop being consecrated in British North America. In the same year the see of Nassau, whose faithful bishop (Venables) has lately been removed hence, was founded, the income being provided by public funds, now no longer available; so that the only endowment, when Bishop Venables died was 68*l.* per annum.

The following year saw the sees of Bloemfontein in Africa, and of Goulburn in New South Wales, established. In 1865 the Rev. S. Crowther was consecrated bishop for the Niger country. In 1866 the see of Dunedin was inaugurated with an unhappy blunder on the part of some one, which has given rise to much misunderstanding on each side of the globe. The diocese of Newcastle was still further reduced in 1867 by the foundation of the see of Grafton and Armidale; and in this year the Canadian Church took a third step, which achieved for her entire independence, and also set a precedent by which other Churches could gain equal liberty. Canada had already acquired both freedom of election, and liberty to consecrate on her own soil under royal mandate. On Bishop Bethune's election as coadjutor to the aged Bishop of Toronto, Lord Carnarvon, then Secretary of State for the Colonies, declared that "it was not the part of the Crown to interfere in the creation of a new bishop or bishopric, and not consistent with the dignity of the Crown that he should advise Her Majesty to issue a mandate which would not be worth the paper on which it was written, and which, having been sent out to Canada, might be disregarded in the most complete manner." The consecration of Bishop Bethune, therefore, was a matter which began and ended with the ecclesiastical authorities.

In 1869, Bathurst was separated from Sidney. By the efforts of one persevering lady, the late Anne Mackenzie, the missionary see of Zululand was endowed in 1870, and in the same year a bishop was consecrated for English congregations in South America, with the remote Falkland Islands for his title. In 1872, the Church Missionary Society was allowed to provide an income for, and practically to nominate, bishops for Moose Country in Rupert's Land, and for Ningpo, the latter bishop claiming to occupy Northern China. In the same year the Island of Trinidad, which, under the old *régime*, had been part of the diocese of Barbados, determined to have a bishop of its own, and was fortunate to get such a man as Bishop Rawle. The following year saw two missionary dioceses founded—Algoma, in Canada, where the bishop has the Indian congregations for a portion of his charge, and Kaffraria, or St. John's as it is now called, to which the Scottish Church consecrated, and sent out, Bishop Callaway. In 1874, Rupert's Land was again divided, and the dioceses of Athabasca and Saskatchewan were established; and in the same year, after a humiliating and persistent struggle of ten years, the first bishop was sent to Madagascar, in spite of the opposition of Dissenters and Low Churchmen, whose influence with the government prevailed to the extent of refusing to the Primate the royal licence of the consecration, which was performed, as in the case of Seabury nearly a century before, in Scotland. In 1875, the comparatively old and undoubtedly overgrown diocese of Melbourne was at length divided, and Ballarat founded, and at the same time, in North America, the diocese of Niagara was created. Thus our colonial and missionary dioceses now number 62, and, adding those of the daughter Church of the

United States, now 57 in number, we have a total of 119 dioceses which have sprung into existence since 1784.

We have already stated that the good men who gave the great impetus to the colonial episcopate thirty-six years ago made many mistakes, but they were most of them errors which, except by the spirit of prophecy, there was little chance of their avoiding. It was a great step to secure bishops at all, and naturally they seem to have never looked beyond the immediate object of placing bishops—if maintained by public funds so much the better—in as many localities as possible. All the speeches on the subject in 1841 heap blame on the successive governments for not having provided the colonies with an adequate episcopate. Their ideal would have been a reproduction of what people used then to call "our admirable Constitution in Church and State" in all parts of the Queen's dominions. An annual income provided from public funds they called an endowment, never doubting that it was permanent. Even in cases where the sees were wholly endowed by private munificence, they were quite content that the Colonial Secretary should have the patronage and select the bishops. Until 1856, when Eton College, being a rich corporation, could afford to contest the point, which it did successfully, the right of the Crown to appoint to livings vacated by colonial bishops was unchallenged. What was to follow the bishop's occupation of his see was outside their range; the very idea of synodal action was yet far below their horizon; the subordination of bishops to any metropolitan save the Archbishop of Canterbury was unthought of; and unconsciously they were bringing about a system of Anglican centralization which threatened to reproduce at Lambeth not a few of the evils of the Roman Curia. With all their sense of the necessity of the episcopate, under the stress of which they made many efforts and endured many sacrifices, the chief duties of a bishop were, in their eyes, the ordination and government of clergy, the consecration of churches, and the confirmation of the young; that other aspect of a bishop, as the first missionary of the Gospel in a new country, taking the lead in all things, and consolidating and governing as he went on, with which subsequent years have familiarised us, had not been presented to them.

An accidental circumstance will illustrate what we have written. The Church of Rome sent bishops and archbishops to our colonies, where the members of that Church are very numerous, as will be evident to all who know in what volume the tide of emigration has flowed from Ireland. The action of the Papal authorities was perfectly natural, but the presence of these dignitaries was resented by the Anglican clergy as both an act of schism and of disrespect to the Queen. Bishop Broughton, not a man given to hasty judgment or action, especially protested solemnly, in the cathedral church of Sydney, against such intrusion. In 1847, Lord Grey, who was then Colonial Secretary, gave instructions that Roman Catholic archbishops should take precedence next after Protestant archbishops, and Roman Catholic bishops after Protestant bishops; and as, in fact, there were no Protestant archbishops in the colonies, Roman ecclesiastics possessing that title took precedence of all Anglican prelates. This led to the appearance, in the *Colonial Church Chronicle* of 1848, of a remarkable letter, signed by the well-known and honoured initials "J. K.," which snggested, *not* the formation of provincial and diocesan synodal action on the lines of sound ecclesiastical precedent, but "constituting our colonial dependencies into a certain number of archbishoprics, say these six—Sydney, Auckland, Calcutta, Jamaica, Capetown, and Quebec." Why? "*In order to prevent Roman archbishops from taking rank before the acknowledged bishops!*"

This step was ultimately taken, whether with a view to checkmate our rivals we know not. In due course certain bishops were constituted metropolitans by letters patent, which in a very few years were declared invalid, to the utter confusion of arrangements which had been made on the faith of the supreme power doing no wrong. The most important and lasting result of these discussions was that, as the Colonial Churches learned by severe experience that they had none of the advantages of an Established Church, when they saw, as in Canada, their lands confiscated, and, as in New Zealand, Australia, and the West Indies, their subsidies from public funds withdrawn, so they were thrown back on ecclesiastical precedent, and driven to assert their inherent rights, to the great advancement of their organic life. The pioneer in the synodal movement, as in so many other noble works, was Bishop Selwyn. He came to New Zealand, where the Church of England was represented solely by the agents of the Church Missionary Socity, to whose labours and their value his lordship to this day bears witness; but he found that these good men, for lack of guidance probably, were already mixed up in the crucial question of holding land obtained on terms which the Maoris failed to understand, and which twenty years later ended in a war between colonists and natives, which was accompanied by the apostasy of a large number of people. Eleven missionaries of this Society were found to be possessed of 96,399 acres of land, and their wealth caused the name and work of a missionary to be a byword, especially when the Roman missionaries never acquired a foot of land, and did not fail to make the most of the circumstance. The New Zealand Church was, in 1842, a typical example of a Church governed by a committee 10,000 miles away. Bishop Selwyn grappled with the difficulty, as he has grappled with many others since. He refused all State aid, as already stated, and in 1844 he summoned a diocesan synod "to frame rules for the better management of the mission and the general government of the Church."

The opposition was great, as it has been in every colony since. He was told that he was separating from the Mother Church, and forming a new sect of Selwynites. In tracing the growth and history of synodal action in all the branches of our communion, we find the British colonist, who is not generally profoundly versed in theology or ecclesiastical history, dead against all such organisation, on two grounds: first, that synods tend to exalt the priesthood (although practically the lay element is present in numbers, and with an influence that has in some places proved very mischievous); next, that, by establishing self-government, a Colonial Church ceases to be the Church of England, and deprives herself of that which to the uncultured layman appears to be the palladium of his liberty, the paternal action of the Judicial Committee of the Privy Council and the royal supremacy. It is in vain to tell such people that the Church of England cannot exist *eo nomine* in Australia, or in Africa, or in Canada, without flagrant injustice to the meaning of words: that if a missionary Church carries her original name into the countries which she occupies, there is no such body as the Church of England, inasmuch as Christianity was imported into this island, and was not an autochthonous product. It has taken more than a quarter of a century to instil this fact into the minds of our colonial follow-subjects, and the lesson is not thoroughly learned by them even now.

As Bishop Selwyn was the first bishop who organised a diocesan synod, so to the joint efforts of himself and Bishop Broughton are we indebted for the first effort in the direction of provincial synods. In 1849, Mr Gladstone, with keen foresight of events that have since happened, had urged the Colonial Churches to organise themselves on that basis of voluntary consensual compact which is the basis on which all Colonial Churches are now content to rest, and was, as Mr. Gladstone remarked, "the basis on which the Church of Christ rested from the first." Following this council, in October 1850, the metropolitan and five bishops of the Province of Australasia met in Sydney. In their first manifesto they alluded to the existence of doubts "how far we are inhibited by the Queen's supremacy from exercising the powers of an ecclesiastical synod," and resolved "not to exercise such powers on the present occasion;" but they laid down the principles on which future synods and conventions, diocesan and provincial, should be held. They provided for the subdivision of dioceses and consecration of bishops; they defined modes of exercising discipline over the laity as well as the clergy; they published a statement of their belief concerning the doctrine of Holy Baptism for the comfort of those who had been perplexed by the recent judgment in the Gorham case; they made provision for the work of religious education, and established a Board of Missions charged with the evangelisation of the native blacks of Australia (for whom very little had been done by Churchmen), and for the heathen races in all the islands of the Western Pacific, the scene of the labours of Bishop Selwyn, of Bishop Patteson, and their companions.

The example set in 1850 in Australia was followed in 1851 in North America. The Bishops of Quebec, Toronto, Newfoundland, Fredericton, and Montreal assembled in Quebec, and addressed to the Archbishop of Canterbury, as their metropolitan, a statement of certain hindrances to the work of the Church, for which they sought a remedy. Their foremost want they declared to be diocesan synods and a council under a provincial metropolitan. They were met by the contempt of the press both in America and England; they were denounced as ultra-sacerdotalists and the like, and were accused of attempting to trample on the rights of the laity. In time a new patent was issued to the Bishop of Montreal, by which he was constituted metropolitan. The patent has long since been known to be invalid, but it introduced one serious evil by which the office of metropolitan was tied to the see of Montreal. This caused many difficulties when the see was last vacant, and provision has now been made by which their recurrence is rendered impossible.

It must be remembered that at the time when the colonial bishops were thus working their way towards synodal action, the Mother Church had not even the limited measure of privilege which she now enjoys in the active functions of Convocation; a fact which adds very much to the credit due to those courageous men. In the same year (1851), the diocese of Melbourne endeavoured to construct a Synod. A diocesan conference was held, chiefly, it would seem with a view to getting an enabling bill through the local legislature. The attempt failed; it was repeated in 1854, and then the Victorian Legislature passed an Act 'enabling the bishop, clergy, and laity to provide for the affairs of the said Church.' This received the royal assent in 1856. It maintained the right of appeal to the Metropolitan, to the Archbishop of Canterbury, and to the Privy Council; and we may dismiss the history of this diocese by saying that its spiritual progress seems to us to have been hindered by a failure on the part of its members to believe heartily in the Church's spiritual powers, and by a persistent attempt to rule it by merely human legislation, like any secular corporation. The large grants from public funds do not seem to have helped it. The supply of these grants was supposed to be unfailing. While they lasted, private munificence and personal self-sacrifice found no scope, and when they ended, these virtues, for lack of exercise, seemed to have perished. According to *The Times'* Victorian correspondent during the present year, this diocese, which has for so many years had about 12,000*l.* per annum of public moneys placed at its disposal for church-building, besides an equal sum for clerical stipends, has only a miserable shanty for its cathedral, in strange contrast with other dioceses that have been thrown more on their own resources, while it has been known in England as a mendicant at the Society for the Propagation of the Gospel and other Societies.—Bishop Moorhouse has declared that this shall cease. He has challenged the Melbourne people to raise 100,000*l.* for a suitable cathedral, and it seems as though he would speedily see his wishes realised.

But to return. In 1857 Bishop Gray held his first diocesan synod.—Every parish, chapelry, or congregation sent one lay delegate; but it answered the purpose of agitators, both in Africa and in England, to declare that the movement was made in the interests of the clergy, and that opposition to it was "a struggle for civil and religious liberty;" and one of the two great suits which dragged its weary length through some years of that troublous episcopate had its origin in the opposition of a certain clergyman, who pleaded that the bishop's letters patent were worthless, and who, poor man, could find, on the failure of these documents, no other ground of obedience to his bishop, who bade him give notice of the intended synod.

Gradually and tardily, as it seemed at the time, but rapidly, as it seems to us who look back on these important movements, colony after colony saw the Anglican Church framing for herself the means of self-government. In some dioceses, where the wisest bishops (perhaps in proportion to their wisdom) saw most clearly the urgent necessity of such legislation, it was found impossible, so great was the prejudice of the laity, at once to introduce it. Fredericton, for example, waited until 1866, and Newfoundland was still later in establishing its synod. In 1865 Bishop Claughton summoned all the clergy of the diocese of Colombo and the elected lay delegates to meet him in synod; but the spirit which has since made itself more manifestly hostile to the present bishop was even then at work. The clergy who were maintained by the Church Society did not feel themselves at liberty to obey their bishop's summons without the consent, asked and obtained, of their 'superiors' in Salisbury Square, and the permission, when asked, was refused.

Thus, however, in the course of some fifteen years the Colonial Churches worked out for themselves such a measure of autocracy and autonomy as synods can give, with some few exceptions to be mentioned presently. We call these assemblies synods, because their founders and members call them so; they are hardly worthy of so venerable a title, and for their fitting designation we prefer the word "Convention," as used by the Church of the United States. The presence of the laity, in numbers so large and with powers so extensive, has no doubt added to the immediate stability, not to say popularity, of the Church, struggling for pre-eminence in a new condition of society amid the jostling of numerous sects; but it has not been without its serious evils. It is not to be expected that the pushing colonists have much time for the study of theology, and it is generally found that in proportion to a man's ignorance is his readiness to dogmatise (always, as he thinks, in an undogmatic spirit) on theological matters. Questions which to the learned, whatever their own views, seem to be compassed about with mystery, and to be approached with trembling and discussed with modesty, are to the thriving colonists mere figments of unpractical enthusiasts to be pooh-poohed by sensible men. Give the colonist his head, and he will soon run away with creeds and formulæ. "Hang theology!" is his motto, and under a voluntary system, unless guarded and checked by the restraints adopted in the best-organized dioceses, he will go hard to carry the clerical votes with him. His tendency is to regard the bishop with jealousy and to keep him down, and make him put his office in commision; in the diocese of Brisbane this has gone so far that the bishop is now pledged to be bound "*by all the rules and regulations which may from time to time be made by the synod*" and he undertakes "*immediately to resign his see if sentence requiring such resignation should at any time be passed upon him.*" We are not surprised to read in recent Queensland papers that the Church is utterly bankrupt; that no funds are forthcoming; that spiritual work is starved, and the bishop declares that his occupation is at an end if the laity decline to help him. Moreover, the lay colonist carries with him into council the remembrance of his personal interests and the interests of his class; these conflict with the interests of the aborigines, whom we are prone to call "inferior races," who dwindle away before what with equal presumption we call our civilisation, too often represented by the opium drug, the whiskey keg, and the rifle. It is the colonist's interest that the natives should disappear as soon as possible; with their disappearance all claims about land and the titles on which it is held also disappear, and we attribute to the lay influence in these assemblies two facts:

1. That moneys given by missionary societies in England for the conversion of heathen need careful watching lest they should be diverted from their original purpose to the support of services and schools among the colonists, and thereby to the saving of the pockets of those colonists.

2. That in all the dioceses, where synods exist, the local Church has done far less than was her duty, and in some has done nothing whatever, for the conversion of the aborigines, but has left that work to English Societies, to the Romanists, to the Moravians, the Congregationalists, and the Wesleyans.

Synods again have not had fair play at the hands of lawyers; they have been founded on the faith of documents which have been declared by their authors to be valueless, and thereby much perplexity has been generated In 1861, both in Australia and Africa, the validity of letters patent was disproved, and on the strength of this blunder it was attempted to throw everything into confusion; those who had most faith in the Divine organisation of the Church were the least moved by this change; indeed they saw in it the readiest mode for placing the relations of the various orders of clergy and of the laity on the only sure basis, that of consensual compact. We cannot forbear quoting the conduct of two bishops in different parts of the world, famous in their generation, men who are a glory to their Church and generation. The Bishop of Newcastle (the one bishop who has never been home since his consecration in 1847) thus addressed his diocesan synod in 1869:—

> I lay on the table a summons I have just received from the metropolitan, to attend the provincial synod. Shall I obey the summons? Yes. Do I acknowledge the Bishop of Sydney as my metropolitan? Yes. Do I then acknowledge the authority of the letters patent which profess to appoint the Bishop of Sydney as my metropolitan? No; in this respect I consider them utterly void in law. How then has the Bishop of Sydney become metropolitan? I answer by mutual consent. Every adult male of our Church has been invited to vote at the election of a person to represent his parish or district in the synod of this diocese; the members of each diocesan synod, both clerical and lay, elected persons of their own order to represent their diocesan synod in the general conference held at Sydney three years ago; and thus all the members of our Chuch gave their implied consent to the constitutions which were agreed to at that general conference. In these constitutions the Bishop of Sydney is recognised as metropolitan bishop, and I am recognised as one of the suffragan bishops of our Church in this colony. This is now, therefore, our relative position by *consent and compact*, and on this account I hope to obey his summons to the provincial synod.

Our other instance is the late Bishop Feild, of Newfoundland. To his clergy he said in 1866:—

> On first arriving in Newfoundland I was owned and accepted by the clergy as their bishop; they submitting to me their licences and letters of orders, and renewing the promise of canonical obedience. This of itself was, and is, sufficient. I wanted, and want no other authority. It would be very grievous to me to think that I am now addressing you as any officer of the State, or that you receive my admonitions and advice only in that light and on that ground, or that we require or desire any other bond of union than that of our spiritual relationship.

But while Lord Westbury trampled on letters patent a subsequent judgment of Lord Romilly's so interpreted the supremacy of the Crown as to give to some persons a loophole of escape from the constitutional liberty which seemed to them a perilous possession. This has especially been evident in Australia and in the action of the Bishop of Sydney, and as an additional means of repressing the freedom which becomes yearly more necessary as Colonial Churches increase in number and power, it has been attempted to make every colonial bishop on his consecration take an oath of "due reverence and obedience" to the Archbishop of Canterbury. This plan has found much favour of late at Lambeth, but its result is of course to supersede the oath of canonical obedience to the metropolitan of each colonial province, and thereby either to make provincial organisation an impossibility or almost a cheat, which will be exposed the first time its power is tested, or else by a more than papal system of centralization to establish at Lambeth an authority over all daughter Churches and provinces of the Anglican communion. Before us lies a printed letter by the Bishop of Adelaide containing remarks on the general synod of Australia recently held, and we make the following extract on this subject:—

> It is contrary, writes Bishop Short, to primitive usage. This is evident from the indepedent jurisdiction of York, Armagh, Dublin, and Moray, the primates of which provinces owe no "obedience" to the Metropolitical See of Canterbury. The latter Archbishop, the Primate of All England, is only *primus inter pares;* nor does the senior bishop of the Episcopal Church of America, or the Primus of Scotland, bind himself to obey his council or admonitions. Why, then, should Colonial Metropolitans be more strictly bound? Perhaps the oath itself comes under the category of "needless" oaths, and lies within the scope of the injunction—"Swear not at all." It is plainly a snare for the conscience, for who has defined or can define what is "*due obedience,*" and who is to be the judge in the last resort? It should be observed, also, that this practice of requiring the oath of obedience to the see of Canterbury has been resorted to *only of late* and by Archbishop Tait. His predecessors, Sumner and Longley, consecrated no less than eight bishops for the African dioceses,[1] all of whom correctly took the oath of "due reverence and obedience" to the Metropolitan of Capetown. The creation of such metropolitan provinces by letters patent in the colonies has since been pronounced *ultra vires;* but it does not appear by what *law*, and why, without the assent or approval of the colonial dioceses and provinces, the Archbishop has assumed to himself this power.

The arrangements for determining metropolitical sees are at present in a state of transition, and many difficulties will probably make themselves felt before the system works quite smoothly. In imitation of the institutions of the Mother Church the office of metropolitan was tied to a particular see in Canada, in Africa and in Australia (we do not include India in our present notice, as has already been mentioned). This was innocuous enough when all colonial bishops were appointed by the Crown, and the people were content to have it so; as it is, the people in Quebec or Fredericton will not consent that the election of a Bishop of Montreal shall in future give to every Canadian diocese a metropolitan. The difficulty has been frankly acknowledged in Australia. Probably there is rivalry between adjacent colonies on the same continent, as there is rivalry between two towns in the same county in England, and we seem to detect signs of such rivalry between New South Wales and Victoria, which will make it a hard matter for the people at Sydney to elect their own bishop, and thereby give a metropolitan to Melbourne and Ballarat. Already the two late-named dioceses have propounded the idea of forming themselves into a separate province. Adelaide, 500 miles from Melbourne, will soon make arrangements for herself; now that the northern shores of Australia, within the limits of the see of Adelaide, are attracting colonists, there will be a necessity for a subdivision of a see now thirty years old; and Perth again, out in the cold, or, to speak more exactly, in the burning heat reflected by its arid sands, 1,000 miles from Adelaide, will form a distant suffragan of the diocese from which it was severed in 1857. In another part of the world, Rupert's Land, which, only yesterday as it were, was known to us as one huge and sparsely peopled diocese, will have nothing to do with Canada, and has now declared itself a separate province with four dioceses—a step which seems to us to have been taken prematurely, seeing that two of the four dioceses are dependent on the will of the committee of the Church Missionary Society for the support of the bishops. It was impossible, while the memory of Bishop Gray was fresh, that any other diocese than Capetown should be the Metropolitical See of South Africa; but the day may come when in Africa and in Australia it will be found well to follow the wise precedent of New Zealand and the United States, already copied in Canada, and to separate the election of the Primate from the election to the vacant see.

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[1] The Bishop is slightly in error here. The eight bishops were not all for Africa; one at least was for Australia, the Bishop of Brisbane, consecrated 1859, who took the oaths to Sydney. Vide *Life of Bishop Gray*, vol. i. p. 443.

The growing condition of the Universities Mission to Central Africa suggests that at no distant day Bishop Steere may find himself one of two or three bishops in those regions. The missionary diocese of Madagascar, which ought even now to have two bishops, naturally groups with the Zambesi missions, and these bishops might fitly find their metropolitan in Mauritius, if the Church in that island did not seem to threaten speedily to disappear from simple lack of vigour when the remnants of State support which it still possesses shall be withdrawn.

The notable exception to the adoption of self-government, which we mentioned just now, is the Church of the West Indies. These dioceses have from the first been maintained by public funds; the parishes in some of the islands were, as has already stated, formed centuries ago, and a tax laid on the crops for the maintenance of the clergy; public moneys kept their churches in repair and built new ones; when the episcopate was given to them, the stipends of the bishops and of their archdeacons were provided on a scale of much sumptuousness from the same source. The Churches so helped were tempted by a perilous temptation. They felt secure of the assistance which they had so long, and as no urgent claims forced them to the exercise of self-denial, they did not seek for objects on which to bestow their aid ; so when at last disendowment came upon them, they were utterly unprepared for it. On the death of Bishop Spencer of Jamaica, in 1872, his income was not continued to his successor ; indeed, but for Archdeacon Courtenay having been coadjutor Bishop of Kingston, there probably would not have been another Bishop in Jamaica ; certainly there could not have been another without much delay, for the Church was only a congeries of atoms, without cohesion or organisation, and there was no official body to take action for filling the vacant chair. Similarly placed was the diocese of Barbados on the death of Bishop Parry in 1870 ; but there, after a long interval, the island authorities determined to establish a Church of their own, and provided a small income from public funds for a bishop whom they requested the Archbishop of Canterbury to consecrate. Some sort of cohesion has now been given to these West Indian dioceses; in October 1873 the several bishops met in Demerara under the presidency of Bishop Austin, whose labours as Bishop of Guiana commenced in 1842 and, be it remembered, are still continued, and a constitution was agreed upon which will bind these Churches together and enable them to act in concert in times of crisis.

The widely differing conditions of our Colonial Churches, some perfectly organised and possessing a system of self-government recognised by the civil legislature, which leaves nothing in this respect to be desired, others struggling towards the same end but paying the penalty of past mistakes, and in some instances laying the seeds of future complications by failing to accept the position in which they find themselves; others, and these happily very few, looking still to secular aid and to English charities as essential to their very continuance—these surely are the strongest proofs of the wisdom which called together the Lambeth Conference of 1867, and at the same time of the still greater importance of the second gathering of Anglican bishops which is to be held next year. It seems to us impossible to over-estimate the importance of that assembly or to be too anxious lest by any timidity of dealing with burning questions its full usefulness should be lessened. It is notorious that in an unfortunate moment the excellent Archbishop Longley was induced to consent to exclude certain questions from the programme in 1867; and the mistake has never been forgotten, especially by the bishops of the American Church. We hear that not a few have made it a condition of their atrending the Conference next year that there shall be no limit fixed beforehand by arbitrary authority in this country either to the range of subjects discussed or to the length of the session of the Conference. If only the Assembly is allowed full freedom, it cannot be doubted that its influence will be felt for good throughout the whole world. The councils which will emanate with authority from such an august and representative gathering will both bring the action of Missionary Societies at home into that subordination to the authorities which one of the two great Societies has always aimed at, and from which the other is likely to hold aloof, and at the same time will supply the very thing which the Colonial Churches need. Their prime necessity is cohesion, secured not by law, but by voluntary spiritual compact; and while they need much elasticity in managing the affairs of each diocese, they need also a system of reciprocal obligation and understanding, which a body of Pan-Anglican canons or concordats alone can give. The prime necessity of the Colonial Churches is not money; of this they have in many instances too much. The growing sympathy of Churchmen with Evangelistic work among the heathen leads us to think that this error will not be repeated. But for seeming invidious, we could mention parishes which have been assisted by English funds for more than a hundred years, and not only do not now support themselves (which may not be possible), but are not supported by the diocese of which they are a part. After a few years every pound given by England demoralises a Colonial Church. It was one of the many noble features in the episcopate of the late Bishop Feild that he did not hesitate to urge his people, poor as his diocese was, to be above taking the pence and sixpences of the labourers and artisans of England, and to maintain their Church for themselves. The great want of the Colonial Churches is to be left to themselves at the earliest possible date, and so to be driven to develop their own resources, to extend their borders, to divide and to subdivide their dioceses, as has been done already, and always in greater measure as more liberty has been given and they have realised their spiritual position more truly. The example of the Church of the United States in this matter leaves nothing to be desired, and is a most valuable precedent.

It is impossible to look at the Colonial Churches of our communion, with all their imperfections, without learning many lessons and without grateful recognition of the Divine favour which has rewarded faithful labour. Specially are we taught by the logic of figures that if a Church is to have a healthy growth, it must be planted in its integrity. The astounding increase of these Churches, since Bishop Bloomfield first exposed the Presbyterianism in which they were languishing, is a splendid justification of that great prelate's action. From these our daughter Churches we shall gain experience for the organisation of synods, of which we have already specimens, more or less satisfactory, in some of our English dioceses, but which must be found in all, unless we are to live in a state of perpetual conflict. They have demonstrated the possibility of an episcopate, vigorous and accepted, when separated from the pomp and wealth which fitly accompany it in a country like England, and the necessity of an episcopate in numbers so great as to make it impossible to secure for it pomp or wealth. When, in 1854, Bishop Selwyn astonished people by reminding them that the Seven Churches of Asia, each of which had its own Angel or bishop, were in an area not larger than Yorkshire, and that if the Church had 500,000*l.* per annum, she could not spend it better than by sending out five hundred bishops each with 500*l.* per annum, he was supposed to be speaking extravagantly; but he lived to show the practical possibility of his council when in the two islands of New Zealand there were six bishops besides himself, living in apostolic simplicity, but making their influence everywhere to be felt in the one way in which such men would most wish that it should be felt.

The older Colonial Churches are aware that neither clergy nor money can continue to be supplied to them from England; some of them are training their future clergy from their own sons, and in Canada the supply seems equal to the demand. Other Churches are following in the same direction. They find their difficulties increased by the demand which some congregations make for initials after the names of their clergymen; it will be remembered that Dr. Squeers, when advertising for an usher with a salary of 5*l.* per annum, added "N.B. An M.A. preferred," and the flocks, who subsidise their clergy on the Squeers' scale of munificence, are generally the most exacting in regard to the Degrees of their clergy, and least particular about the source from which such Degrees are derived. Accustomed as we are in this country to endowments, we are apt to associate with the voluntary system all the evils which are patent in the working of that system among English Dissenters; our colonial brethren, by a wise system of finance in combination with moderate endowments, have done much to show how many of the evils of the voluntary system may be avoided while retaining its lesson of self-help.

Moreover, let it not be forgotten that to our Colonial Churches we owe it that many of the noblest of the sons of the Church of England have found fields in which to make proof of their spiritual manhood. The bishops who went forth thirty-five years ago to the arduous task of founding or of building up new churches of our communion under circumstances very different from those to which they had been accustomed, have probably never been surpassed, either in spiritual or intellectual gifts, by the leaders of any enterprise whatever; and their conduct and their example, acting on the Church which they left, has raised, almost at a bound, the level of ministerial obligation. We mention none by name. Some "are gone into the land of light," others still continue at their posts; and if in later years the standard has been in some cases lowered, and in the ranks of those who are coarsely grouped as "returned colonials" we see not only the brokendown, who have left their work for the work's sake, in order that it might be taken up by stronger hands, but others who, by accepting important spheres of work at home, prove themselves destitute of the only justification (impaired health) of their desertion of their high callings, we can only say, "These are our failures," and ask confidently, is the per centage of such failures large?

For ourselves we distinctly hold that the growth of the Colonial Churches during the last forty years is one of the most cheering and convincing signs that God has not forsaken us. Their progress has not been unimpeded—on the contrary, it has been a matter of persistent struggle against opposition and difficulties of all kinds; yet spite of all these we have before us the magnificent array of 119 dioceses that owe their birth to the Church of this land. It was a favourite sneer of Macaulay's that the Church of England was as purely a local institution as the Court of Common Pleas. The inveterate inability to realise a spiritual corporation on earth, which characterised, not the clever essayist alone, but the whole school of Whig politicians to which he belonged, is not yet extinct, and the idea to which he thus gave expression may still float in the atmosphere of our Houses of Parliament, in spite of the many illustrious examples to the contrary. Some fourteen years ago a professor at Oxford described the magnificent movement whose history we have been tracing as an "over-laying the religion of the colonies with a feeble Anglicanism." The stock of contemptuous phrases with which to depreciate this the greatest work of the Church of our age is doubtless not yet exhausted, and is not likely to be so long as there are politicians left who are jealous of a power which they can neither understand nor control; or dainty-handed men of culture, who hate the energetic self-devotion which shames their inertia. So it has ever been, and so it will ever be.

But is there no voice nor any to answer?—

Now to the revolving sphere
We point, and say, "No desert here,
No waste, so dark and lone,
But to the hour of sacrifice
Comes daily in its turn, and lies
In light before the Throne."

THE INCARNATION THE RENEWAL OF GOD'S IMAGE IN MAN.

The Sermon at the Primary Convention of the Diocese of Quincy, Dec. 11, 1877.

BY THE LATE REV. SAMUEL CHASE, D.D.

"We dwell in Him, and He in us."—1 *S. John iv.* 13.

These words may be regarded as an answer to the question of the day: "Who are we, whence came we, and whither are we going?" The question may not always thus formulate itself: but it is the underlying one of all the various thoughts and opinions and sentiments that now engage the attention and challenge the faith of man.

Who are we? Are we mere sensuous beings, living only an animal life amid things that may be seen, heard and touched, or are we spiritual, living an immortal life, amid things spiritual and heavenly? In the hurry of life we are forgetful alike of our origin and our destiny: our intense activity obliterates the past, confuses the present, and obscures the future. A flash —meteor like—and we are gone. How then shall we know ourselves? How shall we know "in Whom we dwell, and Who dwells in us?"

Now, strange as it may appear, the very first element of any true idea of ourselves is the idea of another, of God, of an Almighty Being Infinite in Power, Wisdom and Holiness, of One "in Whom we live and move and have our being." I do not here refer to any subjective idea of Deity, any Deification of Nature or of her laws; but to that real and objective idea of God that is derived from Revelation,—Revelation in the deepest significancy of the term, embracing not merely the "thus saith the Lord," but what He has done and is doing "in and for us:" an idea that is real and objective, because it has an object outside of, and independent of the mind of men, from which it is derived; that is, God as revealed not merely in Scriptures, but in and through the Incarnation. Such an idea is, as it were, the grand antecedent that must precede any accurate conception of ourselves, or of our life here. We must have a well defined idea of Him in Whom we dwell, and this carries us back to our origin, to that time when God said: "Let us make man in our image," that period when from the bosom of the earth—"all paradise as it then was"—"God made man in His Own Image."

Now if you ask me to define the expression "in His Own Image," to give you any idea of the depth and intensity of its meaning, I say to you, you must find it in God in the Incarnation. If you would conceive of man in and after the "image of God," you must find it in God in and after the "likeness of man," that is, in the Incarnate Saviour, in Him Who is the express Image of His Father's Person.

And again, if you ask me what were the purposes of God in our original creation: whether we were to live on forever in our Earthly Paradise, growing, in and through its discipline, more and more in the likeness of God; or whether after a season of probation we should have been exalted to Heaven? If, I say, you ask me this, I can only say that in either event the Incarnation of the Son of God would have still taken place; and that in Him, moulded and fashioned in the likeness of God, we should have been exalted to a higher life than Paradise ever could have afforded us. The Incarnation was no afterthought consequent upon our fall: it was part and parcel of the Eternal Counsel and purpose of God, as the very means by which man would have been perfected in the likeness of God, had he never fallen.

Here then we arrive at a clear and well defined idea of at least one relation of life, in that "we dwell in Him," that we are creatures of God, those whom according to His good will and pleasure he has created, and whom for His glory He is endeavoring to exalt to a higher life, even His right hand in Heaven. And this I hesitate not to teach as the necessary antecedent and primary element of all right knowledge of ourselves: that we dwell in God, that He is our Father, that He loves us as His children, and that He is endeavoring by every instrumentality possible in the case of responsible beings to make us partakers of His Own Divine Nature that He may exalt us to Heaven. This truth, and it is the primary truth of all Christian ethics, we should ever bear in mind. It should be the underlying consciousness of the prayer of every child as its orisons float like incense to Heaven; it should be the guide and beacon light of every youth, the cloud by day and the pillar of fire by night for the Lord's Host as it wanders through this world of sin and sorrow. I would assert this in the strongest language I can command, and I would do it in the very face of that starting point of the instruction so common in Christendom in this day, "our Fall in Adam."

I know our fall in Adam, I feel it in every effort of mine to respond to the drawings of my Heavenly Father as He gathers me within His loving embrace. I feel it on every occasion when I would submit myself to God's instrumentalities as He moulds and fashions me after His likeness. I know, too, that we were driven from Paradise, that we became wanderers upon earth, amid its bleak mountains and sterile plains. I feel this in all the turmoils of life, as I look around for a shelter from its storms and a covert from its tempests. But our fall in Adam and expulsion from Paradise have not frustrated God's purposes towards us; they have not changed His counsels, nor shut up His loving kindness in displeasure. We are told that no sooner had man fallen, incurred that fearful penalty, "In the day that thou eatest thereof thou shalt surely die," and been driven from Paradise, no sooner had he lost all capacity for Heaven, than God in mercy intervened. He sends His Son into the very womb of humanity and re-begets us in life and immortality. The Son of God becomes the Son of Man, and in His own body, the body of humanity, so to speak, He re-creates us in the Image of God, and in the institution of the Church He unfolds for us the gates of a second Paradise.

Here then we arrive at a clear and well defined idea of another relation of our life here. In and through the Incarnation we have been re-created in the Image of God, and rehabilitated in Paradise, the Kingdom of God, the Church. Now if we connect this with the former relation, we have a full and sufficient idea of our position in life; we know "in Whom we dwell and Who dwells in us." We dwell in God in and through our first creation and position in Paradise: God dwells in us, in and through our second creation and habilitation in the Church.

This then is our position here: not that of mere sensuous beings living within the horizon of this life, but spiritual and immortal, living in God and God in us; beings with whom

"It is not all of life to live,
Nor all of death to die."

Now if there is any one element of knowledge or of Faith, which seemingly has slipped away and been dropped from "the Credenda of the age," and yet should be a controlling one in the consciousness of life, it is a clear conception and full conviction of the marvellous changes wrought in us in and through the Incarnation of the Saviour: changes not merely in our relations, in our surroundings in life and eternity: but in ourselves in our very nature; changes which affect not only our relations to God as our Father, but our own moral and spiritual status as His children. We are accustomed to regard our original creation as a marvel. We can scarcely conceive that the lifeless form of clay, however in beauty moulded, should leap into consciousness and walk this earth a "thing of life." But our re-creation and restoration to life in and through the assumption of humanity by the Son of God is no less a marvel, not of earth alone, but of Heaven. It was the very mystery into which angels desired to look: God in humanity.

Again: we are accustomed to regard Paradise and its accessories as something like a safeguard of our original innocence, and an assurance of our final exaltation to Heaven; but the institution of the Church of God as our second Paradise, is a far greater sacrament of immortality and pledge of everlasting life. So that instead of mourning over what we lost in Adam, and regretting that the inheritance has not descended to us, let us bless God for what we have gained in Christ. Our position here, then, as dwelling in Him and He in us, is not that narrow and contracted one which takes as its starting point in definition our Fall in Adam, and as its final culmination "sensible conversion," but it is the broader and more Catholic one of children; children of a Heavenly Father Who loves us in spite of all our faults; children whom through the immediate work of the Incarnation as in the Birth, Death and Resurrection of the Saviour, He has re-created and re-begotten in life and immortality; and children, again, upon whom are brought to bear all the instrumentalities of the ultimate work of the Incarnation, as in the Ascension of the Saviour and His continued intercession before the Throne of God, involving the Institution of His Church and the Inauguration of His mystic body. Children whom, as with plastic hand in Baptism, Confirmation and Communion, He is moulding and fashioning, training and disciplining from virtue to virtue, from grace to grace, until we arrive at the stature of the perfect man in Christ Jesus.

And I repeat, and that emphatically, and in the face of what is practically the key-note of the American Pulpit, that the Christianity we profess is not that narrow system that recognizes only two dogmas: the Fall, so taught that it implies total depravity; and conversion, so taught that it necessitates irresistible grace: dogmas floating around and outside of our inner life: but that our Christianity is the very condition of life here and hereafter; its truths are the very laws of our existence, whether in time or in eternity. "We dwell in Him, and He in us."

Here, then, we stand as creatures of God, children of our Heavenly Father whom He has made in His Image, and whom by every instrumentality compatible with our responsibility He is fashioning after His likeness, that we dwelling in Him and He in us, may be exalted to His Right Hand in Heaven. And though we have fallen, and earth is as such to be no longer Paradise, yet for all this God hath not turned aside from His purposes towards us, nor shut up His loving kindness in displeasure. He sends His Own Son to take our nature upon Him and enter into the strife of evil; and He gathering us all in Himself, for His was not the body of an individual, but "the body prepared for Him," meets temptation and resists it, encounters sin and escapes pollution, goes down to the chambers of death, nay, in the words of the Creed, descends into Hell, and yet brings us back again as upon the shoulders of One mighty to save. In all this He makes us, in and for whom He acted, partakers of His Divine Nature, imparting to us that which by nature, *i. e.* as fallen, we could not have: new powers, new capacities; the power to resist temptation and avoid sin, the capacity to follow after righteousness and to escape the pollution that is in the world.

This re-creation of humanity in Christ is the source of all our moral power and spiritual capacity, not only of the higher and loftier graces of Christianity, but of our common morality. The mere power to resist temptation, to avoid sin; the ability to deny ungodliness and worldly lusts, and to live soberly and righteously in this present life, all this is the rich, the glorious endowment of the Incarnation. Thus our recreation in Christ, our restoration to life and the hope of Heaven in this immediate work of the Incarnation, is a greater miracle than our original creation. That which has never known death may live by the simple fiat of Almighty Power; but that which has once died and gone down to the very "hell of death," returns only in "an Incarnate God." So again in the ultimate work of the Incarnation, and this institution of the Church, this inauguration within its sacred enclosures of His Mystical Body, there is more than a restoration to Paradise. Our original Paradise was undoubtedly something more than a mere scene of enjoyment. It had safeguards of innocency, pledges of life everlasting; but the Church, with its sacraments and means of grace, is God's own instrumentality for perfecting us in His Image and fashioning us after His likeness. It is the very vestibule of Heaven in which God sits as the refiner of silver. In its Baptism by the Holy Ghost as of fire, He restores the Image, rouses into life and activity all our moral powers and spiritual capacities, and regenerates us in life and immortality. In its Confirmation, He puts us in possession, confirms us in all our rights and privileges as members of His Mystical Body, and trains and disciplines us to fight manfully against the world, the flesh and the Devil. And in its Communion He makes us like unto Himself in body and soul, by that mighty working whereby He is able to subdue all things unto Himself.

I verily believe that the Church, our second Paradise, is a more efficient and efficacious instrumentality in moulding and fashioning us in this likeness and in carrying out the purposes of God in exalting us to a higher life, than was our first Paradise, with all its accessories and surroundings. That our first Paradise should have preserved our innocency and finally perfected us in the likeness of God is easily conceivable, but that our second, the Church in all its plenitude of grace and power as enfolding Christ's Mystical Body, through Whose Sacramental channels "flow the Water and the Blood" should render that which is sinful holy, this must be the work not simply of God, or God Incarnate, but of a Saviour *risen*, risen triumphant over Death and Hell, nay of a Saviour *ascended*, and Who now stands in our glorified humanity before the Throne of God, pleading for us His Mystical Body on earth, "as one pleads for his own flesh." It must be the work of one Who in the mysterious "Body prepared for Him," acting in and for the whole human race, has "triumphed gloriously" over all its foes, whether of earth or hell, and now stands before the Throne of Him Who is of purer eyes than to behold iniquity, sending from thence to all the remotest members of His Body on earth the Baptism of Fire, the gift of the Holy Ghost, the Communion of His Body and Blood, that they may "dwell in Him and He in them."

Man, even in his original uprightness, needed such an instrumentality, one that should evoke into life his spiritual capacities and rouse into activity all his moral endowments. He needed this that he might resist temptation, avoid sin and escape death. And much more does he now need such an institution, through whose controlling laws and sacramental agencies God again lays His plastic hand in nurture and admonition, in training and discipline, until he attains to the fulness of the stature of the perfect man in Christ Jesus: an institution with beacon lights, not raised from Earth but let down from Heaven, all along life's pathway, warning us of its dangers, its shoals and its quicksands, its rocks and its whirlpools. And therefore, what Paradise was to Adam ere he fell, such is the Church to us; nay more, it is more potent as an instrumentality, more efficacious as a means in accomplishing the purposes of our Creator, than was Paradise with all its surroundings.

But the great difficulty of the age, and it is a fearful one, is that while men recognize and, in the main, are guided by the laws of their sensuous life, physical laws, they ignore and neglect those that belong to their spiritual life, spiritual laws. The learned and the unlearned, men within the Church and men outside, readily admit and assert the efficacy of physical laws, *i. e.* that they operate inevitably and invariably under like circumstances, provided the *vis inertiæ*, the mere brute resistance of matter be overcome. But these same men ignore and deny all such efficacy in the case of moral and spiritual laws: all these they regard and hold as subjective, *i. e.* as the mind thinks and feels, and the consequence is that men, at least the great majority, live on as if they did not dwell in God or God in them. Now I know of no way to meet this condition of thought or practice, except by a bold and fearless assertion that there is not merely ethically but logically as great a potency and efficacy in moral and spiritual laws as there is in physical ones; that they, too, operate inevitably and invariably under like circumstances; that according as they are observed or neglected, obeyed or disobeyed, they are working out for every son and daughter of humanity an "eternity of weal or woe." And these too have what may be called *vis inertiæ* to be overcome, and that is the antagonism of man's will. Let one master his own will, let him submit himself honestly, sincerely and reverently to God and His Kingdom, and he will soon find himself dwelling in God and God in him.

This then is a sufficient answer to the question "Who are we, whence came we, and whither are we going?" "We dwell in God and God in us." We are not merely sensuous beings, living a life that ends as the visible horizon closes in what we are accustomed to call Death: but we are spiritual beings, inhabitants of a spiritual world, a world upon whose horizon the Kingdom of God, the Church, stands out as really and objectively to us as spiritual beings, as this earth does to us as sensuous beings. And it is one of the deepest convictions of my soul that the Church in all its beauty, order and efficacy is as responsive to all our spiritual sympathies, impulses and aspirations, as this earth is to our sensuous wants and necessities.

Let us but accept the situation, the position God hath given us as new creatures in Christ; and we shall soon realize that "we dwell in Him." Let us but submit ourselves to the laws of our spiritual life as we do to those of our sensuous life, and we shall soon realize that "He dwells in us." And I repeat, for I cannot but think it is the truth which the age demands, that we may talk of man's original creation, we may speculate upon his position in Paradise, and regard these as an assurance and a pledge, had man continued in innocency, of his ultimate exaltation to the Right Hand of God in Heaven: but that all these pale in their glory when compared with our re-creation in and through the immediate work of the Incarnation, as in the Birth, Death and Resurrection of the Saviour, and our rehabilitation in Paradise, in and through its ultimate work, as in the Ascension of the Saviour, the Institution of His Church, and the inauguration of His Mystical Body, by which "We dwell in Him and He in us."

From the Literary Churchman.

THE LECTIONARY.[1]

A cautious, judicious, and well-weighed pamphlet, by the Bishop of Lincoln, in which he is supported by supplementary papers—one of some length by the Dean of Norwich, and a shorter one by the Dean of Chichester—gives us occasion to call public attention to the subject of the "New Lectionary" which has now been for some years in use among us. When the new Lectionary was about to come into use we took occasion to express the hope that it might be well received, and we sketched out as well as we could what we considered to be its advantages over that which it was intended to supersede. We have now had nearly six yeas of actual trial of it, and no one will say that this is too short a time in which to form an opinion of its merits. What that opinion is may be soon stated. Without going into minute details, we feel that,—(1) *on the whole*, the Sunday Lessons are an improvement on the old Lectionary; (2) the Daily Lessons are too brief, and that by far too large a portion of Scripture is altogether omitted; and that (3) while many of the Saints' Day Lessons are a distinct improvement, still the series of Saints' Day Lessons may well be revised. If forced to content ourselves with the two existing Lectionaries, our own rough and ready choice would be to take the Sunday and Holy Day Lessons from the New, and the Daily Lessons from the Old, Lectionary. Not but what we quite concur in the expediency of reading Gospels and Epistles alternately at Matins and Evensong, but that we feel so keenly the two defects above named of the new Daily Lessons that we should, as far as our own feelings go, prefer to go back to the old system.

On the whole, as we said above, actual trial confirms our original opinion as to the superiority of the new Sunday Lessons to the old, an opinion which led us on our first inspection of it, in 1871, to pronounce distinctly in its favour. The superiority consists mainly in the introduction of Lessons from the Books of Chronicles and Nehemiah, of Ezekiel, of Hosea, Amos, Haggai, Zephaniah, and Malachi, and especially the Book of Revelation, together with the appointment of alternative first Lessons for the Evening Service, and a few minor modifications not always of equal merit. Taking it as a whole, we should distinctly elect to retain its Sunday and Saints' Day Lessons in preference to those of the old Lectionary. It is different when we come to the Daily Lessons. We quite concede the expediency, as regards the less educated portions of our congregations, of reading the Gospels at evening service alternately with the Epistles. But it is to be remembered that this expediency applies to the Sundays and the Sundays alone. The class of worshippers for whom this alteration was intended are not to be found in our churches on the week-days at all, and we fail to see why their advantage could not have been consulted by some simpler means than that of revolutionizing the whole Daily Lesson system for every day in the year. Again, the class for whom this adaptation was calculated are, on the whole, those who attend the evening, as opposed to the *afternoon*, services on Sundays, so that nothing would be simpler than to have devised a Sunday Second Lesson system, with a special reference to their advantage, to be used at the third Sunday Service, where three services are the rule, with the proviso that where there are only two Sunday services, and the second is one which is attended mainly by persons for whom such a Lesson system was desirable, there the officiating clergyman should be at liberty to adopt it in lieu of the ordinary Second Lesson for the day.

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[1] *The New Lectionary Examined*, with Reasons for its Amendment at the Present Time. By Chr. Wordsworth, D.D., Bishop of Lincoln. E. M. Goulburn, D.D., Dean of Norwich; and J. W. Burgon, B.D., Dean of Chichester. London: Rivingtons. 1877. 8vo. Pp. 107.

For, as a matter of fact, our whole Daily Lesson system has been victimised with a view to two supposed needs—(1) The shortening of the service; (2) the reading of Gospels as well as Epistles at Evensong. As to the former, we never looked upon it with any favour at all, and six years' experience has thoroughly wearied us of it. Those who do not attend daily service are not likely to be won to it—we doubt if a single worshipper has been—by the shortening of the Lessons by one or two minutes. Those who do attend it are not greatly convenienced by such shortening in any case that we know of, while numbers regret the fragmentary nature of the readings. There is also this further consideration as regards the Old Testament, that owing to this craze about brevity a very large part of the Bible never gets read at all, and that many of the omitted portions are, we deeply regret to say it, of really primary importance. Fully one-third of the Old Testament is never read at all.

Looking further into the details, we have felt especial regret at some of these omissions; as, for example, the sin of Dinah and its consequences, the sacrificial institutions in Leviticus i.–ix., Moses' survey of the history of Israel in Deut. ix., and that most important chapter, Deut. xiii.; to say nothing of the somewhat rough handling of the books of Proverbs, Job, and Jeremiah. The new Lectionary sacrifices almost half of the Proverbs, portions of the book of Job which we should have thought essential to the understanding of the book as a whole, and more than half of Jeremiah is altogether left out. Further into the details of the question we cannot go; but we think we have said enough to support our main proposition that, while accepting (with certain criticisms in detail, especially the reading of Proverbs in Epiphany) the Sunday Series and the Saints' Day Series, the Daily Lesson system has not stood the test of actual experience. The Saints' Day Series has certainly, on the whole, been a great improvement, but it has mistakes, and there are cases in which the lessons provided might be less fractionally minute; but still, if we were shut up to the choice between the new and the old, actual trial would make us choose the new. The question is, are we to be shut up to this choice? We do not see why we should be. The experience of six years must surely have been such as to have brought the whole subject, *in its details*, as well as its general outline, under the observation of numbers of persons whose acquaintance with it had been but general and cursory before, so that the formation of a really well-considered Lectionary under all these heads, Sunday Lessons, Saints' Day Lessons and Daily Lessons need not be so new and hazardous a matter as it was seven or eight years ago. Accepting as we do with real gratitude the many amendments of the Sunday and Saints' Day Series we cannot but think that the defects of the Daily Lessons—defects on which we have touched very lightly—are such as to warrant a fresh opening of the whole question, and that advantage ought to be taken of the occasion to remove certain minor defects which exist in the selection for Sundays and Saints' Days. The Bishop of Lincoln's pamphlet may well be consulted, and not only consulted, but studied with care and minute attention.

THINGS TO BE KNOWN CONCERNING THE CHURCH.

(*Continued from February Number.*]

XXVIIIth Article of the Church. The following is a letter from Bishop Geste, of Rochester, in which he not only claims the authorship of the Article, but also states distinctly what he meant by it. It is written to the Prime Minister of the day.

Right Honourable,—I suppose you have heard how the Bishop of Gloucester (*i. e.* Cheney) found himself grieved with the placing of this adverb *only* in this Article: "The Body of Christ is given, taken, and eaten in the Supper after an heavenly and spiritual manner only," because it it did take away the presence of Christ's Body in the Sacrament . . . whereas between him and me, I told him plainly that this word *only* in the foresaid Article did not exclude the presence of Christ's Body from the Sacrament, but only the *grossness and sensibleness* in the receiving thereof. For I said unto him, though he took Christ's Body in his hand, received it with his mouth, and that corporally, naturally, really, substantially, and carnally, as the doctors do write, yet he did not for all that see it, smell it, nor taste it. And therefore I told him I would speak against him therein, and the rather because the Article was of mine own penning. And yet I would not for all that deny thereby anything that I had spoken for the presence . . . And this that I said is so true by all sorts of men that even D. Hardinge writeth the same, as it appeareth most evidently by his words reported in the Bishop of Salisbury's (Jewel's) book, pagina 325, which be these: "Then ye may say that in the Sacrament His very Body is present, yea really, that is to say in deed, substantially, that is in substance, and corporally, carnally and naturally, by the which words is meant that His very Body, His very flesh, and His very human nature is there, not after corporal, carnal or natural wise: but invisibly, unspeakably, supernaturally, spiritually, divinely, and by way unto him only known."

This I thought good to write to your honour for mine own purgation.

ANGLICAN DIVINES.—*Bp. Ridley.*—We worship the same true Lord and Saviour of the world which the wise men worshipped in the manger. We behold, with the eyes of faith, Him present after grace, and spiritually set upon the table: Christ visibly sitting at the right hand of God, and yet, after an invisible and incomprehensible manner, present in the Church.

Bp. Jewel.—Neither do we only adore Christ as being God, but also we worship and reverence the Sacrament and holy mystery of Christ's Body.

Abp. Bramhall.—A true Real Presence, no genuine son of the Church of England did ever deny. Christ said, "This is My Body:" what He said, we do steadfastly believe. He said not, after this nor that manner, *neque con*, *neque sub*, *neque trans*; and therefore we place it [the manner] among the opinions of the Schools, not among the Articles of our Faith.

Bp. Andrewes' answer to Bellarmine (*R. C.*).—What Durandus is reported to have said of old, we approve of: "We hear the word, feel the effect, know not the manner, *believe the presence*." The Presence, I say, we believe, and that no less true than yourselves. Of the *mode* of the Presence, we define nothing rashly.

Bp. Ken.—O God Incarnate! how Thou canst give us Thy Flesh to eat and Thy Blood to drink; how Thy Flesh is meat indeed; how Thou art in Heaven and art *Present on the Altar*, I can by no means explain; but I firmly believe it all because Thou hast said it, and I firmly rely on Thy love and on Thy omnipotence to make good Thy word, though the manner of doing it I cannot comprehend.

Bp. Overall (*author of the last part of the Church Catechism*).—[So to eat the flesh of Thy dear Son Jesus Christ, and to drink His own Blood.] By this it may be known what our Church believeth and teacheth of the presence of Christ's Body and Blood in the Sacrament.

Bp. Andrewes.—Christ Himself, the inward part of the Sacrament, in and with the Sacrament, apart from and without the Sacrament, wheresoever He is, is to be worshipped.

CONFESSION OF SIN.

FATHERS.—*S. Ambrose.*—The Novatians say that they shew reverence to our Lord, reserving to Him alone the power of forgiving sins. But, indeed, none do Him greater wrong than they who would rescind His commands, and cast back upon Himself the office He committed to them. For since the Lord Jesus Christ Himself said in His Gospel, "Receive the Holy Ghost: whose sins ye remit they are remitted unto them; and whose sins ye retain, they are retained," who hononrs Him most, he who obeyeth His commands, or he who resisteth?

S. Athanasius.—If thy chains be not loosed, give thyself up to the disciples of Christ; they can save thee by that power which they have received from the Saviour: "Whatsoever ye shall bind on earth shall be bound in Heaven; and whatsoever ye shall loose on earth shall be loosed also in Heaven; and if ye shall have remitted to any their sins, they shall be remitted to them." Every one of us is bound by the chains of sins, and so we wish that Jesus would send us His disciples to loose those chains.

S. Augustine.—Do penance such as is done in the Church of God, that the Church may pray for you. Let no one say, I have done it secretly, my affair is with God; God knew it Who can pardon me, for I did it in my heart. If this be so, then without cause has it been declared, "Whatsoever ye shall loose on earth shall be loosed in Heaven." So without cause have the keys been given to the Church of God. Shall we frustrate the Gospel of God? frustrate the words of Christ?

S. Cyprian, Bishop of Carthage.—How far superior are they in faith and fear, who although not guilty of any overt act of sacrifice or false worship, and who only even thought of the same, yet confessing this thought grievingly and simply to the priest of God, make a complete utter clearing (exomologesis) of the conscience, expose the burthen of their souls, and obtain a salutary remedy for their wounds, however comparatively small and light they may be. . . . Beloved Brethren, confess each of you, I entreat, his offence whilst the offender is yet in the world, whilst his confession can be received, whilst the satisfaction and remission made by the priests is acceptable to the Lord.

ANGLICAN DIVINES.—HOMILIES, No. 2.—Christ ordained the authority of the keys to excommunicate notorious sinners, and to absolve them which are truly penitent.

CXIII. Canon (1603) *Of the Seal of Confession.*—Provided always, that if any man confess his secret and hidden sins to the minister for the un-burdening of his conscience. . . . that he do not reveal or make known to any person whatsoever any crime or offence so committed to his trust and secresy.

Bp. Latimer.—To speak of right and true [*i. e.* not compulsory] confession, would to God it were kept in England, for it is a good thing.

Bp Andrewes (*on S. John*, *xx.* 23).—There are here expressed three persons: (1.) The person of the sinner, in "whose sins;" (2.) of God, in "they are remitted;" (3.) of the Priest, in "ye remit." Three are expressed; and where three are expressed, three are required; and where three are required, two are not enough. It is S. Augustine that thus speaketh of this ecclesiastical act in his time: "Let none say, I confess my sins at home, I go to God; God knows that I confess in my heart, He will forgive me. Was it then said, without any reason or intention, 'What ye shall remit upon earth are remitted in Heaven'? or were the keys given to the Church of God in vain? We make vain the Gospel, we make vain the words of Christ."

So Bp. Montague, Marshall, Hooker, Crackenthrop, Bp. Morton, Bp. Cosin, Bp. Wilson, Bp. Bull, Bp. Sanderson, Dr. Grabe, Bp. Andrewes, are recorded as having practised it.

"As our Lord instituted Holy Baptism for our regeneration, and the Holy Eucharist for the perfecting of life, so He instituted Absolution to repair the losses of the one, and to prepare the more certainly for the reception of the other. This healing and restorative ordinance is, to such as we are, an indispensable part of that wonderful order of grace which, compassionating our infirmities, leads us onward ever more and more closely to a perfected union with God."—*T. T. Carter.*

From the Nineteenth Century.

SCIENCE AND FAITH.

AN OXFORD LECTURE, BY JOHN RUSKIN.

[The following thoughts that breathe, in words that burn, uttered at Oxford where "Mediævalism" once enthroned Faith, and "Protestantism" has now enthroned Unbelief, are just in that strain of the higher mood to which we have often listened "smiling through tears" in the late Canon Kingsley, or with even deeper unction, in our dear departed friend the Rev. Dr. J. V. Van Ingen, of the old diocese of Western New York.—Ed. Eclectic.]

I am sure that all in this audience who were present yesterday at Dr Acland's earnest and impressive lecture must have felt how deeply I should be moved by his closing reference to the friendship begun in our undergraduate days;—of which I will but say that, if it alone were all I owed to Oxford, the most gracious kindness of the Alma Mater would in that gift have been fulfilled to me.

But his affectionate words, in their very modesty, as if even standing on the defence of his profession, the noblest of human occupations! and of his science—the most wonderful and awful of human intelligences! showed me that I had not yet wholly made clear to you the exactly limited measure in which I have ventured to dispute the fitness of method of study now assigned to you in this University.

Of the dignity of physical science, and of the happiness of those who are devoted to it for the healing and the help of mankind, I never have meant to utter, and I do not think I *have* uttered, one irreverent word. But against the curiosity of science, leading us to call virtually nothing gained but what is new discovery, and to despise every use of our knowledge in its acquisition; of the insolence of science, in claiming for itself a separate function of that human mind which in its perfection is one and indivisible, in the image of its Creator; and of the perversion of science, in hoping to discover by the analysis of death, what can only be discovered by the worship of life,—of these I have spoken, not only with sorrow, but with a fear which every day I perceive to be more surely grounded, that such labour, in effacing from within you the sense of the presence of God in the garden of the earth, may awaken within you the prevailing echo of the first voice of its Destroyer, "*Ye* shall be as gods."

To day I have little enough time to conclude,—none to review—what I have endeavoured thus to say; but one instance, given me directly in conversation after lecture, by one of yourselves, will enable me to explain to you precisely what I *mean.*

After last lecture, in which you remember I challenged our physiologists to tell me how a bird flies, one of you, whose pardon, if he thinks it needful, I ask for this use of his most timely and illustrative statement, came to me, saying, "You know the way in which we are shown how a bird flies, is, that any one, a dove for instance, is given to us, plucked, and partly skinned, and incised at the insertion of the wing bone; and then, with a steel point, the ligament of the muscle at the shoulder is pulled up, and out, and made distinct from other ligaments, and we are told 'that is the way a bird flies,' and on that matter it is thought we have been told enough."

I say that this instance given me was timely; I will say more—in the choice of this particular bird, providential. Let me take, in their order, the two subjects of inquiry and instruction, which are indeed offered to us in the aspect and form of that one living creature.

Of the splendour of your own true life, you are told, in the words which, to-day, let me call, as your fathers did, words of inspiration—"Yet shall ye be as the wings of a dove, that is covered with silver wings and her feathers with gold." Of the manifold iris of colour in the dove's plumage, watched carefully in sunshine as the bird moves, I cannot hope to give you any conception by words; but that it is the most exquisite, in the modesty of its light, and in the myriad mingling of its hue, of all plumage, I may partly prove to you in this one fact, that out of all studies of colour, the one which I would desire most to place within your reach in these schools, is Turner's drawing of a dove, done when he was in happy youth at Farnley. But of the causes of this colour, and of the peculiar subtlety in its iridescence, nothing is told you in any scientific book I have ever seen on ornithology.

Of the power of flight in these wings, and the tender purpose of their flight, you hear also in your Father's book. To the Church, flying from her enemies into desolate wilderness, there were indeed given two wings as of a great eagle. But the weary saint of God, looking forward to his home in calm of eternal peace, prays rather—"Oh, that I had wings like a dove, for then should I flee away, and be at rest." And of these wings, and this mind of hers, this is what reverent science should teach you: first, with what parting of plume, and what soft pressure and rhythmic beating of divided air, she reaches that miraculous swiftness of undubious motion, compared with which the tempest is slow, and the arrow uncertain; and secondly, what clue there is, visible, or conceivable to thought of man, by which, to her living conscience and errorless pointing of magnetic soul, her distant home is felt afar beyond the horizon, and the straight path, through concealing clouds, and over trackless lands, made plain to her desire, and her duty, by the finger of God.

And lastly, since in the tradition of the Old Covenant she was made the messenger of forgiveness to those eight souls saved through the baptism unto death, and in the Gospel of the New Covenant, under her image, was manifested the well-pleasing of God, in the fulfilment of all righteousness by his Son in the Baptism unto life,—surely alike all Christian people, old and young, should be taught to be gladdened by her sweet presence; and in every city and village in Christendom she should have such a home as in Venice she has had for ages, and be, among the sculptured marbles of the temple, the sweetest sculpture; and, fluttering at your children's feet, their never-angered friend. And surely also, therefore, of the thousand evidences which any carefully thoughtful person may see. not only of the ministration of good, but of the deceiving and deadly power of the evil angels, there is no one more distinct in its gratuitous, and unreconcilable sin, than that this—of all the living creatures between earth and sky—should be the one chosen to amuse the apathy of our murderous idleness, with skill-less, effortless, merciless slaughter.

I pass to the direct subject on which I have to speak finally to-day;—the reality of that ministration of the good angels, and of that real adversity of the principalities and powers of Satan, in which, without exception, all earnest Christians have believed, and the appearance of which, to the imagination of the greatest and holiest of them, has been the root, without exception, of all the greatest art produced by the human mind or hand in this world.

That you have at present no art properly so called in England at all—whether of painting, sculpture, or architecture—I, for one, do not care. In midst of Scottish Lothians, in the days of Scott, there was, by how much less art, by so much purer life, than in the midst of Italy in the days of Raphael. But that you should have lost, not only the skill of Art, but the simplicity of Faith and life, all in one, and not only here deface your ancient streets by the Ford of the waters of sacred learning but also deface your ancient hills with guilt of mercenary desolation, driving their ancient shepherd life into exile, and diverting the waves of their streamlets into the cities which are the very centres of pollution, of avarice, and impiety: for this I *do* care,—for this you have blamed me for caring, instead of merely trying to teach you drawing. I have nevertheless yet done my best to show you what real drawing is; and must yet again bear your blame for trying to show you, through that, somewhat more.

I was asked, as we came out of chapel this morning, by one of the Fellows of my college, to say a word to the Undergraduates, about Thirlmere. His request, being that of a faithful friend, came to enforce on me the connection between this form of spoliation of our native land of its running waters, and the gaining disbelief in the power of prayer over the distribution of the elements of our bread and water, in rain, and sunshine,—seed-time, and harvest. Respecting which, I must ask you to think with me to-day what is the meaning of the myth, if you call it so, of the great prophet of the Old Testament, who is to be again sent before the coming of the day of the Lord. For truly, you will find that if any part of your ancient faith be true, it is needful for every soul which is to take up its cross, with Christ, to be also first transfigured in the light of Christ,—talking with Moses and with Elias.

The contest of Moses is with the temporal servitude,—of Elijah, with the spiritual servitude, of the people; and the war of Elijah is with their servitude essentially to two Gods, Baal, or the Sun God, in whose hand they thought was their life, and Baalzebub—the Fly God,--of Corruption, in whose hand they thought was the arbitration of death.

The entire contest is summed in the first assertion by Elijah, of his authority as the Servant of God, over those elemental powers by which the heart of Man, whether Jew or heathen, was filled with food and gladness.

And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word."

Your modern philosophers have explained to you the absurdity of all that; you think? Of all the shallow follies of this age, that proclamation of the vanity of prayer for the sunshine and rain; and the cowardly equivocations, to meet it, of clergy who never in their lives really prayed for any thing, I think, excel. Do these modern scientific gentlemen fancy that nobody, before they were born, knew the laws of cloud and storm, or that the mighty human souls of former ages, who every one of them lived and died by prayer, and in it, did not know that in every petition framed on their lips they were asking for what was not only foreordained, but just as probably fore-*done?* or that the mother pausing to pray before she opens the letter from Alma or Balaclava, does not know that already he is saved for whom she prays, or already lies festering in his shroud? The whole confidence and glory of prayer is in its appeal to a Father who knows our necessities before we ask, who knows our thoughts before they rise in our hearts, and whose decrees, as unalterable in the eternal future as in the eternal past, yet in the close verity of visible fact, bend, like reeds, before the foreordained and faithful prayers of his children.

Of Elijah's contest on Carmel with that Sun power in which, literally, you again now are seeking your life, you know the story, however little you believe it. But of his contest with the Death power, on the hill of Samaria, you read less frequently, and more doubtfully.

"Oh, thou Man of God, the King hath said, Come down. And Elijah answered and said, If I be a man of God, let fire come down from Heaven, and consume thee, and thy fifty."

How monstrous, how revolting, cries your modern religionist, that a prophet of the Lord should invoke death on fifty men. And he sits himself, enjoying his muffin and *Times*, and contentedly allows the slaughter of fifty thousand men, so it be in the interests of England, and of his own stock on Exchange.

But note Elijah's message. "Because thou hast sent to inquire of Baalzebub the God of Ekron, therefore, thou shall not go down from the bed on which thou art gone up, but shalt surely die."

"'Because thou hast sent to inquire:" He had not sent to *pray* to the God of Ekron, only to *ask* of him. The priests of Baal *prayed* to Baal, but Ahaziah only *qnestions* the fly-god.

He does not pray "Let me recover," but he asks "*Shall* I recover of this disease?"

The scientific mind again, you perceive,—Sanitary investigation; by oracle of the God of Death. Whatever can be produced of disease, by flies, by aphides, by lice, by communication of corruption, shall not we moderns also wisely inquire, and so recover of our diseases?

All which may, for aught I know, be well; and when I hear of the vine disease or potato disease being stayed, will hope also that plague may be, or diphtheria, or aught else of human plague, by due sanitary measures.

In the meantime, I see that the common cleanliness of the earth and its water is despised, as if *it* were a plague; and after myself labouring for three years to purify and protect the source of the loveliest stream in the English midlands, the Wandle, I am finally beaten, because the road commissioners insist on carrying the road washings into it, at its source. But that's nothing. Two years ago, I went, for the first time since early youth, to see Scott's country by the shores of Yarrow, Teviot, and Gala waters. I will read you once again, though you well remember it, his description of one of those pools which you are about sanitarily to draw off into your engtne boilers, and then I will tell you what I saw myself in that sacred country.

Oft in my mind such thoughts awake,
By lone Saint Mary's silent lake;
Thou know'st it well—nor fen, nor sedge,
Pollute the pure lake's crystal edge;
Abrupt and sheer the mountains sink
At once upon the level brink;
And just a trace of silver sand
Marks where the water meets the land.
Far in the mirror, bright and blue,
Each hill's huge outline you may view;
Shaggy with heath, but lonely bare,
Nor tree, nor bush, nor brake, is there,
Save where, of land, yon slender line
Bears thwart the lake the scatter'd pine.

. . . . . .

And silence aids—though the steep hills
Send to the lake a thousand rills;
In summer tide, so soft they weep,
The sound but lulls the ear asleep;
Your horse's hoof-tread sounds too rude,
So stilly is the solitude.

Nought living meets the eye or ear,
But well I ween the dead are near;
For though, in feudal strife, a foe
Hath lain Our Lady's chapel low,
Yet still, beneath the hallow'd soil,
The peasant rests him from his toil,
And, dying, bids his bones be laid,
Where erst his simple fathers prayed.

What I saw myself in that fair country, of which the sight remains with me, I will next tell you. I saw the Teviot oozing, not flowing, between its wooded banks, a mere sluggish injection, among the filthy stones, of poisonous pools of scum-covered ink; and in front of Jedburgh Abbey, where the foaming river used to dash round thesweet ruins as if the rod of Moses had freshly cleft the rock for it, bare and foul nakedness of its bed, the whole stream carried to work in the mills, the dry stones and crags of it festering unseemly in the evening sun, and the carcass of a sheep, brought down in the last flood, lying there in the midst of the children at their play, literal and ghastly symbol, in the sweetest pastoral country in the world, of the lost sheep of the house of Israel.

That is your symbol to-day, of the Lamb as it had been slain; and that the work of your prayerless science;—the issues, these of your enlightened teaching, and of all the toils and the deaths of the Covenanters on those barren hills, of the prophetic martyrs here in your crossing streets, and of the highest, sincerest, simplest patriot of Catholic England, Sir Thomas More, within the walls of England's central Tower. So is ended, with prayer for the bread of this life, also the hope of the life that is to come. Yet I will take leave to show you the light of that hope, as it shone on, and guided, the children of the ages of faith.

Of that legend of St. Ursula which I read to you so lately, you remember, I doubt not, that the one great meaning is the victory of her faith over all fears of death. It is the laying down of all the joy, of all the hope, nay of all the Love, of this life, in the eager apprehension of the rejoicing and the love of Eternity. What truth there was in such faith I dare not say that I know; but what manner of human souls it made, you may for yourselves *see*. Here are enough brought to you, of the thoughts of a believing people. This maid in her purity is no fable; this is a Venetian maid, as she was seen in the earthly dawn, and breathed on by the breeze of her native sea. And here she is in her womanhood, in her courage and perfect peace, waiting for her death.[1]

I have sent for this drawing for you, from Sheffield, where it is to stay, they needing it more than you. It is the best of all that my friend did with me at Venice, for St. George, and with St. George's help and St. Ursula's. It shows you only a piece of the great picture of the martyrdom—nearly all have fallen around the maid, and she kneels, with her two servant princesses, waiting for her own death. Faithful behind their mistress, they wait with her,—not feebler, but less raised in thought, as less conceiving their immortal destiny; the one, a gentle girl, conceiving not in her quiet heart any horror of death, bows her fair head towards the earth, almost with a smile; the other, fearful lest her faith should for an instant fail, bursts into passion of prayer through burning tears. St. Ursula kneels, as daily she knelt, before the altar, giving herself up to God for ever.

And so you see her, here in the days of childhood, and here in her sacred youth, and here, in her perfect womanhood, and here, borne to her grave.

Such creatures as these *have* lived—do live yet, thank God, in the faith of Christ.

You hear it openly said that this, their faith, was a foolish dream. Do you choose to find out whether it was or not? You may if you will, but you can find it out in one way only.

Take the dilemma in perfect simplicity. Either Christianity is true or not. Let us suppose it first one, then the other, and see what follows.

Let it first be supposed untrue. Then rational investigation will in all probability discover that untruth; while, on the other hand, irrational submission to what we are told may lead us into any form of absurdity or insanity; and, as we read history, we shall find that this insanity has perverted, as in the Crusades, half the strength of Europe to its ruin, and been the source of manifold dissension and misery to society.

Start with the supposition that Christianity is untrue, much more, with the desire that it should be, and that is the conclusion at which you will certainly arrive.

But, on the other hand, let us suppose that it is, or may be, true. Then, in order to find out whether it is or not, we must attend to what it says of itself. And its first saying is an order to adopt a certain line of conduct. *Do* that first, and you shall know more. Its promise is of blessing and of teaching, more than tongue can utter, or mind conceive, if you choose to do this; and it refuses to teach or help you on any other terms than these.

You may think it strange that such a trial is required of you. Surely the evidences of our future state might have been granted on other terms—

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[1] Showing some Venetian drawings from the works of Carpaccio.

nay, a plain account might have been given, with all mystery explained away in the clearest language. *Then*, we should have believed at once!

Yes, but, as you see and hear, that, if it be our way, is not God's. He has chosen to grant knowledge of His truth to us on one condition and no other. If we refuse that condition, the rational evidence around us is all in proof of our death, and that proof is true, for God also tells us that in such refusal we shall die.

You see, therefore, that in either case, be Christianity true or false, death is demonstrably certain to us in refusing it. As philosophers, we can expect only death, and as unbelievers, we are condemned to it.

There is but one chance of life—in admitting so far the possibility of the Christian verity as to try it on its own terms. There is not the slightest possibility of finding out whether it be true, or not, first.

"Show me a sign first and I will come," you say. No, answers God. "Come first, then you shall see a sign."

Hard, you think? You will find it is not so, on thinking more. For this, which you are commanded, is not a thing unreasonable in itself. So far from that, it is merely the wisest thing you could do for your own and for others' happiness, if there were no eternal truth to be discovered.

You are called simply to be the servant of Christ, and of other men for His sake; that is to say, to hold your life and all its faculties as a means of service to your fellows. All you have to do is to be sure it *is* the service you are doing them, and not the service you do yourself, which is uppermost in your minds.

Now you continually hear appeals to you made in a vague way, which you don't know how far you can follow. You shall not say that, to-day; I both can and will tell you what Christianity requires of you in simplest terms.

Read your Bible as you would any other book—with strictest criticism, frankly determining what you think beautiful, and what you think false or foolish. But be sure that you try accurately to understand it, and transfer its teaching to modern need by putting other names for those which have become superseded by time. For instance, in such a passage as that which follows and supports the "Lie not one to another" of Colossians iii.—"seeing that ye have put on the new man, which is renewed in knowledge after the spirit of him that created him, where" (meaning in that great creation where) "there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free." In applying that verse to the conduct and speech of modern policy, it falls nearly dead, because we suffer ourselves to remain under a vague impression—vague, but practically paralysing,—that though it was very necessary to speak the truth in the countries of Scythians and Jews, there is no objection to any quantity of lying in managing the affairs of Christendom. But now merely substitute modern for ancient names, and see what a difference it will make in the force and appeal of the passage, "Lie not one to another, brethren, seeing that ye have put off the old man, with his deeds, and have put on the new man, which is renewed to knowledge," εἰς ἐπίγνωσιν, according to the knowledge of Him that created Him, in that great creation where there is neither Englishman nor German, baptism nor want of baptism, Turk nor Russian, slave nor free, but Christ is all, and in all.

Read your Bible, then, making it the first morning business of your life to understand some piece of it clearly, and your daily business to obey of it all that you understand, beginning first with the most human and most dear obedience—to your father and mother. Doing all things as they would have you do, for the present: if they want you to be lawyers, be lawyers; if soldiers—soldiers; if to get on in the world—even to get money—do as they wish, and that cheerfully, after distinctly explaining to them in what points you wish otherwise. Theirs is for the present the voice of God to you.

But, at the same time, be quite clear about your own purpose, and the carrying out of that so far as under the conditions of your life you can. And any of you who are happy enough to have wise parents will find them contented in seeing you do as I now tell you.

First cultivate all your personal powers, not competitively, but patiently and usefully. You have no business to read in the long vacation. Come *here* to make scholars of yourselves, and go to the mountains or the sea to make men of yourselves. Give at least a month in each year to rough sailors' work and sea fishing. Don't lounge and flirt on the beach, but make yourselves good seamen. Then, on the mountains, go and help the shepherd at his work, the woodmen at theirs, and learn to know the hills by night and day. If you are staying in level country, learn to plough, and whatever else you can that is useful. Then here in Oxford read to the utmost of your power, and practice singing, fencing, wrestling, and riding. No rifle practice, and no racing—boat or other. Leave the river quiet for the naturalist, the angler, and the weary student like me.

You may think all these matters of no consequence to your studies of art and divinity; and that I am merely crotchetty and absurd. Well, that is the way the devil deceives you. It is not the sins which we *feel* sinful, by which he catches us; but the apparently healthy ones,—those which nevertheless waste the time, harden the heart, concentrate the passions on mean objects, and prevent the course of gentle and fruitful thought.

Having thus cultivated, in the time of your studentship, your powers truly to the utmost, then, in your manhood, be resolved they shall be spent in the true service of men—not in being ministered unto, but in ministering. Begin with the simplest of all ministries—breaking of bread to the poor. Think first of that, not of your own pride, learning, comfort, prospects in life: nay, not now, once come to manhood, may even the obedience to parents check your own conscience of what is your Master's work. "Whoso loveth father or mother more than me is not worthy of me." Take the perfectly simple words of the Judgment, "Inasmuch as ye did it unto one of the least of these, ye did it unto me;" but you must *do* it, not preach it. And you must not be resolved that it shall be done only in a gentlemanly manner. Your pride must be laid down, as your avarice, and your fear. Whether as fishermen on the sea, ploughmen on the earth, labourers at the forge, or merchants at the shop-counter, you must break and distribute bread to the poor, set down in companies—for that also is literally told you—upon the green grass, not crushed in heaps under the pavement of cities. Take Christ at His literal word, and, so sure as His word is true, He will be known of you in breaking of bread. Refuse that servant's duty because it is plain,—seek either to serve God, or know Him, in any other way: your service will become mockery of Him, and your knowledge darkness. Every day your virtues will be used by the evil spirits to conceal, or to make respectable, national crime; every day your felicities will become baits for the iniquity of others; your heroisms, wreckers' beacons, betraying them to destruction: and before your own deceived eyes and wandering hearts every false meteor of knowledge will flash, and every perishing pleasure glow, to lure you into the gulf of your grave.

But obey the word in its simplicity, in wholeness of purpose, and with serenity of sacrifice, like this of the Venetian maids, and truly you shall receive sevenfold into your bosom in this present life, as in the world to come, life everlasting. All your knowledge will become to you clear and sure, all your footsteps safe; in the present brightness of domestic life you will foretaste the joy of Paradise, and to your children's children bequeath, not only noble fame, but endless virtue. "He shall give his angels charge over you to keep you in all your ways; and the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

Correspondence.

LETTERS FROM SWITZERLAND.—No. III.

BY DR. VAN RENSSELAER.

PERE HYACINTHE.

The present isolation and retirement of this remarkable preacher is one of the saddest tokens of the religious and moral decay of the nation to which he belongs. Charles Loyson was born at Orleans in 1827, his father being at that time rector of the Academy. The family came from Vendée and Brittany. His grandfather was a humble artisan, whose home was one of those nurseries of religion and piety so often found in the rural districts of France. The mother reared her children by the teachings of the Bible, and her sweet and pious influence remained long after she had passed away, to instruct and bless her descendants. One of the sons, Charles, was a companion, at the normal school, of Cousin and other distinguished men; but he died at an early age, leaving behind him some remains in prose and verse, which gave him a place in the critical works of Sainte-Beuve. The father of the Père Hyacinthe, after leaving the University, was rector of the academies at Metz, at Orleans, and at Pau. His mother was a Savoyard, born not far from Geneva. The family was therefore destitute of all adventitious advantages, and possessed of that spirit of honest independence which is the only foundation of true greatness.

The first inclinations of young Loyson were for the study of Law, but the preaching of the fervent Lacordaire changed his mind and views entirely. His first desire was to follow the preacher into the Dominicans, and become a monk. But his father opposed this, though he wished him to enter Holy Orders. The family was Gallican in its views, which accounts for the uncompromising hatred of the ultramontanes for its most illustrious member. In the true spirit of filial obedience, the young enthusiast yielded to his father's wishes, who adopted the wise course of taking his son directly to Lacordaire for advice and direction. The Dominican agreed with the elder Loyson, and by his counsel the son entered the seminary of St. Sulpice to prepare for the Priesthood. He entered the same year that Renan went out, and what had been poison to the one, became like the droppings of the honey-comb to the other.

The professor to whom he became most attached at St. Sulpice was Baudry, afterwards Bishop of Perigueux. His recollections of him are embalmed in the dedication of his work on "Catholic Reform," composed after the bishop's death: "I see you yet in that pleasant study at St. Sulpice, where on the evening of one of our days of study and prayer I loved so much to go to rest near you. . . . You spoke to me of the Word by Whom the world was created, by whom societies shall be restored, and you told me that in enlightening the human soul with the noontide of the faith, He did not intend to obscure the day spring of the reason; and you told me His name, the name which He took in becoming man, and which He will keep forever; and it was the same name which my mother had taught me to bless on her knees; it was Jesus Christ." Such was the instruction under which he took orders June 14, 1851. It is needless to say that in a mind and heart like Loyson's, the seeds had been planted which germinated under his experience of the Jesuitical influences which dominate his church, and bore fruit in his work of protestation and reform of Papal corruptions.

From the first his persuasive eloquence attracted attention, but he shunned publicity. He became successively professor of theology in the seminaries of Avignon and of Nantes—famous names. But his experience in this pursuit did not satisfy him. He sighed for a retired life. His youthful vision of "all-holy monks" still dazzled his mind's eye. "To shut himself up in a cloister, to hide himself and bury himself there in meditation, study and prayer, and to go out from time to time, armed for war, to reprove the world for its vices, and its errors, and to render a solemn and powerful testimony to the truth of the Gospel; such is the ideal which he formed of an existence devoted entirely to God and His service." He hesitated between the Dominicans and the Barefooted Carmelites for a time, but finally entered the unshod fraterntiy. And this was his experience: "the height of his fervour made him more keenly sensible to the sad experiences of every day. He believed that he was escaping from the passions of the world; he found again the world and its fatal miseries in the convent. Between the life of the cloister which his tender and pious imagination had dreamed of from infancy, and that which he was learning to know step by step, the distance was great. Here was Doré's startling picture of "the Neophyte" realized indeed! Recognizing the inherent corruption of the monastic life, he shunned all familiarity with his companions, and lived in isolation.

Under these circumstances he began to prepare and apply himself to public preaching, "seeking to devote himself to a ministry abroad which would save and console him from the miseries at home." His growing reputation in the south of France attracted the attention of the Archbishop of Paris, Mgr. Darboy, who was in search of a preacher worthy to succeed Lacordaire in the pulpit of Notre Dame. This was in 1864, the beginning of his fame and of his trials.

Let us glance at his appearance and manner. He is of medium height, strong and well built, with a look in which sweetness and gentleness are mingled with intelligence and decision. His fine eyes express honesty and sincerity. His voice combines power and tenderness—such a voice as you never weary in listening to—adapted to express alike soft and gentle emotions and bursts of enthusiasm, to launch a defiance or to utter a solemn protest of conscience. His face lights up in the ardour of delivery. His language is admirably clear and well chosen, his argument compact and incisive, his gestures graceful and impressive, and his appeals grand and irresistible. "He commences habitually with a calm tone and a tranquil manner, but soon the inspiration comes, and the orator becomes impassioned and carried away with his own ideas. The flame bursts forth, always more brilliant and glowing; the figures grow abundant, and succeed each other like sparks; you are entranced, ravished, sometimes dazzled. Treasures of sentiment, poetry, thought pour out, which, the more that one enjoys their wealth, seem to demand less of their author. We have not before us a thinker or a theologian; it would be difficult to point out in his discourses a strictly new idea; the commonplace holds the great place. But is not that the proper food of eloquence—the general and eternal truths, which secure and draw most men? No one develops better the common topics of Christian liberaism, the traditional truths with which piety has been nourished in all ages. But for Hyacinthe all those great ideas are at the same time individual experiences, and take in his mouth a new and striking character. His eloquence comes from his deepest convictions, and his awakened soul quivers in his words. Thus, without being profound or original, he is never declamatory."

Such was he when at the age of thirty-seven he was called to the most famous pulpit in France to preach the Advent sermons. Our ambassador at Paris at the time has described his experience at one of them: "The beautiful and ancient cathedral was filled with an audience composed of the most distinguished society of Paris, and hundreds surrounded the doors, without being able to enter, but hoping to seize on the wing some utterance of the eloquent monk. He has the faculty of gradually approaching his subject till he pours out on it flames of eloquence. His gesture is extremely graceful and as perfect as possible." "The archbishop was present, and when the sermon was finished, left his place at the foot of the pulpit, and ascended it. He thanked and congratulated the young and brilliant orator, who had raised himself so soon to the rank of the masters of eloquence, and he sustained the instructions of Father Hyacinthe with all his authority as archbishop, and all his kindness as a pastor." This was the more remarkable as the most vigorous efforts had been made by the *Monde* and the ultramontanes to prejudice him against the preacher for his liberal views and his manly and independent language on the abuses around him. It is gratifying to know that this martyred prelate remained his undeviating friend till he perished at the hands of the Commune in the bloody massacres of 1871.

The stand which Hyacinthe took in the questions which agitated the Roman Church during this period was not calculated to promote his peace and quietness. He was too honest to conceal his convictions, and they were utterly opposed to the ultramontane system. His influence with Archbishop Darboy, Bishop Dupanloup, and his auditors at Paris, remained unbroken, but what did that avail, what has it ever availed to any man in like circumstances, so long as his enemies had command of the back stairs at the Vatican? The father of lies wants no better field than a venerable, benevolent, good-natured, infallible Pontiff, surrounded by tattling busybodies in other men's matters. He is too much occupied to investigate the tales that are brought to him, and credulity is the very air he breathes. Unfortunately this is true of more bishops than the Pope of Rome. It is no wonder then that the eloquent preacher of Notre Dame, the friend of Montalembert, was suspected at the Vatican, and was obliged more than once to visit Rome. The Lent of 1868 witnessed his great success as the Lent preacher at the church of St. Louis. He was summoned there again by the Pope in 1869, whose "soul was filled with bitterness," because in a letter he had written disrespectfully of the Austrian Concordat and that most respectable and Christian sovereign Isabella

II! He went, and His Holiness asked him why he had come! The account of the interview shows equally the intrinsic kindness and gentleness of Pius IX,, and the feebleness, stupidity and ignorance of the system of which he is the instrument and mouthpiece. It helps to explain the singular fact that for more than one thousand years there have been only *three* popes whom they have ventured to canonize as saints—only three sainted "Vicars of Christ" in *ten* centuries! The "treasure" has indeed been kept "in earthen vessels" of a very earthy composition.

Father Hyacinthe has given his personal impressions of Pius IX: "Four times in my life I have talked with him alone, and without deceiving myself as to the feebleness of his reason and his will, I recognized the excellent qualities of his heart." The Pope, on his part, had expressed his personal admiration of the eloquent Lent preacher on the Pincian in 1868, by a pretty play of words on his name—"Hyacinthe, brilliant flower and precious stone."

He left Rome, like Luther, awakened from a dream. "Where he had sought wisdom he had too often only met with ignorance; where he had expected to find charity and fraternal love, intolerance had repulsed him. He had been obliged to recognize duplicity, selfishness and the spirit of the world in the very place where every believer had the right to expect only to see candour, devotion to the Church, and the love of God and of humanity. In spite of his success he left Rome then with a mind more troubled than while yet uncertain of the reception which awaited him, he had set out for the Eternal City."

The astuteness of Roman policy is a favorite theme with some. But there are no signs of it in their dealings with such men as Hyacinthe and Curci, two of their greatest preachers. Insensate folly rather characterized the measures against the former in 1869, which drew forth his famous reply to the General of the Carmelites, in which he makes a half-despairing appeal to the Council which was to meet that year. "But" he continued, "if the fears which I do not wish to share should be realized; if the august assemblage should have no more liberty in its deliberations than it has already had in its preparation; if, in a word, it should be deprived of the essential marks of an Œcumenical council, I should cry to God and to man, to demand another truly assembled in the Holy Spirit, not in the spirit of parties, representing really the universal Church, not the silence of some and the oppression of others." "And finally I appeal to Thy tribunal, O Lord Jesus! *Ad tuum, Domine Jesu, tribunal appello.* I write these lines as in Thy presence; at Thy feet, after much prayer, much reflection, much suffering, much waiting, at Thy feet I sign them. I am confident that, if men condemn them on earth, Thou wilt approve them in heaven. That is enough for me to live and to die."

And he left them, sacrificing cherished friendships, his commanding position at Notre Dame, and the dreams of his life. He did not "hesitate an instant" when required by his superiors to speak or to be silent in opposition to "the entire and loyal expression of his conscience." It was then that the career commenced which brought him so conspicuously before the religious world in America, England and Germany; and in which the sincerity of his convictions, the clearness and courage of his protests against Papal innovations and corruptions, the frankness of his position as a Catholic reformer, his pure and earnest life, and his commanding eloquence, secured him a wide and wholesome influence.

In 1873 he was invited to take charge of the New Catholic congregations in Geneva. The movement had not succeeded in France, his native country, and such is the undiminished influence of the ultramontanes in that country, that he could not exercise his ministry there except under restrictions which would have deprived it of all force. Geneva is no better for those whose religion is supported by the state. It only differs from France in persecuting Romanists and caring tenderly for rationalists! Father Hyacinthe found that he must take an oath which would subject his ministry to the control of a council chosen in the interests of rationalism. Thus he found himself at the opposite pole from Rome, and had no more hesitation as to his course in the one case than in the other. He could not be the servant of error, whether of superstition or of scepticism. He could not be the ally of Pharisees or Sadducees. It is only another instance of the resemblance between religious bigotry and free-thinking bigotry; both are tyrannical, both are proscriptive, both are blind and foolish. The result is that the Genevese, who confess themselves to be so afraid of Romanism that they will not allow a foreign Roman Catholic ecclesiastic to preach in their canton without special license, have deprived themselves, so far as their national churches are concerned, of the ablest, most eloquent and most uncompromising exposer and denouncer of Romish corruptions in all Europe.

Thus, in the wise and mysterious dispensations of the providence of God, Father Hyacinthe finds himself, after all his trials and protests for truth and righteousness, relegated to the charge of a private congregation in Geneva, in which he has gathered around him a few kindred souls. He finds himself between two fires—the Romanists, whom he has exposed, and the Rationalists, with whom he has refused to join hands. He calls his service a "Christian Catholic Worship." It is conducted in French, with a Liturgy adapted from the Roman. The communion is in both kinds. His work must of necessity be carried on among the French, who are his own people. But his heart embraces all nationalities, and his warm sympathies are bestowed on all who profess and call themselves Christians. He has never expressed this more eloquently than in the close of an address at the opening of the Bible Society at Rome, March 4, 1872: "A day will come, and my heart tells me that that day is not distant—a day will come when there shall be no more Roman Catholics nor Greek Catholics, no more Lutheran Protestants nor Reformed Protestants, but only true Catholics, and above all, true Christians. That day will come, I believe it, in spite of difficulties, in spite of impossibilities; for there is one impossibility greater than all, which is that God should not keep His word; that He should abandon His design; and when all is lost, all is saved. Ah! I know that they have made a ditch into an abyss, a wall into a mountain; but the abysses will be filled up, the mountains shall be overturned and ground to powder. We shall cross the obstacles of men, and enter the City of God. We shall enter it with our Bibles in our hands, singing in all tongues, and in all theologies, but in one single faith and in one single love, the song of deliverance; and whatever may be the visible city which shall be the symbol and the guardian of unity, whether it be called Rome or Jerusalem, it will be the city of righteousness and peace, because it will be the city of Truth."

GENEVA, *Festival of the Purification*, 1878. M. V. R.

PROPOSED CANON OF CATHEDRAL ORGANIZATION.

To the Editor of the Church Eclectic:

MY DEAR SIR—In your January number, after calling attention to the Report on Cathedral Organization in Central Pennsylvania, you "invite correspondence on the vexed question how to adjust the Cathedral to the present parish system in See Cities." In the February number you give a criticism, from a correspondent, of a canon proposed by myself in Wisconsin, having that object. I also venture to accept your invitation, and to trouble you with this letter, not to raise a controversy with my critic, but to offer such an explanation of the proposed canon as may enable it to be better understood, and perhaps more favorably judged.

You exactly express a fact which presented itself to my mind also, when you say: "Unless a Cathedral is entirely endowed, it must bear a quasi-parochial character with reference to other Churches, as well as a Diocesan character; in other words, in its ordinary aspect it must be a 'Bishop's Church.' This we imagine must be the case with most of the 'Cathedrals' that have been organized thus far in this country." I would add that if it *is* entirely endowed, it must still bear that "quasi-parochial character," both for the sake of the Bishop himself, and for the clergy who minister in it, as well as for the people who attend it. This I showed in one of the articles contributed to the *Church Review.*

This being the case, it is the question—and a vexed question—"how to adjust the Cathedral to the present parish system in see cities." The proposed canon published in your February number, and so mercilessly criticised by your correspondent, is an effort only to *start* on the way to a solution. So far is it from being a "plan," or "scheme," or "system," that it provides only for tentative action—feeling after a plan, which, when duly elaborated under the guidance of experience, may entirely supersede it—and aims only to secure such combination and work *ad interim*, as may serve to show us our wants, and the way to meet them.

It is gratifying to find, notwithstanding the very forcible condemnation of the canon, a frank acceptance of the principles involved. I have to thank your correspondent for his endorsement of my two articles in the *Church Review*, and it is no slight satisfaction to find myself so fully in accord with him on general principles: "Dr. Egar is often theoretically right, perhaps in the main so, and I think the theory I have advanced is not materially different from his." I am happy to note the following points of agreement in detail:

1. The place of the Bishop; chief in the city, as in the Diocese.

2. The relation of the Diocesan Synod, or Convention, to the system; virtually the same in both expositions—though I dissent from the proposal to call it the Greater Chapter, because that would confuse us in looking for precedents and principles to traditional Canon Law. The Canon Law knows these bodies by the names Diocesan Synod, Greater Chapter, Lesser Chapter, and it will not be well to confound them.

3. The Chapter *in Urbe*,[1] as he calls it; the City Chapter, as I call it, composed of the same constituents in both schemes, and having the same general and special work though with differences in detail; my critic apparently being desirous to destroy parishes, and I to preserve them. To call the Chapter *in urbe* the Lesser Chapter, however, would be to cut loose from tradition, in which the term means the Canons Residentiary, *i. e.* those employed in performing Divine Service in the Cathedral Church itself.

4. Lay membership provided for in both schemes.

5. A City Chapter advisable in other cities of the Diocese besides the See, where there are several Churches.

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[1] "*In urbe*" was an expression substituted by ourselves in place of a word we could not decipher in our correspondent's MSS.—ED. ECLECTIC,

So much substantial agreement guarantees that we are on the right track. The points above given contain the *principles* of See organization; further questions touch only matters of detail.

Upon one or two historical points I should take issue with your correspondent:

1. "Anciently it [the Chapter] consisted of all the clergy of the Diocese." This statement found in the law-books, is a convenient legal fiction. When the body consisted of all the clergy of the diocese it was not called a chapter; and there never was a *chapter* which consisted of all the clergy of the Diocese. The term 'chapter' did not come into use before the eighth or ninth century.

2. "These clergy were chiefly *city clergy*, they served the one great Church of the city, and gradually had charge of outlying congregations in the city and in the country." The fact is more accurately stated by Thomassin as follows: "The principal differences between that most ancient clergy, and the Chapters of to-day were of this sort: 1. That clergy consisted only of Presbyters and deacons. 2. These presbyters and deacons were themselves the parochial clergy and pastors of all the Churches of the city, or if they were not yet separated from the Cathedral parish, they fulfilled in it all the duties of the parochial clergy. 3. They obtained their rank and dignity by their ordination." That is, their *orders* gave them a title to be the Bishop's advisers and helpers, and not his choice or nomination.

3. "Then some of the city clergy began to live apart from the common life, and so ceased to be *really* members of the Chapter." This assumes that the primitive clergy lived together as members of a "community." Thomassin shows that this was not the case. The first examples of a clergy living in community with their bishop were those of Eusebius of Vercelli, and of St. Augustine of Hippo. The members of the *corona presbyterorum* or City Chapter in the great cities, were parish clergymen. This was the case at Alexandria at the time of the Council of Nicæa. The fact comes out in the history of Arius, whose heresy was developed through a dispute with his bishop at a meeting of the "chapter" (so to call it), of which he was a member. Says Fleury, "Arius was not only a priest, but had also the care of preaching and governing a Church; for there were several at Alexandria, where the faithful met together. They reckoned nine in all; in each of which a priest resided and explained the Holy Scriptures; so that they were like our parishes at this time. The Church of Arius was called Baucalis," &c. (Fleury B. X, Ch. 28.) So the Church of Rome had its *cardinal presbyters* and *regionary deacons*, the original members of the College of Cardinals—an institution which has lasted to our own day, and which, amid all its changes, bears witness both to the constitution and the efficiency of the primitive organization of the See.

4. I do not find it come in my way to fault the organizers of our American Church on every occasion. I do not believe that "we inherited the worst features of English ecclesiastical life." Nor do I consider the "vestry system" to be "*hideous*." It has sundry and manifest evils; but a very simple application of traditional canon law—the application of the *Jus patronatus*—would relieve us of the most of them. When I look at the difficulties under which the fathers of the American Church labored, I wonder that they made so few mistakes. As regards the matter before us, they saw that the English Cathedral system of their own days was useless; at the same time they understood the Canon Law that the Bishop should have his Chapter of advisers. This they provided in the Standing Committee of the Diocese. It was the best they could do. The Standing

Committee was a Cathedral Chapter without a Cathedral. But true progress cannot spring out of a breach of the fifth commandment—dishonoring our spiritual ancestors.

My critic says truly: "The See System is the attempt of Churchmen in America to return to the Primitive model." I am glad he says "Primitive." He adds: "There is the great difficulty that this attempt must be made in cities where the false system has prevailed for a longer or shorter time, as the case may be." The "false system" is false by defect—by the want of a special organization for the city, with the Bishop at its head. This defect the proposed Canon endeavors to supply. It does not attempt to sweep away existing institutions; but to utilize them, by combining them in the primitive way, with such modifications as must be in adjusting the example of one age to the needs of another. This is in reality the only difference between my plan and my critic's. And I am free to confess that I claim this as an advantage for my plan. Mine is feasible: his is not, except, as he himself confesses, in exceptional cases.

To come to the details of the proposed Canon. My critic evidently misunderstood it. He prints three several times in column his conception of the "three factors" in the See System:

"1. The Bishop.
"2. The Chapter.
"3. The Cathedral Church,"

and ends his critique with the sweeping condemnation, that Dr. Egar's Canon is a Canon for leaving these three factors out of the See System, "and so destroys what it purposes to build up."

I humbly submit that this is not criticism, but misrepresentation. The Canon expressly provides for: 1. The Bishop; 2. The Chapter; 3. The Cathedral Church. But it does so not, as a cut and dried piece of theoretical legislation would, in such a way as to forestal development and to hinder growth. My first lesson in political science was learned from a distinguished Maryland lawyer, to the effect that of all legislation whatsoever, theoretical legislation was incomparably the worst. The Canon deals with a confessed want—that of See organization under the Bishop. It endeavors to meet that want in the simplest way, to permit growth and development, and to leave further legislation to meet special wants as they arise, which is the only true way of legislating. To legislate parishes out of existence and community chapters into existence in their place, on purely theoretical considerations, is simply impossible; and therefore it is not worth while to consider whether the attempt to do it is wise or foolish.

I differ with your correspondent as to the "factors" in the See System. And in this connection I beg leave to make a remark. The "Cathedral System" is not one with the "See System." Dr. Hopkins has the credit, I believe, of originating the movement for Cathedrals; but the greater merit of calling attention to the importance of the See belongs to Dr. Adams. He first pointed out to the American Church the value of the city as an ecclesiastical unit and the necessity of city organization under the Bishop; and no confidence is violated in saying that he approves of this canon, and that it was drawn up in consultation with him. According to his idea, the three factors in the See system are:—

1. The Bishop.
2. The See or City.
3. The Diocese, (more properly *paroikia*) or country about the See.

And the problem is to add to the Diocesan organization which (perfect or imperfect) we already have, the See or City organization, including the

Cathedral or Bishop's Church, which we have not. To this one point the canon is directed; and even as regards that, it carefully avoids any final or general determination of the relation, for which we are not ready. It is tentative in its action, providing only for such a temporary organization as may enable the City Chapter to get to work, and gather experience by work, before adopting the permanent articles of the association for which the canon provides, and which my critic most unaccountably overlooked. The objections then which might be made to it, were it intended to be final, fall to the ground. On the other hand, what it does not do, is quite as important as what it does.

It is impossible for any theoretical legislation to provide for all contingencies or to anticipate all requirements. To attempt to lay down rules in advance for an untried experiment is hazardous; but in the absence of such rules two factors come into play, the operation of which it is important not to hinder. One of these is experience establishing precedent. The gradual accumulation of precedents gives us better law than theoretical legislation can. Hence when the canon abstains from defining the relation of the Bishop to the Cathedral Church, or of the greater Chapter to the Cathedral, or of the lesser Chapter to the Bishop, it is not justly liable to the condemnation which my critic passes upon it, of destroying what it proposes to build up; but it deserves credit for giving room to develop law by precedent out of experience, by a sure and certain legal process. The other factor in stable ecclesiastical organization is the appeal to precedent, principles and analogies stored up by experience in the Canon Law of the past; and the canon deserves equal credit that it does not, by a cast iron scheme or theory cut us off from that guide through the intricacies of a difficult adjustment. When the canon uses the terms Bishop, Cathedral, greater Chapter, lesser Chapter, &c., it brings the things so named under definitions which have a precise legal value, and so enables those who are interested to avail themselves of the light of already existing law and precedent in determining a multitude of questions which it is impossible to foresee, if all our scheme is to be brought out in a single canon, and enacted all at once.

Thus, when the canon puts the Bishop over the Chapter as president *Ex Officio*, it does not make him as my critic suggests, " only the president of a debating club, with possibly a casting vote in case of a tie;" but it puts him there as Bishop in Chapter, and the functions of both Bishop and Chapter, can be better studied in law-books like that of Van Espen, than in any canon which I or my critic could frame. So, when the canon provides that the City Chapter shall be the greater Chapter of the Cathedral, it is made, by the very application of the term to bear a relation to the Cathedral Church which is ascertained and defined by a whole body of Canon Law, accumulated through the experience of the Catholic Church; and it is not true to say that the Chapter created by the canon has nothing to do with the Cathedral Church and bears no organic relation to it. So as regards the lesser Chapter, and individual Canons and Dignitaries, Residentiary and non-Residentiary.

Your correspondent seems to find fault with the canon for giving the Bishop advisers whom he does not choose for himself. The criticism shows lack of insight into the nature of the advice which will be wanted and given. Valuable advice can be given only by persons who are in a position to think independently. A bishop who consults only with those who are dependent upon him for their positions may find echoes of his own opinions, but he will not find advice. It is a maxim of old Roman Law, quoted by Edward I. in his summons of the Bishop to the first complete Parliament held in the realm of England; "That which touches all should be approved by all;" and the presbyter who is in influential position in the city, and whose coöperation is expected in the general Church work of the city, has a right to be consulted about that work, whether it is pleasing or not to the Bishop to consult him. In the primitive Church he had his place by his ordination—that is, by his position—as he has now in our Diocesan Conventions. And any other rule applied to the city may put the Bishop in the midst of a *clique*; but it will alienate all who stand outside that *clique*, and cut the Bishop off from that sympathy and coöperation which it is the object of the right organization of the See to establish.

Yours respectfully

NASHOTAH, Feb. 12, 1878. JOHN H. EGAR.

Church Work.

Calendar for March.

1	Frid	White	S. David, Abp.	Abst.
2	Sat	W & V	S. Chad, Bp. At Even. Coll. for Quinquagesima Sunday.	
3	**Sun.**	Violet	QUINQUAGESIMA SUNDAY.[1] Give notice of Lent.	
4	Mon	Violet		
5	Tues	Violet	Shrove Tuesday.	
6	Wed	Violet	ASH WEDNESDAY. Proper Psalms, (Mat. 6: 32, 38; Even., 102, 130, 143). *Benedicite* (to be used throughout Lent). Proper Coll. (used throughout Lent), Epis., and Gos. Commination Service. Lessons; A. M., Isa. 58: 1 to 13; S. Mark [2: 13 to 23. Even. Jon. 3; Heb. 12: 3 to 18.	Fast Daily, except on Sundays.
7	Thur	Red.	S. Perpetua, M.	
8	Frid	Violet		
9	Sat	Violet	At Even., Coll (1) 1st Sund. in Lent, (2) Ash Wednesday.	
10	**Sun.**	Violet	FIRST SUNDAY IN LENT,[2] or *Invocavit*. Give notice of Ember Days, ...	Ember Week.
11	Mon	Violet	§ S. Constantine, K.	
12	Tues	White	S. Gregory, Bp. and Doct.	
13	Wed	Violet	Ember Day.	
14	Thur	Violet		
15	Frid	Violet	Ember Day.	
16	Sat	Violet	Emb. Day. At Even., Coll. (1) 2d S. in Lt., (2) Ash Wednes.	
17	**Sun.**	Violet	SECOND SUNDAY IN LENT,[3] or *Reminiscere*. § S. Patrick, Bp. Give notice of Vigil of Annunciation.	
18	Mon	Red.	S. Edward, K. M.	
19	Tues	Violet		
20	Wed	Violet	§ S. Cuthbert, Bp.	
21	Thur	White	S. Benedict, Ab.	
22	Frid	Violet		
23	Sat	Violet	Vig. of Annunc. At. Ev., Coll. (1) 3d S. in Lt. (2) Ash Wed.	
24	**Sun.**	V & W	THIRD SUNDAY IN LENT,[4] or *Oculi*. Give notice of Annunc'n. At Ev.. Coll. (1) Annunc. (2) 3d S. in Lt. (3) Ash Wed.	
25	**Mon**	White	THE ANNUNCIATION.[5] Prop. Collect, Epistle and Gospel. [*Jubilate* at Matins.	
26	Tues	Violet		
27	Wed	Violet		
28	Thur	Violet		
29	Frid	Violet		
30	Sat	Violet	At Even., Coll. (1) 4th Sun. in Lent, (2) Ash Wednesday.	
31	**Sun.**	Violet	FOURTH SUNDAY IN LENT.[6] Midlent, or Refreshment Sunday, or *Lætare*.	

LESSONS FOR RED LETTER DAYS.

	MATINS.		EVENSONG.	
[1]	Gen. 9: 1 to 20.	S. Mark 6: 1 to 14.	Gen. 12 or 13.	Romans 12
[2]	Gen. 19: 12 to 30.	S. Mark 9, 30.	Gen. 22: 1 to 20, *or* 23.	1 Cor. 3.
[3]	Gen. 27: 1 to 41.	S. Mark 13, 14.	Gen. 28 *or* 32.	1 Cor. 9.
[4]	Gen. 37.	S. Luke 1: 26 to 46.	Gen. 39 *or* 40.	1 Cor. 14, 20.
[5]	Gen. 3. 1 to 16.	S. Luke 1, 46.	Isa. 52: 7 to 13.	1 Cor. 15: 1 to 35.
[6]	Genesis 42	S. Luke 5: 1 to 17.	Genesis 43 *or* 45.	2 Cor. 4.

MAR· 6. According to the Sarum Use, which seems our most legitimate guide. *Benedicite* would be used even on Sundays in Lent.

The day preceding a Festival, if not fasted, is called its Eve. If a Festival which has a Vigil fall on Monday, Saturday is the Vigil, Sunday the Eve, as the Church never fasts on the Lord's day.

The Fast of a Vigil may fairly be considered to end with the First Vespers of the Festival, i. e. about 4 P. M.

S. Mark's Church, Philadelphia, shows by the Annual Report of its various Departments of Parish Work, its accustomed liberality and energy, as also its thoroughness of organization. The sum total of offerings for all purposes, parochial and extra-parochial, is $36,198,16. The *Sunday School* numbers 250 pupils, and its library 500 volumes. Of the 19 Sunday School teachers, however, only *four* are men! The school offerings for the year were $150, and were applied for the purchase of a window in the clerestory bearing figures of S. S. Mark and Luke.

The Parish School is still carried on by its two female teachers and 14 managers, all women. Not a man of the Parishioners openly espouses the cause of his Parochial School! Let us hope that some do secretly favour and aid this great branch of Church Work. The Report of the managers mentions only $810,17 as given in this strong wealthy Parish towards its own School! The Industrial School has about 80 names on its roll, in charge of 8 teachers, 135 garments made by the children have been sent to the Children's Hospital. The *Mothers' Meetings* are constantly growing in favour and usefulness among the classes for whom they are designed: 80 women were connected with them during last winter, the average attendance being *forty-five.* A brief lecture and religious service, by one of the Parish Clergy, closed each meeting. The library is much used by the women, and is found to be a valuable aid.

The Employment Society, Ladies Aid Society, Altar Society and Hospital Aid Association, are each doing their good work with energy and success. The Working Men's Club and Institute is now in its eighth year, and is doing a work of incalculable usefulness, as its aims and efforts become better known, and its working appliances improve. Its library numbers 2000 volumes, and is extensively used by the members and others, being the only one of any size in the southwestern part of the city. The Reading and Recreation Rooms are convenient and attractive. The Classes of Instruction have been thoroughly conducted. There have also been Scientific, Musical, and Literary entertainments.

The yearly Beneficial Society of the Club maintains its usual efficiency, and numbers 250 members. The Building Association has issued its fifth Series of stock, and ranks still as first among all others in that part of Philadelphia. The Coal Club is in its fourth year, and has supplied in all 350 tons of coal to its members, at low figures. The Working Men's Club indeed, seems a model of its kind, in every way. The Choir is a very important feature of S. Mark's, as we should expect in a church where the services are choral, and the music is finely rendered.

The Bells of S. Mark's have now a history. In closing the Parochial Reports, the Rector, Dr. Hoffman says: "The Bells of our Church have been made the subject of annoying and vexatious litigation during the past year. . . . A decree which silences our Bells on all days but Sundays, and allows their use then only at specifically prescribed times and manner (even the ringing, for Sunday School, of the bell which the children purchased with their little savings being forbidden) and precludes their use at all on Church and National festivals, and forbids their being tolled for funerals, in accordance with the immemorial usages of the Christian Church, and with what has been, ever since the existence of this commonwealth, and is now the practice of other Churches in this city, was felt to imperil so seriously the privileges which have hitherto been accorded to the Church in all Christian lands, that it was decided to ring the bells *under protest* until we can succeed in procuring the removal of the injunction. . . Less than $1000 additional (to $485,24 on deposit) will now secure to the Church one of the finest and most complete peal of bells in the country. The Rector will gladly receive donations for this purpose." This has the ring of firm determination to see the cause of the Bells safely through the Courts. It has been suggested that the matter may be arranged by hanging the bells higher, as they are now hardly above the level of the lofty dwellings in the vicinity of the Church.

The full round of Services and Eucharistic Celebrations is well sustained at S. Mark's daily throughout the year, and on all Festivals and Fasts. In fine, this Parish with its sumptuous Church and rich, solemn worship, and more than all, its efficient pastoral care, is a grand power for good in the City of the Quakers. †

FREE AND OPEN CHURCHES.

The Second Annual Report of the *Free Church Association* shows that this undertaking is making good progress. Its inception under any circumstances, indicates what a revolution is going on among us in the general sentiment respecting pewed Churches. The Association has a Layman for its President; 22 Bishops for its Patrons; 24 Vice Presidents, clerical and lay; a clerical and lay Executive Council of twelve; a Treasurer (a layman); a Corresponding Secretary (clerical); a Recording Secretary (lay). The three last mentioned reside, as do many of the others, in Philadelphia, the original home of the Association. There is also a Local Secretary (clerical) resident in each one of 23 Dioceses. The objects of the Association are published as follows:

"*First.* To maintain, as a principle, the freedom of all seats in Churches.

Second. To promote the abandonment of the sale and rental of seats and sittings, and in place thereof, the adoption of the principle of systematic free-will offerings by all the worshippers in our Church according to their ability.

Third. To promote the recognition of the offertory as an act of Christian Worship, and as a scriptural means of raising money for pious and charitable uses." It is "entirely free from party character, and the support of all is earnestly asked for on its behalf." "Any Clergyman may become a member by assenting in writing to one or more of the Objects of the Association. Any layman may become a member by so assenting and paying not less than $1,00 annually." During the year 78 clerical members have been added, making a total of 182; and of lay members 16 have been added, making 109. The whole number of members is now *over* 300. Five more Bishops have become Patrons, and 12 more Local Secretaries have been appointed. A Charter of incorporation is now under consideration. As a proof of growing interest, the fact may be recorded, that during the session of the General Convention last Fall two meetings were held in Boston on behalf of this Association. These are results of an organization not three years old, and starting without money or influence, but only with faith and zeal—the secret of its success. †

CHURCH INSTITUTIONS.

The Kings Messenger, a neat little monthly published by the "Convocation of New Brunswick," N. J. prints a communication from the Bishop forcibly advocating a "Seaside House for the Clergy," where the hard-worked or invalid parish Priests of his Diocese can spend a few weeks in summer at moderate cost, for rest and recuperation. The same paper in another column prints a resolution passed by the Convocation in a recent session at Shrewsbury, appointing a Committee of which the Bishop is chairman, "to accept a lot of land at Asbury Park for the purpose of building thereon a Clergy House," on the seashore. This is an excellent idea which it is hoped may be acted upon in other Dioceses.

The Managers of *The House of The Good Shepherd*, Utica N. Y. have issued their Report, to January, 1877. This institution was founded in 1872. "The Articles of Association" declare that its "particular business and object shall be the care, maintenance and instruction of friendless, neglected or destitute children of the Diocese of Central New York." Among the eleven *Trustees* we find the name of the Hon. Horatio Seymour. The *Board of Managers* consists of 25 ladies. The Founders of the House were two benevolent ladies. The Bishop of Central New York and the editor of the CHURCH ECLECTIC are among the members *Ex. Officio.* The Secretary reports that the House has been "constantly filled," and that the average number of inmates for the year past was 50. A well planned and located building, thoroughly warmed and ventilated, is well adapted to restore and preserve the health of its inmates; while their spiritual needs are faithfully cared for by the local Clergy connected with the House.

S. Ann's Church for Deaf Mutes, 18th Street, near 5th Ave. New York, celebrated its 25*th anniversary* several months since. The Rector, Dr. Gallaudet, was the Preacher, and gave a full history of the efforts made in this country for the instruction and religious care of Deaf Mutes. His sermon is crowded with details of singular interest to the friends of these afflicted ones. The father of Dr. Gallaudet opened the first Institution for them in Hartford, Conn. in 1817, with *one* pupil. There are now *nearly fifty* Institutions in this country, caring for thousands of the Deaf and Dumb. S. Ann's has become a landmark of the Church in the city of New York. Among its vestrymen are the names of some of our most prominent and worthy Laymen, while the venerable Diocesan of New York, and nany of the City Clergy, contiuue to give it their cordial endorsement and support. Various city parishes contribute, as they have done in the past, to its sustenance; prominent among them being Trinity Church Corporation, ever ready, and more ready now than ever, to take the lead in good works. †

Dr. Gibson:—I send you a fine Sonnet written on occasion of the recent death of an English clergyman. It utters what many of us *feel*, but cannot so well express, concerning our departed friend, Rev. John V. Van Ingen, D.D. Will you please give it place in the Eclectic, and oblige, Yours, T.

Sonnet—In Memoriam.

O true and strong and kind in all thy ways—
Not less a loyal servant of thy Lord
Because thy mien was little in accord
With the suave blandness of our silken days—
What caredst thou for popular power and praise?
O self-contained yet tender! Thy reward
Is surely of the good which God hath stored
For those who serve man not that man may gaze·
This is the great old fashion. 'Tis a time
Of progress shrewd and selfish: of emprise
Where less the brave win than the worldly-wise;
And there are few, of those who rest or climb,
Moulded, as thou wert, on the antique plan,
Free-souled, warm-hearted, Christian Gentleman!

S. J. Stone (in the *Guardian*).

THE HOLY EUCHARIST.

Whene'er I seek the Holy Altar's rail,
And kneel to take the Grace there offered me,
It is no time to task my reason frail,
To try Christ's words, and search how they may be;
Enough, I eat His Flesh and drink His Blood,
More is not told,—to ask it is not good.
I will not say, with these, that bread and wine
Have vanish'd at the consecration prayer;
Far less, with those, deny that aught divine
And of immortal seed is hidden there.
Hence, disputants! The din, which ye admire,
Keeps but ill measure with the Church's choir.

δ. (*Lyra Apostolica.*)

DEEDS, NOT WORDS.

Thy words are good and freely given,
As though thou felt them true;
Friend, think thee well, to hell or heaven
A serious heart is due.
It pains thee sore man's will should swerve
In his true path divine;
And yet thou venturest not to serve
Thy neighbour's weal nor thine.
Beware! such words may once be said,
Where shame and fear unite;
But, spoken twice, they mark instead
A sin against the light.

Prune thou thy words, the tho'ts control
That o'er thee swell and throng;
Thy will condense within thy soul,
And change to purpose strong.
But he, who lets his feelings run
In soft luxurious flow,
Shrinks when hard service must be done,
And faints at every woe.
Faith's meanest deed more favour bears,
Where hearts and wills are weighed,
Than brightest transports, choicest prayers,
Which bloom their hour and fade.

δ. (*Lyra Apostolica.*)

Literary Notes.

—Among recent publications of the S. P. C. K. the *Literary Churchman* notices: a series entitled "Ancient History from the Monuments," commenced by "The History of Babylonia," by the late George Smith, Esq., edited by Rev. A. H. Sayce. It will do something to give ordinary readers the benefit of that gradual but thorough reconstruction of the history of ancient times which is being effected in our day by the exhumation of their own records and the deciphering of the inscriptions upon them. The first-named volume is due to the pen of the late lamented Assyriologist, Mr. George Smith, having been constructed by him from the series of terra cotta tablets recovered from the excavations at Babylon. We cannot here attempt to summarise it; but it deserves and will doubtless receive careful and respectful attention, alike for the sake of the writer and because it is the first complete sketch of this period of history from entirely independent sources. The hyperboles of the mythical period of the tablets, many of which Mr. Smith translates literally, contrast strangely with the matter of fact realities of the historic and credible period; but the general effect is to increase our respect for the Old Testament record, considered simply as an historical authority. This is quite a book to be noted. "Greek Cities and Islands of Asia Minor," by W. S. W. Vaux, M.A., in the same series, is a skilful compilation from books of Levantine travel, of which there are many, as well as from more recondite sources. It is specially well illustrated, and may be of use as a *résumé* of existing knowledge on the subject. We do not know any one book where all the information here laboriously brought together is to be found. The reader will learn all about the excavations of Dr. Schliemann at Ilium, Mr. Wood at Ephesus, and Mr. Newman at Branchidæ.

—The Gospel According to S. Mark, with Notes and Introduction, by Rev. G.

F. Maclear, D.D. (Cambridge University Press), is a publication which will be of the highest value for all teaching purposes; it is beautifully executed in all respects, and deserves a high recomendation. The notes supply the needful facts of criticism without its pedantry, and are redolent of high culture and ability. We observe that it forms the first volume of a series by various editors, to bear the general title of the Cambridge Bible for Schools, and which is apparently intended to popularise Biblical science as far as it can be done. If each of the volumes be executed as well as this, there could scarcely be a more valuable gift to schools and educational institutions of every grade.

—The same paper says:—We are very glad to note the appearance of a new edition of "The Altar Manual" (G. J. Palmer, Thirty-fifth Thousand), an old and favourite Communicant's Companion, than which notwithstanding the multiplicity of new publications, we have for many years found nothing better. The devotions given, whilst catholic and of the very best type, do not go off into unquestionable novelties which near the very bounds of what is permissible; and hence the book may be trusted. The editors of the "Priest's Prayer Book" have revised the present edition; and it could have been put into no better hands. "The Doctrine of the Real Presence," by a country Vicar (Rivingtons), is a tract of twelve pages, competently learned, orthodox, and reverent.

—In the LXX *αἰὼν* is used altogether 347 times, in 331 of which it stands for the Hebrew word chiefly that alone, but occasionally, in connection with another word—*αἰώνιος*—occurs 106 times in ninety-eight of which it is the rendering of the same word in the Hebrew. The great majority of instances are in the Prophetic books. Thus it seems mainly to answer to the well known Hebrew word which in its strict etymology signifies *that which is hidden*; but, as Gesenius says, the word is most frequently used in reference to future time, in such a manner that the *terminus ad quem* is always defined by the nature of the thing itself. The same remark applies to *αἰὼν* of which a remarkable instance may be quoted from Plato, "Timæus," *ποίει μένοντος αἰῶνος αἰώνιον εἴκονα.* There the first relates to the eternal nature of the Supreme Being, the second to time which HE had called into being. The Universalists, therefore, are entitled to no support from their arguments founded on the supposed restricted signification of this word, which includes amongst its meanings that especial one which they seek to exclude.

—Canon FARRAR, in a letter to the *Guardian*, corrects what he considers an erroneous statement in our notice of his sermon on Eternal Punishment, but we cannot think his explanation a satisfactory one, or that the "utter nonsense" which can "be seen at a glance" was really anything else than a fair, though of necessity concise, representation of his words. If the sermon is published which is not to be desired, it will, we believe, be found to bear out the substantial accuracy of our report. To describe the object of the sermon as being "to prove that the word 'eternal' does not *necessarily* connote endlessness," is minimising an energetic discourse, which certainly went some way beyond this, and conveyed to his hearers the preacher's conviction that if it did connote endlessness it was an improper and blasphemous word to use, and the expression of his hope that to avoid misconception it would be omitted by the Revisers. But, even accepting Canon FARRAR's description of it, we do not see that our account of his sermon was open to his not very indulgent criticism. That when we speak of the doctrine of eternal punishment in contrast to other doctrines as to the future state which are from time to time broached we do, rightly or wrongly, use the word eternal as connoting endlessness, we suppose even Canon FARRAR would not deny, and a sermon to prove that we wrongly do so seems to us not improperly described as a denunciation of the doctrine itself. Whether or not the word *αιωνιος* connotes endlessness is a different question; the general use of the word eternal to translate it implies the belief of the translators that it does; and Canon FARRAR by his substitution in his sermon of last Sunday of the word "æonian" for "eternal" would seem to have acquiesced in the view of the generally received meaning of the latter word, which he denounces in his letter as utter nonsense.—*John Bull.*

—The following are the mediæval lines respecting which your correspondent "F." inquires, though he seems to have got hold of a different version:—

Non vox sed votum, non musica sed cor totum;
Non clamor sed amor sonet in aure Dei.

The couplet was adopted as the motto of the short-lived Oxford Plain Song Society c. 1854. I do not know its origin.

H. L. JENNER, Bishop.

The lines which your correspondent "F." in the last issue of the *Literary Churchman* asks are:—

Non vox sed votum, non cordula musica sed cor;
Non clamans sed amans, cantat in aure Dei.

They are translated, but by whom I do not know:—

Not voice but vows: not harp-string but heart-string;
Not loudness but devoutness to God's ear doth sing.

A. J. I.

On the same subject "S." remarks that the "lines are placed as the motto on the title-page of Faber's Hymns, and under it as a reference is put '*Gloss. in Cap.* Cantantes,' whatever that may mean."

Replies also received with thanks from "G. T. H.," who suggests this distich as "a suitable inscription for an organ, a vestry, or choir; and from "G. F. B." who mentions that it "comes from St. Augustine's 'Commentary on the "Psalms."—Ed.

Benedicite omnes volucres cœli Domino.

In Festo Natalis Domini, non multis abhinc annis, episcopus quidam, missam matutinam celebraturus Ecclesiam aggrediebatur, primo solis ortu. Subitô, alauda supra caput apparuit, iter ad cœlum urgens, et clarissimâ voce (quod in summa hyeme ferè inauditum est) canticum laudis profundens.

"Exsiliens terris, liquidumque per æthera surgens
Continuo strepitu cantat Alauda Deo.
O avis insipiens! cur cœli limina quæris?
Ecce hodie, in terris, nascitur Ipse Deus."

—*Lit. Churchman.* H. L. J., Epus.

—Canon Ashwell's Septuagesima Lectures, delivered in the Church of All Saints, Margaret-street (Mozley and Smith), will be a real intellectual treat to any reader; and they will be something more even than this. The subjects of the three lectures are respectively—(1) Creation; (2) The Fall; and (3) The Limitations of Human Knowledge; and we speak within bounds when we say that such a thorough-going, reverent, and yet unflinching examination of the phenomena of the lapse of the human race must come home to the consciousness of this generation, and hold up to it the mirror with its own image. And the practical conclusions of each of the lectures are remarkably useful and yet sympathetic. They will quite uphold and even heighten their author's reputation as a thoughtful and original preacher.

—Mr. S. Baring Gould's admirable Lives of the Saints is being reissued in shilling parts (John Hodges), and will doubtless obtain a large circulation among a younger generation of Churchmen than that which absorbed the first edition.

—We know that Jesus "increased in wisdom and stature, and in favour with God and man," but it is not given to us to trace the steps of the growth of that Divine Manhood from the Incarnation to its perfection in glory.

"Nescire *velle* quæ Magister Optumus,
Aperire non vult *erudita inscitia* est."

All the Week Through: Hymns Bible Readings and Prayers for Families, arranged by the Rev. C. F. Hoffman M.A. rector of All Angels' Church, New York.
American Church Press 76 East 9th St.

Mr. Hoffman has added to his various requisites for Church and School this excellent manual, largely founded on the "Order of Family Prayer" of Prebendary Evans, and giving at the close Bishop Cosin's Commentary on the Decalogue, itself worth the price of the volume. It seems to be comparatively free from the *wordiness* so common in such manuals, and also avoids another fault, too *great length*. It is handsomely printed, in large type, every way suitable for family use.

Summaries.

FOREIGN.

After a pontificate of thirty-two years pregnant with great events, Pius IX. is dead, having outlived by a few months, his chief antagonist, Victor Emanuel, King of Italy, and there are now a new Pope and a new King, whose future course it is vain to prognosticate.

As if to mark the crisis of Providential coincidences, the Turkish power seems to have suddenly collapsed, and all England to have been set on fire by three words of a Russian ambassador in London speaking of Constantinople: "*Nous sommes dedans.*" We believe that Europe will settle the Eastern question without further war, but not solely in accordance with the dictation of any one power. But it is too early as yet to collate the best expressions of European opinion on the subject.

—The Rev. A. H. Ward, of S. Raphael's, Bristol, has been obliged to yield to the monition of Bp. Ellicott, requiring him to give up the vestments, lights, &c.

which have been used in the Sailors' Chapel for nineteen years, on pain of being deprived of his licence, he being only a curate. There was much excitement and indignation in the congregation on account of the change. Mr. Ward has been obliged by failing health to go to Mentone for a season.

—The Bishop of London declines to allow a successor to Mr. Le Geyt at S. Matthias, Stoke Newington, unless he will promise to give up vestments, lights, &c. The churchwardens have asked the Bishop to receive a memorial from the congregation on the subject, but the Bishop declines doing so. When this was suggested to the Bishop he informed the churchwardens that "he had one black spot in his palace: that black spot was where he kept all memorials presented to him: but he never read them."

—The *John Bull* of Feb. 9 says Mr. Tooth, who is on a tour in the East has not resigned S. James', Hatcham, and will not do so. When he returns he will have plain services, and only on Sundays. Mr. McColl supplies his place at present.

—A Mr. Thorpe of Christ Church, Old Kent Road, at which the Bishop of Rochester had appointed a Confirmation for the vicinity, refused to allow two neighboring brethren to present their candidates there, because they belonged to the C. B. S. or the S. S. C. The Bishop very properly changed the appointment to another church, to the astonishment of Mr. Thorpe, who thought he had only proved his Evangelical orthodoxy.

—The Rev. Henry Swabey, the Secretary of the S. P. C. K. is dead.

—There is a movement to erect a new Bishopric of East London.

—A Lay memorial to Parliament against throwing open the churchyards to Dissenting Services, has reached 24,457 signatures. One by the clergy has 14,620.

—Archbishop Tait has for the third time declined to allow proceedings against Mr. Bodington of Wolverhampton, the latter having agreed to follow the directions of his Bishop (Lichfield).

—Chancellor Robertson has allowed Mr. Fry (churchwarden) a faculty to remove a great many articles from the chancel of S. James', Hatcham. The case will be appealed. Nothing pleases the Low Church layman in England like bullying and beating his Rector, no matter what it is that gives him a chance.

—The ordinations of last year show a large increase. The cause is found in the large "Exhibition Funds" recently raised by such schemes as that of Canons Gregory and Liddon, which in three years has furnished ninety-seven exhibitions for candidates. The average of these is £60 a year.

—A very large clerical memorial was sent to Parliament against war. Probably all that was intended was the threat and show of it. If a strong independent sovereignty is erected between the Danube and Constantinople, England should be better satisfied than to have things as they were. Koran politics have been a standing menace to Europe.

—The alarming reports about Dr. Pusey's health have been without foundation.

—The Convocations were to meet Feb. 12 and 19.

—Earl Nelson has been admitted to the office of Lay Reader by the Bishop of Salisbury, who also licensed a Wesleyan preacher at the same time.

—A large meeting has been held at Liverpool, in favor of dividing the Diocese of Chester, and making a new See of Liverpool.

—A great meeting was held at Colston Hall, Bristol, to condemn the proceedings against Rev. A. H. Ward, of S. Raphael's. Dr. F. G. Swayne presided and spoke. Resolutions were unanimously passed endorsing Mr. Ward, and Mr. Miles the founder, and sent to the Bishop.

—Dr. U. B. Bousfield was consecrated Bishop of Pretoria at S. Paul's, on the Feast of the Purification.

—The Dean and Chapter of S. Paul's have, it is announced, arranged for the Cathedral pulpit to be occupied during the Pan-Anglican Synod, on Sunday afternoons, by different Bishops attending the Synod, in place of the Canon in residence.

—Not to speak of previous years, there were *given*, between 1833 and 1863, 1,525 churchyards as free gifts, 710 purchased by parishes, 234 by voluntary subscription—total 2,469. And yet Lord Harrowby has passed a motion through the House of Lords to turn over all this property given to a specific purpose, to the free use of Dissenters.

—Rev. Geo. Williams, Fellow of King's College, the eminent Orientalist, and author of "The Orthodox Church in the East," and Editor of Dr. Neale's "Patriarchate of Antioch," died Jan. 26th.

—The Bishop of London has condemned Mr. Headlam, an East London clergyman who lectured in favor of Music Halls and theatres (with limitations). He has found many sympathizers who have remonstrated with the Bishop. Mr. H. has had great success among that class of people.

HOME.

Our Fifth Volume closes with this number, which, though it has some ponderous articles, we think will be fully redeemed by Dr. Van Rensselaer's very interesting letter on Father Hyacinthe, who has of late so far dropped out of sight, that the public will be glad to hear something of him.

We commend to the clergy very earnestly Bp. Doane's able analvsis of the late General Convention, and the topics of legislation there proposed. In view of individual attempts to revolutionize the statute of Church Incorporation, would it not be well for the Senior Bishop to call a meeting of the "Federate Council," for which, we believe, there is a standing delegation in each diocese?

Dr. Egar's reply to the critique in our last upon his proposed Canon, is very able and interesting, and shows how much the light of full and free discussion is needed to meet the vexed questions that surround this subject of Cathedral organization.

We hope our Bishops will note the suggestion in the article on Colonial Churches in regard to restrictions placed upon the discussions of the Lambeth Conference. This article we deem a very instructive and valuable one. It is a history one wants often to refer to.

We have printed an extra edition of Dr. Chase's Sermon for the Diocese of Quincy.

Our scientific readers we think will cordially accept Mr. Ruskin's Lecture as sufficiently in the line of what they usually look for. It is really very powerful as well as beautiful. It is a new thought that science only gives us, what Christianity also declares, if we refuse her, the looking for of *death*.

We are somewhat curtailed of our usual Miscellany and Summaries by the late arrival of Correspondence, and by the Index.

—The *Church Journal* which "absorbed" the *Gospel Messenger*, is now itself absorbed by the *Churchman*. Requiescat (*vel cant*) in pace. Of course we can never believe otherwise than that it was a grievous mistake (to say the least) to extinguish such a provincial paper as the *Messenger*, which at the time was the oldest in the Church. If we had supposed a Diocesan trust (as we regarded it) could be sold, and had we known of the sale before its consummation, we should have had no difficulty in raising in this neighborhood, and offering for its retention here, several thousand dollars more than the trifling sum for which it was disposed of. The *Churchman* is growing very strong by this system of accretion, and the highest wish and praise we can tender it, is that it may be as useful to the welfare of the Church, as it is profitable to its proprietors.

We trust the friends of the CHURCH ECLECTIC at this juncture will do what they can to extend our circulation, and enable us to make it more efficient for its great object, which is to bring to light and to vindicate the Catholic historical character of the Church, so long overlaid and hidden as to be practically unacknowledged.

—Dr. Wey of Elmira, has recently delivered a Lecture on Evolution which is one of the cleverest satires on the whole system that we have ever seen. He personates an advocate of the doctrine, and the manner in which he deals with the "difficulties" is very amusing. For instance, "the egg of the womb and the egg of the nest, though *they both demonstrate evolution*, yet seem *constitutionally opposed* to any transmutation of species." But then this difficulty is probably surmounted by "unlimited time."

—Dr. Morgan's Sermon on "Christ's Espousal of the Lost," is one of the best in the series of "Pulpit Teachings on Great Subjects," issued by G. P. Putnam's Sons, New York.

A prominent layman of Quincy has written a letter, which has been made public, in reply to one from an Eastern Bishop, whom he had consulted on the question of a candidate for his diocese, and which exhibits a fine contrast between Western frankness and straightforwardness, and that temper of suspicious timidity, which too often passes for wisdom in the East.

We have room but for the gist of the letter:

I now quote from your letter: "It is represented that there is an organized and enterprising party determined to introduce measures, views and practices which are novel, suspicious and devisive, that they work in secret and by dubious devices, that they are not content with the usages which have been known and honored among us, but go outside of rubric and canon for authority, and that they are especially active in Illinois and Wisconsin." Further, that "This is painful and discouraging and with all my heart I wish and pray God it may be untrue, for it will bring us to confusion, and dishonor Christ," and again, that you do not know who belongs to this disturbing party and who do not, you do not pretend to know that; you are "bewildered."

Permit me to say in reply, my dear bishop, that I too would be bewildered if I thought it was true. I have lived in Illinois fifteen vears. I have been honored by the friendship and confidence of the departed Whitehouse, and am to-day greatly honored by the friendship and confidence of Bishop McLaren. With the laymen in Illinois, her leading men, who are men of learning, character and standing in the state, it has been my privilege to work actively, and when required, privately and confidentially. With the majority of the clergy I have had the same intimate relations. Like all western men of sense, and who are leaders in our live and growing civilization—for it is never stagnant—they are plain in speech, direct and truthful, but have never been—bishops, clergy and laymen—and are not now, engaged in any work or methods open, much less secret, which need give you or any bishop in the east occasion for any uneasiness or mental disturbance whatsoever, for what you hear is simply nonsense—that is not strong enough—it is simply untrue; and if eastern bishops would only come west and meet us, and could by contact understand us better, no statements or thoughts which lead men and bishops to think and to do those things which are not right, would then be received into so clear a mind and so good a heart as your own. It is not the fashion for western men to do things in the way mentioned. I know it can not be said of Illinois churchmen who are as loyal and true as priests and laymen in your diocese, in every particular, and especially in the administration of the church's affairs in point of polity, etc.

So much for things in private or secret.

Now I want to volunteer a word, namely, Dr. Seymour's name is now to come before the bishops. A diocese has unanimously elected him. If they want him, why should they not have him? If the bishops say "no," I hope, after placing him for life where he now is, that they will, to be consistent, put him upon trial. For it is time that we should be set right if we are all wrong in Illinois, in electing him to the episcopate. Not because Illinois is a bad and heedless child in the family in the church, but because she acts earnestly, sincerely, and frankly in voting for men she wants; and who can, as she thinks, do good work in a community not saturated with prejudices against the historic church.

Please excuse, bishop, the length of this letter, and believe me to be sincerely yours in the holy faith. P.

To the Rt. Rev.——

Reports of Hospitals, Guilds, Charitable Institutions, and Church work generally, should be sent to the Rev. HENRY A. SKINNER, of Elkton, Maryland, for notice in the ECLECTIC. We value highly this department in our Magazine.

—The Standing Committee of Quincy, has notified the Presiding Bishop of the acquiescence of a majority of the Standing Committees in the election of Dr. Seymour. It has also adopted resolutions of renewed confidence in Dr. Seymour s qualifications.

—The funeral of Mr. Wm. Welsh, took place at S. Luke's Philadelphia, eight Bishops and a hundred clergy being present. The coffin was of *oak*, and in the ancient form with a cross running the length of the lid, and was covered with a purple silk pall, with a cross in white embroidered upon it. Mr. Welsh was 71 years of age, which no one would have suspected from his hale and hearty appearance, and his almost youthful activity. As long ago as the earliest days of the *Church Journal*, Conventional and Missionary reports showed Mr. Welsh prominent in all good works, and in the tone and earnestness of his churchmanship far ahead of even the average clergyman of his day. He has lived to see the whole Church come up more nearly to his original standpoint.

—The Rev. Samuel Chase D.D. died at Jubilee College, Jan. 15th. He was born in 1809; made deacon in 1834, by Bishop Griswold; priest by Bishop Chase in 1838; spent nearly all his life at Jubilee College of which he was Vice President; was from 1844 a permanent delegate to General Convention: was chaplain for two years in the war to an Illinois Regiment; formerly Secretary of the diocese, and President of the Court that tried Mr. Cheney. The Standing Committees of the three Dioceses took suitable action upon his death; and the funeral was held on the 17th. at 1, P. M. the family and friends having attended a celebration of the Holy Communion in the College Chapel, at 10½ A. M. at which Bishop McLaren officiated. The Epistle and Gospel were for All Saints Day. At the funeral the Bishop preached from the words, "Some are fallen asleep," a touching and beautiful discourse on the Communion of Saints. Dr. Chase's last action was to ask that a favorite picture of the crucifixion might be placed before him, and the hymn "Abide with me" read to him, of which he repeated the last verse. The picture was on the Altar during the funeral service.

We publish in this number, the sermon of Dr. Chase before the Primary Convention of Quincy, which will be a most welcome souvenir to all his friends.

We condense this account from the February number of *The Province*, the excellent organ of the three dioceses, a paper which has taken a leading position, at the west for its ability, and the interest and churchliness of its contents.

Truly as the good S. Cuthbert used to say, the way heavenward is always open, and everywhere the same.

A SIMPLE AND USEFUL KALENDAR FOR LENT.—Digby tells us in his "Ages of Faith," that in the Limousin, (one of the former provinces of France) it was usual to place over the chimney a tablet, containing as many letters as there are days in Lent, and that every evening one letter used to be crossed off, thus keeping a convenient Kalendar for Lent before the eyes of the household, together with a wholesome motto. It has been used in one family in this State with great satisfaction, and, if neatly and cheaply printed, by some of our publishers would doubtless soon come into general use. But any one can make and put up a simple copy of it for himself, and, our word for it, he will find it very useful. The sentence on the Tablet is as follows: in Latin—a translation being given also.

"*Mors imperat regibus, maximis, minimis, denique omnibus.* (Death conquers Kings, greatest, humblest, finally all.)

Thus on Easter morning the whole sentence is found to be effaced, as in one sense, death itself is effaced in the triumph of the Resurrection. It will be observed that there are as many letters in each of the Latin words, as there are days in each week of Lent, including the Sundays.

Although the Day be never so long,
At last it ringeth to Even-Song.

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